

1912

- 10/11 Mrs. Goodell
(Robb B7) 6*
- 1912 Mrs. Goodell
(Robb B7) 6*
- 10/1912 Mrs. Goodell
(Robb B7) 6*
- 1912 Dublin
(Robb B7) 6*
- 1912 Rosinecim;
Augustine Haste
(Robb B7) 6*
- 1912 Mrs. Agnes Parsons,
Marian Honey
(Parsons B20 F29)
10*
- 1912 Pauline Hannen →
Marian Anderson
(Hannen-Knobloch 29
F 5-6) 11*
- 1912 Edward Kinney,
Dr Krug ← Hannen
(H-K B29 F5-6) 11*
- 1912 Hannen → Baltimore
(Ibid.) 11*
- 1912 Hannen → Chicago,
(Ibid) 11* etc.
- 1912 Hannen → New York
(Ibid) 11*
- 10/19/1912 Mrs. Thornton Chase, L.A.
(Jerry Loas papers, box 12)*
- 11/8/1912 Mrs. Dixon, Washington
(Jerry Loas papers, Box 12)**
- 7/1912 Helen S. Goodell (Ibid.**)
- 12/2/1912 Talk in NYC, 12/3, 6/11
(Juliet Thompson papers Box 304, ***)
- 1912 Green Ave talk (Ibid.)
- 12/2/1912 Talk (Ibid)
- 6/7/1912 Talk (Ibid)
- 1912 Mrs. C. B. Wise, Berkeley, CA (Ibid)
- 7/1912 - Talk (Ibid) to Helen Goodell, Wise, Cooper
- 7/5/1912 - Talk (Ibid)
- 1912 Agnes Parsons B20 F35 (4*) - 2 cop.
- 1912 CHR (Parsons B20 F39) 5*
- 7/1/1912 Maria Wilson, Miss Englehorn, Mrs Kate,
C. Ives, Ella + Grace Roberts (Root B7 F62-65) 6*
- 6/17-22 Corinne True (Robb B7) 6*
- 7/17-22 Corinne True (Robb B7) 6*
- 4/30-5/6 Louisa R. Waite (Waite B1 F54-55) 7*
- 7/9-21 Harriet M. Wise (Nourse F17) 8*
- 4/27-5/2 Harriet M. Cline, Henrietta Wagner (Robb B7) 6*
- 5/4/1912 Mr. + Mrs. William Allison (Robb B6) 9*
- 4/20 John Bosch (Bosch B12) 10*
- 6/7 Annie M. Boylan (Robb B6) 9*
- 5/1 Dr. Fureed (Robb B6) 9*

Notes taken by G. O. Latimer of the words of Abdul Baha,
taken during his visit, July-August, 1912. Dublin, N. H.

Notes taken by G. O. Latimer, November, 1919: "Reality,"
and "Traveling Fellowship."

Notes taken by George O. Latimer at Dublin, New Hampshire, July 29-31, August 1, 1912.

Upon arriving at the "Parsons' Farm House" about 4 P.M. on the 29th. of July, 1912, Abdul Baha said:

"You are welcome, welcome. You have taken trouble and travelled a long distance. I met your mother and father in Chicago. When a person has a great longing, the distance will seem to him very short. Are there Bahais in Portland? Have you regular meetings?"

G.L. "There are a few. Every Sunday evening we have a public meeting, and also we celebrate the Nineteen Day Feasts."

Abdul Baha: "Very good, very good. You should be very sympathetic to each other in these Feasts, so that they may become a point of love and friendship."

G. L. "We give little attention to the material part of the Feast."

Abdul Baha: "Very good! The aim is to bring together the friends of God and refreshment or food is not the most important part of the Feast. How many days since you have left your city?"

G. L. "It is nearly six days since I left Portland."

Abdul Baha: "You have undertaken a great deal of trouble. Six Days! It is a great deal to travel six days in this country. It is like sixty days in the east, nay rather more."

(Here tea was brought in by the venerable old Seyad Assadollah Gami and Abdul Baha turning to me said in English: "Persian tea! Persian tea! You drink Persian tea." After the tea was finished Abdul Baha said there was going to be a meeting at Mrs. Parson's house and asked: "Would you like to come or stay here?" After an affirmative answer, Abdul Baha started up the hill with the Persians and myself following at a distance of twenty or thirty feet. In an ordinary conversational tone I was speaking with Ahmad Sohrab of the beautiful and peaceful country and the splendid rest that the Master would have here after the strenuous days passed in New York, when suddenly Abdul Baha spoke up:

"Our aim is not to rest, but to become assisted to serve the Cause no matter where we are. Our purpose is to become enabled to render a service at the Holy Threshold. If this is realized, it will be very good. Otherwise life itself is meaningless. We have not come here (to America) to rest or to inhale the pure air or to walk in the delightful country places; but we have come here to serve you. When a person travels for the sake of commerce, he will only think of the extension of his trade, no matter what kind of weather he encounters; but if his trade is not prosperous and

thriving, should he live in the most delightful climate, he will not feel happy. Now you must beg of God to confirm is in this service. The tree needs the rain, and when it falls, whether it is warm or cold it does not matter."

Abdul Baha and his party arrived at Mrs. Parson's house and as it was not yet time for the meeting, He sat out on the veranda. He commented upon the beautiful country and the scenery and the charm of the place. Then He said:

"For eleven years we lived in Baghdad. The heat in that place was very intense, yet we were most happy, because we were assisted in serving at the Holy Threshold. One cannot experience a greater amount of heat than in Baghdad; at that time the summers were unbearable. We were strangers and penniless, yet our joy was supreme."

(Here Abdul Baha laughed very heartily as though He were enjoying the mental recollection of those days. Then He continued after a little pause:)

"The trip from Teheran to Baghdad and the days spent in Baghdad in the presence of the Blessed Perfection are very vivid in My memory and shall never be forgotten. Those days were overflowing with joy and fragrance."

Here silence fell over the group and Abdul Baha turned His face toward the Monandock Mountain, clothed in green and very beautiful. Then suddenly He turned to me and asked:

"What are the friends engaged in at Portland, Oregon?"

G. L. "They are all working in different professions. The members of our assembly are workers. They are all poor people."

Abdul Baha: "Always the poor ones advance toward the Kingdom of God. The poor are very near to the Divine Kingdom, they are very favored before God, for their hearts are tender."

After a pause I spoke of Dr. David Buchanan, his illness and his desire to serve in the Cause.

Abdul Baha: "I hope he will get well. Are the souls progressing in Portland? Are they becoming more spiritual day by day? Are they becoming more illumined, more enlightened? Are they advancing or stationary?"

G. L. "This year it is much better. Last year little was accomplished through misunderstandings of the friends."

Abdul Baha: "Stagnation is the cause of retrogression. Man must always advance. As soon as man remains stationary in a certain cause he will go backward. Therefore he must strive that man may advance day by day, that he may progress in all the worlds. Man from the beginning of his life up to thirty years is progressive; from thirty to forty he is stationary; and from forty onward he is retrogressive. In reality the beginning of his retrogression is the day of his stagnation. If the faith of man does

not progress day by day, he is retrogressing. This tree is growing until it reaches the degree of stationariness, after that it goes backward. The friends of God must always strive so that in faith and assurance they may advance day after day; and that the tests may not cause their stagnation; for the cause of the stagnation is often the tests and trials of God."

(At this point the meeting was announced and we all entered the house and listened to a wonderful talk on Economics by the Master given to about fifty people.)

At 9.30 A. M. July 31, 1912. As the Master walked up and down the veranda He spoke to us as follows:

"The Bahai must first be informed of the Principals and Teachings of Baha'ullah, thence forth and spread the Message. It is like unto a soldier, who must arm himself with the buckler and armor, and then he enters the battlefield to fight against the foe. But if he goes to fight without arming himself, he will be defeated. The Bahais are the Army of God. Their defensive instruments are:

First, Faith;

Second, Assurance;

Third, Severance;

Fourth, Complete Attraction to the Kingdom of ABHA.

If they are armed with these weapons, they will gain the victory in whatever field they may enter. As long as he is not equipped with these weapons, he will not be successful. He must cut himself entirely from all limitations.

"In Persia we were under the sword. From one moment to the other we had ~~no~~ assurance of life, and during our long imprisonment we were in constant danger. As we were not attached to this life, we were entirely forgetful of these outward conditions. Therefore we remained firm. We did not notice the gleaming, flashing swords around us. But in reality we were happy. (Here he laughed heartily.) At that time there were many severe tests, but there was abundant spirituality. We were walking on the earth, but in reality we were soaring toward the Supreme Concourse. (Laughing.) What those days, and what are these days! Those days were the cause of the development of the souls. Those days people progressed and advanced spiritually,

"During the eventful days of Nassr Ed Din Shah, those people who were Bahais were fearless, filled with the glad-tidings of God, overflowing with supplication and communion. When a Bahai walked in the streets, in his heart he was praying to God, begging of God: 'Make me a sacrifice in Thy Path! Let the enemies surround me, carry me to the arena of martyrdom, make me a ransom to Thy Cause!' It is very easy now to be martyred, but it was very difficult at that time. Those frightful looking soldiers, those horrible executioners, those dreadful farrashes, and especially the cannoneers with their fierce moustaches. They threw fear into the hearts of the staunchest and the firmest. Yet the friends were most firm and resolute before the faces of these beings of terror. At the time of trials, wonderful confirmation descend upon man, regenerating him and making him a new creation.

"Mirza Ghorban Ali, who was one of the Seven Martyr, a man of great piety and learning, was a strong Babi, but he was very fearful and timid. He was so fearful of being known as a Babi that when he met the friends in the streets he would not look at them. He shunned their association. Yet the enemies found him out somehow, and brought him into the prison house. As he was well known among the military class for his wisdom and devotion, two of these influential officers went to Mirza Tagi Khan, the Prime Minister, and interceded for him. When the Prime Minister found out that such important men were interceding for him, he became very lenient and told them to bring him to him so that he might recant. This Prime Minister was such a domineering and bloodthirsty man that the army was in constant fear of him, so that when he was reviewing the army if he just turned his eyes upon one of the soldiers he would tremble and shake with fear. Finally these two officers took Mirza Ghorban Ali to the Prime Minister and they were so happy in the thought that he would be released before long. When he came before the Prime Minister, the Prime Minister looked at him and said: 'These friends of yours have interceded for you. Are you ready to repudiate Ali Mohammed (The Bab)?' Mirza Ghorban Ali, looking around, saw the executioner about fifteen feet from him, and then he turned to the Minister and asked: 'Whom shall I repudiate, Ali or Mohammed?' (Mohammed being the Prophet and Ali the son-in-law, they are considered the Holy Ones in the Mohammedan world. The name of the Bab is composed of these two.) The Prime Minister became so angry that he ordered the executioners to take him away and kill him, and he left the presence of the Prime Minister with serene face and a heavenly smile on his countenance. At such a time, a firm believer is known!"

Abdul Baha asked Mrs. Hoagg whether the friends in San Francisco were alive and active in the Cause. Upon answer that some were very sincere and active, while others believed deeply but did not know how to serve best, He replied:

"Today the way to serve is to carry out the Precepts of Baha-'o'llah and to teach. I carry out the Precepts and you see me here teaching. They must do likewise. When this is so the confirmations of God will reach them. Day by day it will become greater."

The Master impressed upon us all several times the importance of the Nineteen Day Feasts; that they should be held to unite the friends in love and harmony; that anointing or anything, with the exception of some material food, was not essential, the main thing being the coming together of the friends and that this was very essential. He said it made no difference what we called the Feast, the Persian word coming from the root meaning "guest" and also including the meaning "to invite" or "invitation".

In answer to my question regarding what should be done for people who have become interested in the Cause and then have lost their interest the Master said:

"It is because you do not finish with them. They have their old superstitions and their hearts are attached to them; after a while they become cool again. They must have a new birth as His

Holiness Christ said. They must become Bahais. That only their idea that Bahais are good is not enough. People are ignorant, they must become wise; they are blind, they must have sight; they are deaf, they must find hearing; they are sick, they must be treated; their children must arrive at maturity; they are earthly, they must become heavenly,- then they will become Bahais."

(Signed) Abdul Baha Abbas.

(Abdul Baha signed his name, after I had taken down the above talk in my note-book.)

On the evening of July 30th, the Master with Mrs. Parsons drove to the station to meet Mr. and Mrs. Hannen and Miss. Fannie Knobloch, stopping on the way at the Inn to see that the rooms were in readiness for the visitors. While they were waiting for the train to arrive, Abdul Baha suddenly left the little group and strode over to a ragged and bare-foot country boy who was standing between two carriages. Suddenly He turned to him and in His majestic voice said in English: "How are you?" The boy, unabashed by the suddenness of the remark and the strange costume of the Master, quickly replied in a characteristic manner: "Alright"; at which the Master laughed heartily and pulled out some silver coins from His bountiful pocket and gave the boy a quarter. Immediately, it is reported, several other boys appeared as if by magic and they were 'alright' also, each being rewarded with a silver piece.

At the house Wednesday morning, Mr. and Mrs. Hannen and Miss. Knobloch being present, Abdul Baha said:

"Anyone whom I send to a place is confirmed, anyone. One of them is Miss. Alma Knobloch. God has confirmed her. In the beginning she was teaching in Stuttgart. Now she is in Leipzig."

One of the party was obliged to leave on the afternoon train because of a promise made to another; Abdul Baha desired all to remain, but upon hearing the facts said, "Let two remain and one go."

"The Bahais must be prompt in the fulfillment of their promises, and perform whatever promise they have given. In reality, the long length or shortness of the meeting has no influence whatever. It depends upon capacity. A piece of dry wood, as soon as it comes in contact with fire, receives the ignition; but a piece of wet wood, even if it stays in the fire a long time, is not ignited; it will only produce smoke and fumes. No matter how long a piece of stone is in the fire it will not dissolve. Therefore the length of time has no way whatever. There must be capacity. Although the length of time of the meeting with Mr. Hannen is short, yet it is my hope that its results will become manifold. From here with a shining face, a merciful heart, and a heavenly power may you return and become the cause of the guidance of the people; to be the cause of the firmness of the souls in the Covenant.

"I desire to answer some letters that Miss. Knobloch has sent. They have been here for some time, but there has been no opportunity whatever to answer them."

After some time of dictation to Mirza Ahmad Sohrab, the Master said: "I am writing while you are silent. Is this permitted?" (To Miss. Knobloch and Mrs. Hannen.) "You enjoy it because the letter is to your sister. It is fortunate for her that I find time to answer today. Letters come by bundles, but there is no time to answer them."

Abdul Baha finished dictation, and surveying the mountains with a convenient field-glass, commented on the beauty of the panorama. It was indeed matchless—superb. In the distance a chain of mountains stretched, lofty Monadnock the highest, the others reaching as far as the eye could see. In English He said: "Good mountains; good green; good meadow; good plain; good view. Speak to me. Speak to me!" Told of the study of the Ighan in the Wednesday night meetings in Washington, His comment was, "Very good! Very good! It is very good to memorize the logical points and the proofs of the Holy Books. These proofs and evidences which establish the fact that Baha'o'llah is the fulfillment of the Promises of the Holy Books. These proofs ought to be collected and memorized. As soon as someone will ask you 'What are your proofs?— you may cry out at the top of your voice and say: 'Here they are!'"

A question was asked based upon the familiar reply to those who say there is good in all things, as to say when asked: 'Of what use are the flies and mosquitoes?'; there being an over-abundance of them in Dublin. Abdul Baha replied:

"Answer the questioner: 'What is the use of your creation? What benefit have you given to the world?' The same benefit that you have given to the world, the mosquito has. You say the mosquito harms and sucks in the human blood; but you kill animals and eat them. Therefore, you are more harmful than the mosquito. You do not suck blood, but decapitate the animals. By this I mean that man commits greater sins. But that which is the reality of the matter is this: The world of life, the world of existence is connected, each with the other. All the created beings are the members of this stupendous body. Each one is a member and that member should not remain imperfect. If that member, is, for instance, harming the human body, but it is useful from some other standpoint, because it is one member of the Members of this creational book, is it allowable that a member of the members of this great world be imperfect? For instance, we do not know what is the use of this nail. It grows and it is cut again. We see that we have the nail; but we do not know that there are a thousand wisdoms within the creation of this nail. For instance, men ask: 'Why should we have the beard; why should we have the moustache?' They shave. But in reality there is a great wisdom in this. It is healthful. The skin receives the oxygen through the beard."

Asking for further questions, the problem of contributing for the care of the poor or the Bahais who may be sick or infirm, was presented; in view of the fact that there are many demands at times and the friends are able to do but little, generally speaking. Abdul Baha said:

"The friends must strive and show efforts and assist. Whoso-

ever is a believer and assured, firm in the Cause, there is no doubt that he will contribute towards the assistance of the poor. This is an evidence of the faith. But if a person comes in contact with another who is in the utmost need, and he sees that he can help, and if he fails, this is an evidence of the weakness of his faith. If his faith is firm and strong it is impossible for him not to assist. There is no greater trial than the test of riches. Whosoever you see that is helping and assisting the poor ones according to his ability, knew of a certainty that his faith is strong. Continue according to your ability, not beyond your power, and tell him to content himself with it. Not that he may receive your assistance and not look out for himself. He is not able to work, that is why he needs your assistance; if he were able to work it is not allowable to assist him. Lazy people should not be assisted; otherwise everybody would leave his work and expect others to support him. There would be no end to it. But there may be someone who is either unable to work or is striving to find some work and is not able to find it; it is not really a shortcoming but he cannot succeed. Such souls are to be assisted. The aim is this, that the friends of God must assist each other, and in assistance be greater than all the other communities of the world. If one of the friends find out that another has no food for this evening, for instance, he should not rest, he should not sleep till he finds food for him. All the members of humanity are in need of each other."

At 10.30 A. M. August 1, 1912. Mrs. Hannen and Miss. Knobloch had driven over to say farewell to the Master.

After their hearty welcome by the Master and after enquiring after their health and where they were going He spoke as follows:

"You are strong, you are firm, you have the love of Baha'o'llah in your hearts. You must withstand all the people of the world. The Hosts of the Supreme Concourse are behind us therefore our hearts are strong. When the love of Baha'o'llah is in our hearts. If all the people arise against us, the heart of one Bahai can withstand them. In brief, now that you are returning, you must return with the utmost glad tidings. You must spread them so that they will reach Me here. Wherever you enter you must cause such happiness that I can feel it here.

All the people of the world are sowing in barren ground and they ride on the surface of the water. Therefore you consider that all their efforts are fruitless; they strive, work, endure troubles, but in the end they come empty-handed into this world and they leave empty-handed. But the friends of God are under the shade and protection of the Blessed Perfection. They sow in pure soil, they ride on the surface of iron and steel. That is why they gather many harvests and their writings bestow Eternal Significances. Therefore they must be in the utmost happiness and rejoicing that God has chosen them from among the people and distinguished them with this most Eminent Bounty.

After this beautiful talk the Master turned to me and told me that I could depart with Mrs. Hannen and Miss. Knobloch. I asked for a Message for the Portland Assembly and He replied that no better Message than the one above could be given.

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Just before our departure He revealed the following prayer to us, to said upon entering a city:

"O God, assist me with the Hosts of the Supreme Concourse and make me like the clearest in the Covenant and Testament. I am poor in the Covenant and the Testament, confer upon me strength in the year, bestow upon me Wealth from the Treasury of Thy Kingdom; I am ignorant, open before my face the doors of knowledge; I am dead, breathe into me the breath of life; I am dumb, grant me an eloquent tongue so that with eloquent expression I may raise the Call of Thy Kingdom and guide all to the Firmness of Thy Covenant. Thou art the Generous, the Giver, and the Mighty."

(Signed) Abdul Baha Abbas.

This also was signed in our notebooks by Abdul Baha.

(The following excerpt from Ahmad Sohrab's Diary letters was sent Mr. Latimer's family in Portland. No date or place of writing being indicated by Mr. Bannan. September 25, 1914, M.M. Rabb.)

Abdul Baha is addressing a party of Oriental believers and pilgrims, the latter from all over the world. He is relating incidents of his American tour, and has come to the Pacific Coast trip. He says:

I may mention to you the name of Mr. George Latimer, who is a young, ardent, and noble man. When I was in Dublin he travelled from Portland, Oregon, to see me. He was with me during my stay in San Francisco, and was a true teacher of the Cause, and is travelling with me. He has offered me to go to his city, but I could not do so.

WORDS OF ABDUL BAHA TO MISS FLORENCE JOHNSON AND
EDNA MCKINNEY - AUG. 25, 1912.

AT 68 HIGH St. MALDEN, MASS.
Translated by AHMAD SOHRAB.

You are very welcome. The weather is very delightful. This is a lovely
suburb; perfectly charming. I like the place very much. I am likewise pleased
to have seen you here. Praise be to God that your hearts are pure. You ~~had~~
have seeing eyes and hearing ears. You have turned your faces towards the
kingdom of Abha. For you I desire physical perfection protection, that
each one of you may become a favored maid-servant of God. That you may be-
come free and sanctified from worldly conditions and desires and may become
the members of one family. That you may become pure, holy and sanctified, and
be in accord with the love of God. I desire these stations for you.

The way to serve the world of humanity is the way that is paved by Baha-
'o'llah. The path of Baha'o'llah is the path of unification and peace. It
is the path of the oneness of the realm of humanity. It is the path of the
investigation of Reality. It is the path of equality between the children
of men. It is the path of corresponding religion with science, and it is
the path of the Manifestation of the protection of the Holy Spirit. It is
the road toward the life eternal. It is the road of being born from the ~~new~~
world of materiality into the World Divine; and it is the world of baptism
with the Holy Spirit. Walk in this road. Such a straight path! Such an il-
lumined path! Such a spiritual path! Walk in it; I instruct you.

All these ailments will pass away and you will receive perfect physical
and spiritual health. I will guarantee it. Be content. Let your heart be
confident and assured that thru the bounty of Baha'o'llah everything will
become pleasant for you. You must be assured. Know thou of a certainty. But
you must turn your face wholly toward the ~~faithful~~ kingdom of Abha, giving
perfect attention; the same attention that Mary Magdalene had for His Holli-
ness Christ. Be like her and I will assure you that you will get physical
health and spiritual health.

You are worthy! you are worthy! I give you the
glad tidings that you are worthy, because your heart is pure.

Laugh and talk; don't lament and talk. Laugh and speak. I have given you
the promise; but your attention to the Blessed Perfection, Baha'o'llah, must
be like unto the attention of Mary Magdalene to Jesus Christ, and then you
will get both spiritual health.

You will learn. Associate with your sister. Sit down and talk with her
and read my addresses. Be confident! Be confident! Be happy! Be rejoiced!
Be hopeful! When you have completely turned your face to Baha'o'llah like
unto Mary Magdalene, then you will see.

Very good - very good - very nice. You must say "Ya Baha El Baha."

(Copied from a letter loaned by Miss Roberta,
June, 1915. San Francisco.)

Notes of a "Consultation," - 'Abdu'l-Baha, Dr. Fared and Mrs. Goodall, present.

Friday, October 11, 1912.
Sutro Heights, San Francisco,

Dr. Fared to Mrs. Goodall:

'Abdu'l-Baha asks for your opinion as to whether he should go to visit the Northern cities or return to the Orient!

Mrs. Goodall:

'Abdu'l-Baha knows best what to do.

'Abdu'l-Baha:

"I want consultation - this is not the way to consult (laughing. I ask your opinion.- If it were my will I would not have asked you."

Mrs. Goodall:

'Abdu'l-Baha asks for my opinion. The believers in Persia have suffered so much. I feel that if the western believers understood the situation, their sacrifices, it would mean far greater spiritual development for them if they would sacrifice their desires and give 'Abdu'l-Baha to the Persian pilgrims.

'Abdu'l-Baha:

"Very good. I want you to write this exactly, to the believers, giving the details. Tell them I have many letters from the Orient - all stating that the believers in the Orient have travelled long distances and they are disappointed that I am not there. They are constantly coming there from afar. From great distances to see me. They feel disappointed and very sad. The believers in the Northwest will realize greater development if they sacrifice themselves to have me go to those pilgrims. Write that exactly - state that: If they do sacrifice self to this extent it will mean their spiritual development and attainment. Whoever can, may come from the North to visit me here. While I am here I will see them. Send this to all the Northern cities, Seattle, Portland, all the Northern cities. Tell them the believers have gone to Acca, some of them taking three months journey on mules or horses, and some walking, and they do not find me there.

"You may write it in my behalf - say that the Master says so and so - that he is longing to see you - excessively longing - but he is compelled to go. The winter is before us and how can I cross the Atlantic. It would be arduous - and then the Master's health. He cannot endure excessive cold. Send a night letter in which you say that a lengthy letter will follow.

(To Mrs. Goodall and Mrs. Cooper): "You are the one to

confer life to them and whenever you have the time and inclination, make a trip to those cities. Your cities should associate one with another. For instance, they should come from Denver and Chicago and you should pay them visits."

Upon seeing a steamer that was once owned by Mr. Goodall passing in through the Golden Gate, 'Abdu'l-Baha said: "Captain Goodall never thought that his daughter was to be an Admiral."

Dr. Fareed: "Dr. Cooper should have been at last night's meeting (At the Forum)."

'Abdu'l-Baha: "Let him have an account of it. Let him read it."

Mrs. Goodall:

"When the man who was to follow 'Abdu'l-Baha, got up to speak, some one in the audience said, 'There goes the first cow.' The Professor said, 'I would not criticise anything he (meaning 'Abdu'l-Baha) said because he was in prison for so long a time- everything was so clear, etc.'"

'Abdu'l-Baha:

"Be very kind to Mrs. Kanno because she is the wife of a Japanese. She has been persecuted for marrying a Japanese. It is well to become the wife of a Japanese. That is a bond, uniting the East and the West."

Mrs. Cooper:

"Mr. Latimer is a splendid young man. I would like to adopt him."

'Abdu'l-Baha: "Do so."

Mrs. Cooper: "What shall I do with his mother?"

'Abdu'l-Baha:

"Make her your sister. He is an exceptional young man- splendid, perfectly truthful, perfectly sincere. I love him very very much. Such young men are rare, and he is always smiling."

Dr. Fareed:

The Master goes to meetings and often does not mention the name of Baha'u'llah. What necessitates the mentioning of a name? You can discuss a subject without mentioning any name. The name is not essential.

'Abdu'l-Baha:

"We do not do like Dr. Campbell did in a certain meeting. He commenced to speak in such a way that nobody would listen to him."

Excerpt from original Mss. sent to Star of West, in re Life Story of Mrs. Helen Goodall.

"Several times while 'Abdu'l-Baha was in America Mrs. Goodall humbly begged him to permit her to serve him in a monetary way, saying that well she knew that all the treasures of the earth belonged to him and what she possessed was not hers but already his.

He answered: You are my trusted maidservant. You are a member of my own family, and there is no ceremony between us. Just now there is no need, but I promise you that if at any time there is a need I will send you word."

Later on the Beloved fulfilled his promise.

"Fragments" gathered by Mrs. Helen S. Goodall, from interviews granted by 'Abdu'l-Baha, while He was in San Francisco, October 1912, with various people, Mrs. Goodall being present and taking Notes.

In lesson given to the young men from India -- on the Mirror. "In the Mirror (Prophet) the Sun of Truth is reflected. The Sun in the Mirror has become revealed. ----- "

"Prophets do not comprehend the God Essence. To comprehend the Sun of Reality we would have to be greater (than the Sun) In order to comprehend the Essence of God a Prophet would have to encompass the Infinite. The lower can never comprehend the higher, but the higher can comprehend the lower. The Mirror of the Prophet cannot expand sufficiently to comprehend the Infinite. The Prophet would have to encompass the Essence in order to comprehend It."

To Indian boys' question:

Koran - about the last of the Prophets: "The meaning is this, - For instance, take this teapot. It, in its beauty, is of itself in appearance. It is the last of its kind.

Questions:- Is God in matter?

"The sun that would come down and enter everything would not remain the sun. Its identity would be scattered."

Christ: Son in the Father. This is a mistake - not a scientific postulate - only belief. How can one become three or three become one. This (thought) is worse than to try to put the ocean into a cup.

Trinity: The division would detract from God, from Perfection.

Birth of Jesus: The Christians exaggerated the birth of Jesus.

Question regarding individuality, in the great ocean of life. Do we lose our identity in the whole?

Taking the material ocean as an illustration, 'Abdu'l-Baha said, The atoms composing an ocean are, in appearance the ocean, but the identity of the atoms remains. So it is with our individuality in the ocean of life, it remains.

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Words of 'Abdu'l-Baha to Mrs. Thornton Chase, at Hotel Kankershim,
Los Angeles, California, October 19, 1912.

"You are very welcome. I have come to pay you a visit. I was exceedingly sad and heart-broken when I heard of the departure of Mr. Chase, for I loved him very much. He was a near soul to God. Mr. Chase was a man who will never be forgotten. His value is not now known, but will be in the future. Throughout the Orient his name was well known and they all longed to see him. Be not sad nor grieved. Do not sorrow, for no man in this world is permanent. As there was a day for him to come, there is a day for him to leave. This is of no importance. The results in life are the important things. A man may live a hundred years and if his life be not fruitful, it is of no importance. If he lives here a very short time and his life be fruitful, it is equivalent to being here a hundred thousand years. Importance is to be attached to fruitage. Now, praise God, Mr. Chase did yield fruit. Mr. Chase was heavenly. Mr. Chase was spiritual. Mr. Chase was radiant. You have not lost him. At most, there is now a temporary separation between you. In the Kingdom there will be a meeting. It is precisely like taking a journey. You will meet him. Do not sorrow. The coming of certain souls to this world is like not being here at all, even kings - how many rulers - it is as if they had never come. Certain souls come and believe, and leave behind them an eternal light or radiance, which is equivalent to a candle that never goes out. From the time of Christ, how many kings and rulers have come, but no trace of them remains. It is as though they were beneath the lowest strata of the earth. Their existence has passed away, but of the least of the servants, like the disciples, who left the world two thousand years ago, their stars glisten with everlasting radiance. In the material world, consider what marvelous traces they have left. You should be comforted. Thus may the spirit of Mr. Chase be pleased with your patience and forbearance. If you were sad, he would be sad, and you would not want to make him sad, too.

Words to the Los Angeles Friends:

"Welcome, all of you. Are you all well and happy? My trip from San Francisco was for the purpose of seeing Mr. Chase's grave, and seeing you all. I was intending to return to the Orient. I have to go soon, but I came to Los Angeles. All of you may go to Mr. Chase's grave. I will go soon. You must all appreciate the value of Mr. Chase. You must always commemorate him, and in behalf of the friends of the Orient you must visit his tomb. In their behalf you must do so. Those who come from the Orient will undoubtedly visit it."

October 29, 1912:

"Some friends in San Francisco may come from there to Los Angeles, if possible. On the day of Mr. Chase's departure, the friends here should give to the poor, or have a feast, or give an invitation to some meal."

**

November 2, 1912

1901 18th St. N. W., Washington, D. C.

Question asked by Mrs. Dixon:

Will you ever return to America again?

Answer by Abdul Baha:

It is in God's hands. Pray for me to return and say:

"O Baha'o'llah! Confirm Abdul Baha in the Cause of God. Confirm him in the servitude of God in the East, so that he may not spend all of his time in the Orient, that he may return to America and occupy his time in the Western world."

Instructions give by Abdul Baha to Helen S. Goodall, Harriet M. Wise and Ella G. Cooper, at 309 West 78th St., New York City, July, 1912. These notes, taken at the time, were approved and signed by Abdul Baha.

.....

I have come to these parts and I find out that certain people have attributed to me certain statements of which I am innocent. Anybody who has an opinion and desires to circulate it will attribute it to me. Anyone quoting me must have authority written either with my own hand, or tablets signed with my seal. Otherwise, those statements do not belong to me. Every instruction, every teaching that I desire to spread, I will write with my own hand. You must know this generally. Never accept statements without my writing which is signed and sealed - any statement. Someone has come from the old country and said that I have said that New York is going to sink to the bottom of the sea. Another says that Abdul Baha means this or that, etc. If we have to depend upon hearsay, a great deal of difference will arise and the religion of GOD will disappear. We need not oppose these people, but do not accept them.

.....

Deliver the message of my love to the friends of GOD and tell them that today the greatest of all things is to be firm in the Covenant. The point toward which all the eyes should gaze is ONE. All eyes must turn their attention to the Center of the Covenant. While the presence of the Covenant is amongst us no other soul has any existence. All others save the Center of the Covenant are equal. That which issues from the pen of the Center of the Covenant all must obey so that the fortress of the Cause of GOD may be protected.

.....

(Other friends present)

. . . I feel a zephyr blowing from the Supreme Kingdom toward America. It will continue to blow. I hope it brings the utmost strength in the Covenant. No matter how severe the storms, you must be firm. The Covenant is most important - nothing is as important - because it is the magnet of confirmations. Baha'o'llah mentions it in many of his writings. . . . In one he says, "O GOD, confirm him who is firm in the Covenant."

Firmness in the Covenant is not mere words. If a soul shall utter a word without the sanction of the Covenant, he is not firm. Baha'o'llah appointed a Covenant in order to ward off dissensions, so that no one should give his own opinion, but that the Center should be referred to.

There were dissensions after the departure of Christ because there had been no Center appointed. Did Christ say to anyone, "You are the Center of my Covenant, you are the explainer of my book?"

This is the reality of the question: Whatever the Center of the Covenant says is correct. No one should utter a word of himself. Baha'o'llah has even called down the vengeance of GOD upon anyone who violates the Center of the Covenant. Beware, beware, lest ye be shaken! Be firm and steadfast even though the people of heaven try to shake you.

The command is explicit.

Talk given by Abdul Baha,
780 West End Avenue, New York, Monday Morning, December 2nd, 1912
Trans. M. Ali Kuli Khan.

These days are the days of my farewell to you, because on the fifth day of the month I am sailing, so these constitute the latter days of my stay amongst you. / Wherever I went in this country I returned always to New York City. I have therefore been in New York four or five times. And now I am going away from here to the Orient. It is difficult for me to return here again, except if it be the Will of GOD. / I must therefore give unto you my instructions and exhortations today. And these exhortations are no other than the Teachings of Baha'o'llah.

The first amongst these exhortations is that ye must all be in the utmost of love and affection with all mankind. You must not distinguish yourselves above others. You must consider all as equal unto yourselves, recognize them all as the servants of One GOD, and you must know that GOD is compassionate towards all. You must love all from the utmost depth of your hearts; you must prefer all the religions; you must love all the races, and you must be kind towards the people of all nationalities. You shall by no manner of means prefer yourselves before others. You must by no means speak humiliatingly of any other nationality; you must praise all. No soul amongst you must pollute his tongue by speaking evil of any other. Each amongst you must praise the other. You must even praise each nation. You must praise all the individuals amongst mankind. You must even recognize as friends your enemies; you must consider your evil-wishers as your well-wishers. You must not see evil as evil and then compromise, for to so compromise with the one upon whom you look as an enemy, this is not allowable, this is hypocrisy. For one to treat one's enemies in a smooth way, - this is hypocrisy. You must consider your enemies as your friends and your evil-wishers as your well-wishers, and then treat them accordingly. You must act in such a way that your heart may be free from hatred towards anyone. Your heart must not be offended with anyone. If anyone commits an error and a wrong towards you, you must instantly forgive him. You must not complain of anyone; you must not reprimand anyone, and if you give anyone admonition or advice, let your advice be offered in such a way as not to be found heavy to the hearer.

In brief, let all your thoughts be turned toward the rejoicing of hearts. Beware, beware lest ye offend any heart! Each one amongst you must, as much as is possible for him or for her, assist the world of humanity, be the cause of bringing solace to each sad one, assist every weak one, be helpful to every indigent one, be a caretaker of every sick one, be the cause of glory to every humble one, be the cause of shelter to every one assailed with fear. In brief, let each one amongst you be like light unto a lamp shining forth with the lights of the virtues of the world of humanity. Let each amongst you be trustworthy, be sincere, affectionate, chaste, - be full of chastity. Let each one amongst you be illumined, be spiritual, be divine, be glorious, be of GOD - and be a Bahai.

Address of ABDUL-BAHA at the home of Mrs. Krug, New York City,
December 3rd, 1912 at 3P.m.

Mrs. Krug is the cause of gathering you together here this afternoon. She has caused you to assemble here in the utmost of love. She has caused you to engage in the commemoration of GOD. It is My hope that this gathering will increase in number day by day, and that you will become daily more and more attracted, more spiritual and more illumined; that you will make extraordinary progress; that you will acquire from each other knowledge of the Teachings of Baha'o'llah- so that you may know how to teach the Truth to others; that your hearts may become so attracted that the instant a question is asked, you will be able to give the right answer, and that the Truth of the Holy Spirit may speak through your tongues. Be ye hopeful in the Providence and Favor of the Blessed Perfection, for His Favors change a drop into an ocean, cause a seed to become a tree, and make an atom as glorious as the sun. His Graces are GREAT. The Treasure-houses of GOD are filled with Bounties. The GOD Who showed Favors unto others, will certainly show Favor unto you. I supplicate to the Kingdom of ABHA and seek extraordinary Favors and Confirmations in your behalf, in order that your tongues may become fluent, your hearts may be flooded with the rays of the Sun of Truth, even as a clear mirror; that your thoughts may expand; your comprehension become more intense; and that you may progress on the plane of human perfections.

UNTIL MAN HIMSELF ACQUIRES PERFECTIONS, he will not be able to teach perfections to others. UNLESS MAN ATTAINS LIFE HIMSELF, he ca nnot convey life to others. UNLESS HE FINDS LIGHT

for himself, he cannot give light to others. We must therefore endeavor ourselves to attain to the perfections of the world of humanity, gain everlasting life, and seek the Divine Spirit, in order that we may thereby be enabled to confer life upon others; be able to breathe life into others.

You must therefore always supplicate before the Kingdom of ABHA and seek eternal Bounties from Him. You must pray that your hearts may become filled with glorious lights, even as a purified mirror, then will the Lights of the Sun of Truth shine thereupon.

You must supplicate and pray to GOD every night and every day and seek His Aid and Assistance, saying:

O Lord! We are weak, strengthen us.

O GOD! We are ignorant, make us knowing.

O Lord! We are poor, make us wealthy.

O GOD! We are dead, quicken us.

O Lord! We are humiliation itself, glorify us in Thy Kingdom.

If YOU assist us, O Lord, we shall become scintillating stars! If YOU do not assist us, we shall become lower than the earth.

O Lord! Strengthen us.

O GOD! Confer victory upon us.

O GOD! Cause us to conquer self and desire.

O Lord! Deliver us from the bondage of the world of materiality.

O Lord! Quicken us through the Breaths of the Holy Spirit, in order that we may arise to serve Thee, to engage in worshipping Thee, and to exert ourselves in Thy Kingdom with the utmost of sincerity!

O Lord! Thou art powerful. O GOD! Thou art Forgiving.
O Lord! Thou art Compassionate!

Excerpts from Address at 780 West 98th St. New York City, June 11, 1912

A Business Meeting which ABDUL-BAHA addressed.

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"The Bahai Meeting must be the meeting of the Supreme Concourse. It must acquire from the Lights of the Supreme Concourse. The hearts must be as mirrors wherein the Lights of the Sun of Reality shall be revealed. Every bosom of the bosoms must be a telegraphic station. One terminus of the wire shall be in the bosom of the soul, the other in the Supreme Concourse, so that opinions may be exchanged between them, that is to say, from the Kingdom of ABHA inspiration may be had, in order that- that which ought to be discussed,- the opinions shall coincide."

.....

"Day by day this meeting shall become better, shall become more radiant, shall become more spiritual. THIS IS CONDITIONED UPON PERFECT UNITY AND AGREEMENT. The more agreement, unity and love shall be realized among you, the more the confirmations of GOD will assist you, and the help and aid of the Blessed Beauty, Baha'o'llah, will support you. May this be a divine meeting and boundless bestowals shall reveal themselves."

.....

"Your discussions must be for the acquisition of REALITY.Not that each ~~soul~~ soul should assert his opinion; nay, rather, that each soul's desire shall be the INVESTIGATION OF REALITY; with the greatest love, amity, and agreement shall this investigation be carried out. In every affair they must consult, and when a member presents the exposition of REALITY, an opinion based on REALITY, that shall be acceptable. When this is so, day by day your agreement and unity shall increase. Your spirituality will become greater; your illumination will be greater; your happiness and joy will be greater; and the Kingdom of GOD will be here."

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Talk of Abdul Baha at Unity Feast at Eliot, Greenacre, 1912.

(Typed and edited by Mary Hanford Ford.)

(The introductory part of this address describing the physical joys of the animal kingdom was not taken down.)

----- that a man from the East encounters a person from the West and between the two there exists no outward relationship whatever on account of nativity, nor on account of race, nor is there any physical relationship. In a word, no means of love, or relationship, or love and fellowship obtained; nevertheless, when these meet we observe in that meeting the attainment of true happiness.

For example, We are from the Orient and you from the Occident; not on account of kinship is there any relationship between us, nor on account of nativity, nor is there any relationship on account of race or kind; material relationship is entirely missing, nevertheless, we are in a state of the utmost fellowship, as if it were that we belonged to the same family, and as if we were unified in every condition.

How often do we find two brothers of the same father and mother, of the same race, the same nation, the same knowledge and education, of the same custom and mannered life, and not a trace of love is manifested between them. If we look to the external relationship, love should manifest between the two brothers, because from long custom there is reason to believe that love should excel, as they are of the same race, the same education, the same nativity - nevertheless no amity holds between them. But two people, one from the Orient and the other from the Occident, without any trace of fellowship externally, in spite of all, seem to be in the utmost love and fellowship. What is the source thereof?

The two brothers in question, though belonging to the same parentage, are united by a material relationship, in which there is no bond. Their spirits are as enemies. They were contrary to one another when they came into the world of bodies, hence there is no fellowship between them; they shun each other because their spirits are at variance, though their bodies are unified. But an Eastern personage and a Western personage, though not possessing any physical relationship, - no relation to one another, nor belonging to the same race, nor to the same nativity, nor education, nor mode of life, nevertheless, they show the utmost love toward each other. The spirits of these two persons are familiar to one another because ~~as they were united in affinity~~ ^{in affinity} they are amiable and loving; therefore the material relationship is of no account. In the world of spirits these are ~~united~~ ^{united} with one another and not in the world of bodies. Yet ~~in the world of spirits these spirits are united~~ ^{in affinity}, then in the world of bodies these two will also hold the same unity and on the same day will they experience the utmost fellowship.

"Because in pre-existence we were in affinity
Mrs Kinney & I heard this & asked
the Master about it afterward, Mrs
Ford is editing, changed it."

In a word, your spirits in a spiritual world were familiar and amiable and a fellowship was exercised with our spirits, and it seems that for many years we have been together as if for years and years we had associated one with the other, having enjoyed to the fullest extent this fellowship and unity.

Praise be to God, our hearts are connected, each to each, and the bounties of God are encompassing. It is with regard to this wisdom that the nineteen day meeting, or feast is organized; that ever, nineteen days the friends may gather together in the same place and enjoy this feast; thus may they exercise the same spirit of love which they once exercised and previously enjoyed in ~~the material~~ world. And now because our spirits are ~~united~~ ^{united} our hearts are connected by the bond of friendship, we have gathered here today in order that our bodies may likewise meet one another, and I pray that God may day by day enhance this bounty that day by day this unity may increase until all of us may act as one sea, the waves of which will be numerous, but the sea is forever one and the same. May we be like the rays of the sun, - although they are multitudinous, they all emanate from the solar center. May we be like these trees; though outwardly they are numerous, they spring from the same earth.

I ask God day by day that your unity and accord may augment; that day by day your fellowship may increase; God willing, that you may be the cause that all humanity may become unified. The hearts of all the world shall find this spirit of oneness. May all become one kind; may all the people of the world become as flowers, however variegated their aspect; in short, all belong to the same garden; all receive their charms from the same sun; all are nurtured beneath the gentleness of the same shower, and the differences in hue shall lend a charm and harmony to the whole, and such a difference or disagreement is agreement itself, for it lends attraction.

Were you to enter a certain garden, and where all the flowers were white in color, or yellow, or all blue, there would be no attraction, but when they are variegated, then it is perfectly charming; in short, all the personalities which we possess are admirable, and we hope that the difference of personalities may be the source of attraction which lends charm to the garden.

Stenographed by Charlotte Segler.

Instructions from Abdal Baha

Given December 2nd, 1912, 780 West End Ave.

Mr Harris, Mr Dodge, Mr Hoar, Mrs Kinney present. Mr Mills called, but not present.

I desire to go to the Orient. I will submit this place to you. You must be in the utmost fellowship with Mr Kinney. You must be united. You must protect the Cause. Do not let anyone interfere with the Cause of GOD. Be very careful. Spend all your time in teaching the Cause of GOD. Spread the fragrances of GOD, so that the Cause of GOD may be raised, the banners of the Covenant may become unfurled.

Know this for a certainty: that today the penetrative power in the arteries and the nerves of the world of humanity is the Power of the Covenant. ~~There is no other power~~ The body of the world will not move with any other power except through the Power of the Covenant. There is no other power similar unto this.

Consider what a transformation has been effected since my first visit. This has been made possible through the Power of the Covenant.

Notes of a talk with Abdul-Baha.

New York City, June 7, 1912

Walking today in the gardens by the Hudson River in the early morning, I had the privilege of being with Abdul Baha, and I told Him how some of the people have tried to spread the untruth that the Bahais teach "free love".

He answered: "The marriage bond is very important." He repeated it again: "Very very important. Marriage must be strict and pure. You must all be very careful about this." He continued: "Women and men must not embrace each other when not married, or not about to be married. They must not kiss each other. If women kiss women, that is not bad. If men kiss men, that is not bad. But men and women must not embrace. Such conduct is not taught in the Bahai Revelation, and it must not be done. It is not permitted. If they wish to greet each other, or comfort each other, they may take each other by the hand.

"Describe how you have seen the women in the East, as in Haifa. The Blessed Beauty directed that there should be great modesty in the women, that they should not bare the neck and bosom, and that the women in the East should wear a veil.

"The conditions are different in the West, but the women of the West must see the spiritual significance of this teaching. Do not distress them by saying that they should not have done this or that. They will see by themselves. Talk about this only, so to speak, one by one, with the friends, when you have opportunity."
Recorded by A.M.B.

Extract from an interview with Abdul Baha with Mrs. C. H. Wise of Berkeley, Cal., who had lost her son:

Abdul Baha said: "It is natural when such a young man departs from life one is greatly affected. I had a son who passed away, but I never felt sad at all. Why? Because I fully realized that I did not lose him. The utmost is that he was a trust in the hand of God. Your son for the present is a trust in His Hand. You have not lost him. The very utmost is this, he was imprisoned in this material cage, he was like unto a bird, he was in the troubles of this life enduring its vicissitudes. He broke this cage and flew away. From this terrestrial he ascended to the heavenly rose-garden. From this darkened world he ascended to the World of Illumination.

Do not think that you have lost him. You should not suppose that this is an eternal separation. This separation is temporary.

You will find him in the Presence of God. You will receive him in the Kingdom of God. First you enjoyed his companionship in this world. In the future you will have an eternal companionship with him. You associated with him in this life and you will find him there with the utmost happiness. You had him in this life imprisoned in a cage. There you will find him in a World of Freedom. Be not sad neither be disappointed. Be not unhappy. It is as though he had taken a trip. He has entered into another realm. He has passed over this material life and now he has entered into the realm eternal. There you will find him with an illumined face. His spirit will be in the utmost happiness. Be not sad, be not unhappy. When a child was in the world of the matrix that child was in a very dark and narrow world. When he stepped into this world what a difference. That darkness was changed into illumination. That narrowness was transformed into the spaciousness of this life. The child enjoyed the blessings of this world. He grew and developed, he attained to perfection. Now he has stepped from the matrix of this world into the realm eternal. This is the second birth referred to by Jesus Christ.

The same difference that existed between the world of the matrix and this world you will find between this world and the world of God. Be not unhappy, be not broken-hearted, be patient. You shall find him. Rest thou assured. Be not unhappy under any circumstances. Man is subject to afflictions and trials. If he is patient great is his compensation and reward, but if he weeps and laments this great compensation and reward will not be obtained under any circumstances.

This life is filled with afflictions and sorrows and if you are for the present patient and long-suffering great reward is destined for you, but if you lament and cry there is no reward and your son in the World of Immortality will be affected. He is speaking to you with an ideal language 'Oh my mother be not unhappy. I am living in the world of God. Whenever you come here you shall find me. Be not sad, do not weep, do not lament, you shall find me.' This is his address to you, this is his ideal address to you."

*Read at Saadegh's
Funeral*

Instructions given by Abdul Baha to Helen S. Goodall,
Harriet M. Wise and Ella G. Cooper, at 309 West 78th St.,
New York City, July, 1912. These notes, taken at the time,
were approved and signed by Abdul Baha.

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An Utterance of His Holiness Abdul Baha, Deliverey at New York City
July 5th., 1912.

In the Divine Holy Books there are unmistakable prophecies giving the Glad-tidings of a certain Day in which the Promised One of all Books would appear, a radiant Dispensation be established, the banner of the Most Great Peace and conciliation be hoisted, and the oneness of the world of humanity proclaimed. Among the various nations and peoples of the world no enmity or hatred should remain. All hearts were to be connected with one another. These things are recorded in the Taurat or Old Testament, in the Gospel, the Koran, in the Zend-Avesta, in the Books of Buddha and in the Book of Confucius. In brief, all the Holy Books contain these Glad-tidings. In all of them it is announced that after the world is surrounded by darkness radiance shall appear. For just as the night, when it becomes excessively dark, precedes the dawn of a new day, so likewise when the darkness of religious apathy and heedlessness overtakes the world, when human souls become negligent of God, - when materialistic ideas overshadow idealism and spirituality, - when nations become submerged in the world of matter and forget God, - at such a time as this shall the Divine Sun shine forth and the radiant Morn appear.

Consider to what a remarkable extent the spirituality of the people has been overcome by materialism, so that spiritual susceptibility seems to have vanished, Divine Civilization does not exist, and guidance and knowledge of God no longer remain. All are submerged in the sea of materialism. Although some attend churches and temples for worship and devotion, it is in accordance with the traditions and imitations of their fathers and not for the investigation of Reality. For it is evident that they have not found the Reality and are not engaged in Its adoration. They are holding to certain imitations which have descended to them from their fathers and ancestors. They have become accustomed to passing a certain length of time in temple worship and conforming to imitations and ceremonies. The proof of this is that the son of every Jewish father becomes a Jew and not a Christian; the son of every Mohammedan becomes a follower of Islam; the son of every Christian proves to be a Christian; the son of every Zoroastrian is a Zoroastrian, etc., etc. Therefore religious faith and belief is merely a remnant of blind imitations which have descended through fathers and ancestors. Because this man's father was a Jew, he considers himself a Jew; not that he has investigated the Reality and proved satisfactorily to himself that Judaism is right; nay, rather he is aware that his forefathers have followed this course, therefore he has held to it himself.

The purpose of this is to explain that the darkness of imitations encompass the world. Every nation is holding to its traditional forms. The Light of Reality is obscured. Were these various nations to investigate the Reality, there is no doubt they would attain it. As Reality is one, all nations would then become as one nation. But so long as they adhere to various imitations and are deprived of the Reality, strife and warfare still continue and sedition prevail. But if they investigate the Reality, neither enmity

nor rancor will remain and they will attain to the utmost concord among themselves.

During the years when the darkness of heedlessness was most intense in the Orient and the people were so submerged in imitations that nations were thirsting for the blood of each other, considering each other as contaminated and refusing to associate; at such a time as this His Holiness Baha'O'llah appeared. He arose in the Orient, uprooting the very foundations of imitations and brought the Dawn of the Light of Reality. Various nations become united, because all desired the Reality. Inasmuch as they investigated the Reality in religion they found that all men are the servants of God, all are the posterity of Adam, all are children of one household, and that the foundations of all the Prophets are One. For inasmuch as the Teachings of the Prophets are Reality, their foundations are one. The enmity and strife of nations therefore are due to religious imitations and not to the Reality which underlies the Teachings of the Prophets. Through Baha'O'llah the nations and the peoples grew to understand and comprehend this. Therefore hearts became united and lives were cemented together. After centuries of hatred and bitterness the Christian, Jew, Zoroastrian, Mohammedan and Buddhist arose for amity; all of them in the utmost love and unity. They become welded and cemented because they had all arrived at Reality.

The Divine Prophets are conjoined in the utmost state of Love. Each former one has given the Glad-tidings of His successor's coming and each successor has sanctioned the one who preceded Him. They were in the utmost unity, but their nations are in strife. For instance Moses gave the Message of the Glad-tidings of Christ and Christ confirmed the Prophethood of Moses. Therefore between Moses and Jesus there is no variation or conflict. They are in the utmost unity. But between the Jew and the Christian there is conflict. Now therefore if the Christian and Jewish people investigate the Reality underlying their prophets Teachings they will become kind in their attitude toward each other, and associate in the utmost love, for Reality is one and not dual or multiple. If this investigation of the Reality becomes universal all the divergent nations will ratify all the Divine Prophets and all will confirm all the Holy Books. No strife or rancor will remain and all of us will become united. Then will we associate together in the utmost love. We will become as fathers and sons, as brothers and sisters living together in the utmost unity, love and happiness, for this century is the Century of Light. It is not like the former centuries. Former centuries were epochs of oppression. Now human intellects have developed and human intelligence has increased. Each soul is investigating the Reality. This is not a time when we shall wage war and be hostile toward each other. We are living at a time when we should enjoy the utmost friendship.

Fifty years ago His Holiness Baha'O'llah sent epistles to all the kings and nations of the world, at a time when there was no mention of International Peace. One these epistles was sent by him to the President of the American Democracy. In these communications He

summoned all to international Peace and the Oneness of the human world. He summoned all to the fundamentals of the Teachings of all the Prophets. Some of the European kings were haughty. Among them was Napoleon - Bonaparte III. Baha'O'llah wrote a second epistle to him, which was published thirty years ago. The context was this; "O Napoleon! Thou hast become haughty indeed. Thou hast become proud. Thou hast forgotten God. Thou dost imagine that this majesty is permanent for thee, This dominion is abiding for thee. A letter have we sent unto thee for acceptance with thy greatest love; but instead thou hast shown haughtiness. Therefore God shall uproot this edifice of thy sovereignty; thy country shall flee away from thee. Thou shalt find humiliation hastening after thee because thou didst not rise from that which was enjoined upon thee, - whereas that which was a duty incumbent upon thee was the cause of life to the world. The punishment of God shall soon be dealt out to thee;" The epistle was revealed in the year 1869, and after one year the foundation of the Napoleonic sovereignty were utterly uprooted. Among these epistles was a very lengthy one to the Shah of Persia. It was printed and spread broadcast through out all the countries of the world. This epistle was revealed in the year 1870. In it He admonished the Shah of Persia to be kind to all his subjects, - summoning him to justice, - counselling him to make no distinction among the religions, - with Jew, Christian, Mohammedan, Zoroastrian, was he to deal equally and the oppressions prevalent in his country were to be removed. The Jews were greatly oppressed in Persia. Baha'O'llah especially recommended justice for them, saying that all people are the servants of God, and in the eye of the Government they would be equally estimated, - the Government should be just to all....I

"If Justice is not dealt out, if these oppressions are not removed, and if thou dost not obey God, the foundations of thy Government will be raised and thou shall become evanescent, - become as nothing. Thou shouldst gather all the learned men, and then summon Me. There I shall be present I will then advance proofs and evidences as to My validity. I will manifest My proof and anything that you may ask. I am ready. But if no attention is paid to this Book thou, like unto the kings who become non-existent, shall likewise become non-existent," The Shah did not answer this epistle of the Blessed Perfection. Then God destroyed the foundation of his sovereignty.

Among those to whom He wrote was the Sultan of Turkey, in it He arraigned him saying: "Verily, thou didst incarcerate and make Me a prisoner. Dost thou imagine that imprisonment is a loss to Me, - that imprisonment is a humiliation for Me? This imprisonment is a glory for Me because it is on the pathway of God. I have not committed a crime. It is for the sake of God that I have received this ordeal. Therefore I am very happy, I am exceedingly joyous but thou must wait; God will send thee a punishment; thou shalt receive retribution. Ere long thou shalt observe how ordeals shall descend upon thee like rain and thou shalt become non-existent," And even so it was.

Likewise He sent messages to the other kings and crowned heads of the earth, summoning all of them to love and equity, international peace and the oneness of mankind that all might become unified and agreed; that strife, warfare and sedition should pass away; that

bitterness and enmity might cease, and all become united and agreed, and arise to serve the one God. Now I have spoken if you have anything to say let it be heard. You have listened most attentively. You have listened most attentively. (After a pause, Abdul Baha continued): I will add a little more,- in brief, two kings arose against Baha'O'llah the Shah of Persia and the Sultan of Turkey. They imprisoned His Holiness in the fortress of Acca in order to extinguish His Light and exterminate His Cause. But Baha'O'llah while in prison wrote severe letters of arraignment to them. He declared that imprisonment was no obstacle to Him. He said: "This imprisonment will prove to be the means of the promotion of My Cause. This imprisonment shall be the incentive for the spreading of My Teachings. No harm shall come to Me because I have sacrificed My life, I have sacrificed My blood I have sacrificed My possessions;- I have sacrificed all and for Me this imprisonment is no loss." And just as He declared, so it came to pass. In prison He hoisted His banner, and His Cause was spread throughout the world. It has reached America. Now in all parts of the world the Cause of Baha'O'llah is spread broadcast. You go to Asia and wherever you travel you will find Bahais. You go to Africa, Europe, there you will find the Cause of Baha'O'llah. In America it is just beginning, to grow and spread.

These two kings could not do anything to withstand Baha'O'llah, but God through Him was capable of destroying both sovereigns. I too was in prison. God removed the chains from My neck and placed them around the neck of Abdul Hamid. It was done suddenly,- not a long time,- in a moment as it were. The same hour that the young Turks declared liberty, the committee of union and progress set me free. They lifted the chains from My neck and threw them around the neck of Abdul Hamid. That which He did to Me was inflicted upon him. Now the position is precisely reversed. His days are spent in prison just as I passed the days in prison at Acca,- with this difference,- that I was happy in imprisonment. I was in the utmost elation, because I was not a criminal. They had imprisoned Me in the path of God, Every time I thought of this,- that I was a prisoner in the pathway of God,- the utmost elation evercame Me. Abdul Hamid is now suffering punishment for his deeds. Because of the sins he committed he is now in prison. This is retribution for his actions. Ever hour he is mortified anew and his ignominy revived. He is in the utmost sorrow and disappointment, while I am in the utmost happiness. I was happy that, praise be to God! I was a prisoner in the pathway of God; that My life was not wasted; that it was spent in the Divine pathway. Nobody who saw Me imagined that I was in prison. They saw Me in the utmost joy, the utmost thankfulness and health,- paying no attention at all to the prison.

A FEW INCIDENTS IN ABDUL BAHA'S WASHINGTON AND DUBLIN VISITS.

When in 1910 I went to Haifa on my first visit to Abdul Baha, there were rumors that He might come to America now that the way was open for Him to travel. Many of the friends whom I met said they could not picture Abdul Baha in a western setting, but from the moment I heard the subject mentioned I thought He would come. One day when He was giving me instruction I said: "When you come to America will you stay with us?" He smiled at my confident, "when" and answered: "Yes."

Two years later He came to our country, reaching New York the night of April 10th. I sent to Him a word of greeting with a reminder of the promise made at Haifa but a note from one of His translators said that Abdul Baha had decided to stay at an hotel while in Washington. It can readily be imagined how perplexing was this news and how disappointing was this reply.

My husband, to whom on my return from Haifa I had mentioned the promise, had been reading in the New York papers of addresses which Abdul Baha was making in churches and before peace societies and asked me when He was coming to visit us. I had to say He was going to an hotel. "Did He not say He would come to us?" was the next question, and to my answer in the affirmative ~~there~~ followed the further question: "How do you account for this?" I was obliged to say I could not explain it. Then there flashed into my mind a thought and I said: "This has just come to me! Although we regard Abdul Baha as belonging to the entire world, yet He is from the East and probably an Oriental would not accept an invitation to stay in the house of a married woman whose husband had not joined in asking him." He answered: "I am glad to ask Abdul Baha," and the response to a little note written immediately was the following wire re-

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On Saturday afternoon at a little after one o'clock His train reached Washington. We had been told that Abdul Baha desired to arrive quietly so the Bahai friends with the exception of a very few who brought Him to our house, restrained their longing to greet Him at the station.

The day before His arrival the floor of the hall of the new house, in which we were not quite settled, was strewn with innumerable pictures preparatory to finding their right places. This hall, large and square, led to Abdul Baha's room and when He reached it He stopped, looked at the floor, then at the walls and turning to me said: "You have labored much."

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There was a meeting at Studio Hall at 11:15, an interview in the early afternoon and at four Abdul Baha spoke at the Universalist church. We found the minister, Dr. John Van Schaick, standing on the pavement waiting to receive Him. He conducted Him through a side door to the chancel. In his introduction Dr. Van Schaick said in part as follows: "In behalf of the officers and members of this church I have the honor of welcoming you to Washington. We feel that we are honored by the presence of one who has so faithfully served God and humanity. What you have done as a great leader and as a servant of God, for Universal Peace, Universal Knowledge, Universal Brotherhood calls forth our deepest gratitude and we gather here today because we believe that you are one of those who do not count their lives dear unto themselves, but seek only to serve God." Dr. Van Schaick said that because of the many engagements of this Great Teacher of the East, the order of the service would be changed and that Abdul Baha would first address the audience and then leave.

The address was mainly upon the theme of Unity. So inspiring were the thoughts expressed in this address that the people begged to shake the hand of Abdul Baha, which request was granted. So large was the audience that it was long before He was released.

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"We will go now." My husband urged that after such a full day He must be too tired to do anything more, but Abdul Baha was not dissuaded and late as it was we drove to the Library.

First we went to the gallery to look down on the reading room. Two of the bronze figures of heroic size were examined. Then Mr. Parsons turned to the entrance of the gallery. When Abdul Baha was told that my husband would like to show Him another ^{part} ~~part~~ of the Library, He said: "When one undertakes to see a thing he should see it." There are bronze figures placed at intervals around the gallery and all of these Abdul Baha examined most carefully asking the name of each and finding, occasionally, anachronisms in the costumes.

We then went to the Division of Prints of which my husband had charge. It was growing late, so to avoid the inconvenience of having the lights turned out, it seemed best to go quickly through the immense corridors filled with the cases of interesting prints. Again Abdul Baha preferred to see thoroughly and went in and out among the cases showing interest in the rare and attractive pictures. My husband said to me: "The lights will go out." I responded with a smile of utmost confidence and we proceeded slowly through the Division. Then Mr. Green, the custodian of the building, appeared, was introduced to Abdul Baha and when told by Mr. Parsons of his concern regarding the lights, he said: "The lights shall be kept on as long as Abdul Baha wishes to stay." He sent an order to this effect, adding that the doors were to continue unlocked for the present. Thus there was time to show Abdul Baha the stacks for the books, the machinery for moving them and some interesting Turkish books. Upon our return home Abdul Baha had his usual late dinner and soon went to His room. But who knows the hour this night when He ceased to pray for His children and allowed Himself the so much needed rest!

I have given as full an account as possible regarding one day of the Washington visit but I know there will not be space in the Year Book for many further details. On the following day there were many interviews. Early in the morning the housekeeper, the governess and servants were called together, exhorted to be fithful and given presents.

The first of the meetings which were held in the large room of the house from Monday to Friday inclusive, took place that afternoon and many interviews followed. At eight o'clock a Persian dinner was arranged for Abdul Baha's secretaries and a number of American men. Abdul Baha was the Host and personally served the guests.

On Tuesday there was a large luncheon at the house of Mirza Ali Kuli Khan, followed by a reception to which many people came to see Abdul Baha. Among the guests was the Turkish Ambassador. After that meeting the latter said: "I want to go to the house where He is to speak

next," so he came to our house. On Thursday he gave a dinner for Abdul Baha ~~on~~ *Friday he was invited. Lunched with Abdul Baha at our house.*

A few years later at Green Acre, I again met the Ambassador's nephew to whom I said: "When did you become a Bahai?" He answered: "That night when Abdul Baha talked to us after dinner at my uncle's house."

On Tuesday also, Abdul Baha addressed two large audiences of colored people, one in the morning at Howard University and the other in the evening at a church.

Among the many impressive meetings in Washington was the one on Wednesday afternoon at Studio Hall to which the children were brot to receive the blessing of Abdul Baha. They were gathered in His arms or patted on head and shoulders. One little boy returning to his mother after receiving the blessing said: "It is like Jesus and the little children!"

On Saturday at the reception given in the name of the Orient-Occident Unity, there were some interesting incidents of the power possessed by Abdul Baha to penetrate the reality of minds and hearts. I was told that when General Greely of Arctic fame was presented, Abdul Baha

where among the guests was his nephew Mirza Zia, a delightful young Turk

Friday

said to him: "I have oftensympathised with you in the experiences of hardship in your earlier yeats." Upon meeting Admiral Wainwright He said: "You are a good Admiral because you stand for peace." The Admiral answered: "My wife makes me do so!"

At this reception there was a young woman to whom I had been drawn from the time she was a small child. Late in the evening when guests were no longer arriving, I was able to leave my post near the stairway and enter the library where there had been gathered about Abdul Baha throughout the evening many groups of people. Coming to the center of the room I saw my young friend to whom I said: "Of course you have been presented to Abdul Baha?" She answered: "No, there have been so many people surrounding Him that I have not been able to reach Him." Just then Abdul Baha having the intention of leaving the room, came near us and I said: "Abdul Baha, I want to present to you Mrs. Miles." Looking from one of us to the other He said: "Mother; daughter." I replied: "She has a very lovely mother of her own." Then He turned to her and said: "You are very fortunate to have two mothers."

Before Abdul Baha left for Chicago on Sunday we asked Him to stay with us on His return, but He felt it would be best for all of His party to be together. After visiting Chicago Abdul Baha went to Cleveland and Pittsburg, returning to Washington on May 8th. During this visit He had many interviews and group meetings, large and small. I shall write about His third visit to Washington after giving a brief account of His stay at Dublin.

On the evening of July 23rd, five of Abdul Baha's party arrived in Dublin from Boston and after dining at our house went with us to the house down the hill which Abdul Baha had chosen as a place to live, rather than with us in the larger house. The following afternoon Mirza Valliola Khan and I drove to the station to meet Abdul Baha, taking Him and His

translator of his house. ~~He~~ was at the house to greet Abdul Baha to whom he showed the view from the second story veranda. During the next few days Abdul Baha drove, walked, saw a few people and undoubtedly wrote much. I wanted Him to have a little quiet before seeing people generally, but on Saturday, July 26th, after several inquiries had been made as to when Abdul Baha could be greeted, I telephoned Him for permission to ask the people to come on Monday, Wednesday and Friday of the coming week, which request was granted. Anticipating this permission many people arrived on Sunday afternoon and Abdul Baha spoke to them in the large room of our house. How difficult it is to refrain from mentioning the subjects upon which He spoke and describing at length the happiness which He radiated! People came from great distances to stay with him. There were visitors from Portland, Maine, Portland, Oregon, Washington, San Francisco, Boston and New York.

At one of the afternoon meetings the ^{Pastor} ~~rector~~ of the Unitarian church asked Abdul Baha to speak on Sunday, August 11th, and a large number gathered to hear Him. He spoke for fifty minutes, which was unusual as His talks were generally short. The people sat motionless, so great was the power He manifested. Never have I known Him to look as He looked during this address. I asked the translator if he had ever seen Abdul Baha as He appeared this day. He said: "Yes, once before in Chicago when He was speaking in a church." I asked what it was and he replied: "Ecstasy!"

Abdul Baha has attracted many hearts at Dublin. Members of the summer colony asked Him to lunch and to motor, and they came time after time to hear Him speak.

When at Haifa two years before, I asked Abdul Baha what I should say to a certain distinguished artist on my return to Dublin, He said: "Give him the message". He will not accept now, but he will later." This I did with the result which Abdul Baha had foretold. Very obviously he

did not care for the message and with an unchanged point of view he came one day to a meeting at our house. His expression was a study of conflicting emotions. There was a battle between his objection to the Bahai message and the artist's utter capitulation to the rare and beautiful picture before him, of Abdul Baha in black robe and white turban sitting in the bay window, silhouetted against a red curtain! Now, after many years, the message is attracting him.

Abdul Baha accepted an invitation to spend an evening at the house of a well known scientist. After the host had told a story Abdul Baha was asked to do so. I should have known that He would make a better choice than I, but forgetful of this, I urged Him to tell the story of Iosq a pretty Persian tale with a moral. This He did and it was received with mild applause. Then, alert and with eyes flashing, He turned to the host saying: "NOW I will tell you a story and it isn't going to be a sermon!" Picture Abdul Baha in the long robe and white turban of the East surrounded by men and women of the West in full evening dress, the only link with His usual environment being the group of Persians sitting with bowed heads and folded arms on a sofa in the distance. He told with brilliance an Arabian story having climax after climax. It seemed each moment that nothing more humorous could develop, but it did and listeners were shouting and swaying from side to side with amusement. In the midst of the applause He arose, bade goodbye to the assemblage, and left the room with the children of the family grasping His hands and coat as they followed Him to the car. While we were driving home, speechless with happiness, He said with the simplicity of a child: "Now are you pleased with me?"

Abdul Baha arrived in Washington for His third visit on November 6th. Again He thought it best to live with the members of His party, but He resumed the meetings in our house. There were small group meetings in the library at 4:30 and at 5:30 large numbers of people were addressed

in the lower room.

The house which was taken for Him and His party was constantly filled with visitors. One day when there was a group of believers there He said to us that we must not be concerned later when the Cause is violently condemned, that it is in this way that knowledge of it will spread. He said we must regard all antagonistic expressions as, "the little songs of the sparrows."

After lunching with us on Friday, November 8th, and speaking at 4:30 and 5:30, Abdul Baha drove to the Jewish synagogue where after music and a talk by the Rabbi, He made a remarkable address on the oneness of the foundation of spiritual truth as taught by all the prophets and of the wonderful achievements of Abraham and of Moses. He gave an extraordinary survey of Jewish history leading up to the coming of another great prophet of God. He said: "During the time that the people of Israel were being tossed and afflicted by the conditions I have named, His Holiness Jesus Christ appeared among them. Jesus of Nazareth was a Jew. He was single and unaided, alone and unique. He had no assistant. The Jews at once pronounced him to be an enemy of Moses. They declared that he was the destroyer of the Mosaic laws and ordinances.***** This personage Jesus Christ declared His Holiness Moses to have been the prophet of God and pronounced all the prophets of Israel as sent from God. He proclaimed the torah the very Book of God, summoned all to conform to its precepts and follow its teachings. It is a historical fact that during ^a a period of fifteen hundred years the kings of Israel were unable to promulgate broadcast the religion of Judaism. In fact during that period the name and history of Moses were confined to the boundaries of Palestine and the torah was a book well known only in that country. But through His Holiness Christ, through the blessing of the new testament of Jesus Christ, the old testament, the torah was translated into six hundred different tongues and

spread throughout the world."

This produced a stir in the audience. An effort was made to stop the address but Abdul Baha continued to speak, asking for just a few moments more of closest attention. He said: "And now it is time for the Jews to declare that Christ was the Word of God and then this enmity between two great religions will pass away. For two thousand years this enmity and religious prejudice have continued. Blood has been shed, ordeals have been suffered. These few words will remedy the difficulty and unite two great religions. What harm could follow this,--that just as the Christians glorify and praise the name of Moses, likewise the Jews should commemorate the name of Christ, declare Him to be the Word of God and consider Him as one of the chosen messengers of God?"

As He vanished from the pulpit and as the translator rendered the last Persian sentence into English, the Rabbi came forward and said: "We are not accustomed here to the mention of other prophets than our own, *(note) but people of culture all over the world listen with politeness to others with ideas different from their own. They may be right and we may be wrong."

During the evening many people left the synagogue and many of those who remained were restless and disturbed. The atmosphere was electrical. That Abdul Baha was able to complete His message to this conservative congregation was the greatest demonstration of Spiritual Power that I have ever witnessed.

*Note: It has been pointed out in this connection, that Jesus is frequently mentioned today in Jewish synagogues. The fact is, however, that while He may be mentioned as a prophet He is not spoken of in the terms used by Abdul Baha as Jesus Christ, the Word of God.

Knowing the admiration of Dr. Herbert Putnam, Librarian of Congress for Abdul Baha, I recently asked him if he would tell me of the outstanding impression produced upon him at his meeting with this great Spiritual Teacher. So discriminating and appreciative is his response, that I am, with his permission, including it, just as it came to me, in this brief and inadequate account of the visit of the Greatest Visitor who has ever come to our country and with it I end the writing of my unfinished story.

Washington, D.C.
December 24, 1931.

Dear Agnes:

In connection with some account of the visits - to Washington and to Dublin - of Abdul Baha, you have asked me to note the impression his personality made upon me. I wish I might do so adequately; but at the moment must content myself with a reference to the dominant impression that survives in my memory.

It is of an EXTRAORDINARY NOBILITY: physically, in the head so massive yet so finely poised, and the modeling of the features; but spiritually, in the serenity of expression, and the suggestion of grave and responsible meditation in the deeper lines of the face. But there was also in his complexion, carriage, and expression, an assurance of the complete health which is a requisite of a sane judgment. And when, as in a lighter mood, his features relaxed into the playful, the assurance was added of a sense of humor without which there is no true sense of proportion. I have never met anyone concerned with the philosophies of life whose judgment might seem so reliable in matters of practical conduct.

with him were so few and that
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dignity and so engaging.

Yours sincerely,

(Signed) D. Herbert Putnam

Mrs. Arthur S. ...

1816 ...

Washington, D.C.

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Agnes Benson B20 F35

Leah Barnum

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"We will go now." My husband urged that after such a full day He must be too tired to do anything more, but Abdul Baha was not dissuaded and late as it was we drove to the Library.

First we went to the gallery to look down on the reading room. Two of the bronze figures of heroic size were examined. Then Mr. Parsons turned to the entrance of the gallery. When Abdul Baha was told that my husband would like to show Him another ^{part} ~~part~~ of the Library, He said: "When one undertakes to see a thing he should see it." There are bronze figures placed at intervals around the gallery and all of these Abdul Baha examined most carefully asking the name of each and finding, occasionally, anachronisms in the costumes.

We then went to the Division of Prints of which my husband had charge. It was growing late, so to avoid the inconvenience of having the lights turned out, it seemed best to go quickly through the immense corridors filled with the cases of interesting prints. Again Abdul Baha preferred to see thoroughly and went in and out among the cases showing interest in the rare and attractive pictures. My husband said to me: "The lights will go out." I responded with a smile of utmost confidence and we proceeded slowly through the Division. Then Mr. Green, the custodian of the building, appeared, was introduced to Abdul Baha and when told by Mr. Parsons of his concern regarding the lights, he said: "The lights shall be kept on as long as Abdul Baha wishes to stay." He sent an order to this effect, adding that the doors were to continue unlocked for the present. Thus there was time to show Abdul Baha the stacks for the books, the machinery for moving them and some interesting Turkish books. Upon our return home Abdul Baha had his usual late dinner and soon went to His room. But who knows the hour this night when He ceased to pray for His children and allowed Himself the so much needed rest!

I have given as full an account as possible regarding one day of the Washington visit but I know there will not be space in the Year Book for many further details. On the following day there were many interviews. Early in the morning the housekeeper, the governess and servants were called together, exhorted to be fithful and given presents.

The first of the meetings which were held in the large room of the house from Monday to Friday inclusive, took place that afternoon and many interviews followed. At eight o'clock a Persian dinner was arranged for Abdul Baha's secretaries and a number of American men. Abdul Baha was the Host and personally served the guests.

where among the guests was his nephew Mirza Zia, a delightful young Turk

On Tuesday there was a large luncheon at the house of Mirza Ali Kuli Khan, followed by a reception to which many people came to see Abdul Baha. Among the guests was the Turkish Ambassador. After that meeting the latter said: "I want to go to the house where He is to speak

next," so he came to our house. On Thursday he gave a dinner for Abdul Baha ~~at our~~ on ~~Friday~~ ~~we were invited~~ ~~lunched with Abdul Baha at our house.~~

A few years later at Green Acre, I again met the Ambassador's nephew to whom I said: "When did you become a Bahai?" He answered: "That night when Abdul Baha talked to us after dinner at my uncle's house."

On Tuesday also, Abdul Baha addressed two large audiences of colored people, one in the morning at Howard University and the other in the evening at a church.

Among the many impressive meetings in Washington was the one on Wednesday afternoon at Studio Hall to which the children were brot to receive the blessing of Abdul Baha. They were gathered in His arms or patted on head and shoulders. One little boy returning to his mother after receiving the blessing said: "It is like Jesus and the little children!"

On Saturday at the reception given in the name of the Orient-Occident Unity, there were some interesting incidents of the power possessed by Abdul Baha to penetrate the reality of minds and hearts. I was told that when General Greely of Arctic fame was presented, Abdul Baha

said to him: "I have oftensympathised with you in the experiences of hardship in your earlier yeats." Upon meeting Admiral Wainwright He said: "You are a good Admiral because you stand for peace." The Admiral answered: "My wife makes me do so!"

At this reception there was a young woman to whom I had been drawn from the time she was a small child. Late in the evening when guests were no longer arriving, I was able to leave my post near the stairway and enter the library where there had been gathered about Abdul Baha throughout the evening many groups of people. Coming to the center of the room I saw my young friend to whom I said: "Of course you have been presented to Abdul Baha?" She answered: "No, there have been so many people surrounding Him that I have not been able to reach Him." Just then Abdul Baha having the intention of leaving the room, came near us and I said: "Abdul Baha, I want to present to you Mrs. Miles." Looking from one of us to the other He said: "Mother; daughter." I replied: "She has a very lovely mother of her own." Then He turned to her and said: "You are very fortunate to have two mothers."

Before Abdul Baha left for Chicago on Sunday we asked Him to stay with us on His return, but He felt it would be best for all of His party to be together. After visiting Chicago Abdul Baha went to Cleveland and Pittsburg, returning to Washington on May 8th. During this visit He had many interviews and group meetings, large and small. I shall write about His third visit to Washington after giving a brief account of His stay at Dublin.

On the evening of July 23rd, five of Abdul Baha's party arrived in Dublin from Boston and after dining at our house went with us to the house down the hill which Abdul Baha had chosen as a place to live, rather than with us in the larger house. The following afternoon Mirza Valliola Khan and I drove to the station to meet Abdul Baha, taking Him and His

translator to His house. My husband was at the house to greet Abdul Baha to whom he showed the view from the second story veranda. During the next few days Abdul Baha drove, walked, saw a few people and undoubtedly wrote much. I wanted Him to have a little quiet before seeing people generally, but on Saturday, July 26th, after several inquiries had been made as to when Abdul Baha could be greeted, I telephoned Him for permission to ask the people to come on Monday, Wednesday and Friday of the coming week, which request was granted. Anticipating this permission many people arrived on Sunday afternoon and Abdul Baha spoke to them in the large room of our house. How difficult it is to refrain from mentioning the subjects upon which He spoke and describing at length the happiness which He radiated! People came from great distances to stay with him. There were visitors from Portland, Maine, Portland, Oregon, Washington, San Francisco, Boston and New York.

At one of the afternoon meetings the ^{Pastor} ~~rector~~ of the Unitarian church asked Abdul Baha to speak on Sunday, August 11th, and a large number gathered to hear Him. He spoke for fifty minutes, which was unusual as His talks were generally short. The people sat motionless, so great was the power He manifested. Never have I known Him to look as He looked during this address. I asked the translator if he had ever seen Abdul Baha as He appeared this day. He said: "Yes, once before in Chicago when He was speaking in a church." I asked what it was and he replied: "Ecstasy!"

Abdul Baha has attracted many hearts at Dublin. Members of the summer colony asked Him to lunch and to motor, and they came time after time to hear Him speak.

When at Haifa two years before, I asked Abdul Baha what I should say to a certain distinguished artist on my return to Dublin, He said: "Give him the message". He will not accept now, but he will later." This I did with the result which Abdul Baha had foretold. Very obviously he

did not care for the message and with an unchanged point of view he came one day to a meeting at our house. His expression was a study of conflicting emotions. There was a battle between his objection to the Bahai message and the artist's utter capitulation to the rare and beautiful picture before him, of Abdul Baha in black robe and white turban sitting in the bay window, silhouetted against a red curtain! Now, after many years, the message is attracting him.

Abdul Baha accepted an invitation to spend an evening at the house of a well known scientist. After the host had told a story Abdul Baha was asked to do so. I should have known that He would make a better choice than I, but forgetful of this, I urged Him to tell the story of Iosy, a pretty Persian tale with a moral. This He did and it was received with mild applause. Then, alert and with eyes flashing, He turned to the host saying: "NOW I will tell you a story and it isn't going to be a sermon!" Picture Abdul Baha in the long robe and white turban of the East surrounded by men and women of the West in full evening dress, the only link with His usual environment being the group of Persians sitting with bowed heads and folded arms on a sofa in the distance. He told with brilliance an Arabian story having climax after climax. It seemed each moment that nothing more humorous could develop, but it did and listeners were shouting and swaying from side to side with amusement. In the midst of the applause He arose, bade goodbye to the assemblage, and left the room with the children of the family grasping His hands and coat as they followed Him to the car. While we were driving home, speechless with happiness, He said with the simplicity of a child: "Now are you pleased with me?"

Abdul Baha arrived in Washington for His third visit on November 6th. Again He thought it best to live with the members of His party, but He resumed the meetings in our house. There were small group meetings in the library at 4:30 and at 5:30 large numbers of people were addressed

in the lower room.

The house which was taken for Him and His party was constantly filled with visitors. One day when there was a group of believers there He said to us that we must not be concerned later when the Cause is violently condemned, that it is in this way that knowledge of it will spread. He said we must regard all antagonistic expressions as, "the little songs of the sparrows."

After lunching with us on Friday, November 8th, and speaking at 4:30 and 5:30, Abdul Baha drove to the Jewish synagogue where after music and a talk by the Rabbi, He made a remarkable address on the oneness of the foundation of spiritual truth as taught by all the prophets and of the wonderful achievements of Abraham and of Moses. He gave an extraordinary survey of Jewish history leading up to the coming of another great prophet of God. He said: "During the time that the people of Israel were being tossed and afflicted by the conditions I have named, His Holiness Jesus Christ appeared among them. Jesus of Nazareth was a Jew. He was single and unaided, alone and unique. He had no assistant. The Jews at once pronounced him to be an enemy of Moses. They declared that he was the destroyer of the Mosaic laws and ordinances.***** This personage Jesus Christ declared His Holiness Moses to have been the prophet of God and pronounced all the prophets of Israel as sent from God. He proclaimed the torah the very Book of God, summoned all to conform to its precepts and follow its teachings. It is a historical fact that during ^a period of fifteen hundred years the kings of Israel were unable to promulgate broadcast the religion of Judaism. In fact during that period the name and history of Moses were confined to the boundaries of Palestine and the torah was a book well known only in that country. But through His Holiness Christ, through the blessing of the new testament of Jesus Christ, the old testament, the torah was translated into six hundred different tongues and

spread throughout the world."

This produced a stir in the audience. An effort was made to stop the address but Abdul Baha continued to speak, asking for just a few moments more of closest attention. He said: "And now it is time for the Jews to declare that Christ was the Word of God and then this enmity between two great religions will pass away. For two thousand years this enmity and religious prejudice have continued. Blood has been shed, ordeals have been suffered. These few words will remedy the difficulty and unite two great religions. What harm could follow this,--that just as the Christians glorify and praise the name of Moses, likewise the Jews should commemorate the name of Christ, declare Him to be the Word of God and consider Him as one of the chosen messengers of God?"

As He vanished from the pulpit and as the translator rendered the last Persian sentence into English, the Rabbi came forward and said: "We are not accustomed here to the mention of other prophets than our own, *(note) but people of culture all over the world listen with politeness to others with ideas different from their own. They may be right and we may be wrong."

During the evening many people left the synagogue and many of those who remained were restless and disturbed. The atmosphere was electrical. That Abdul Baha was able to complete His message to this conservative congregation was the greatest demonstration of Spiritual Power that I have ever witnessed.

*Note: It has been pointed out in this connection, that Jesus is frequently mentioned today in Jewish synagogues. The fact is, however, that while He may be mentioned as a prophet He is not spoken of in the terms used by Abdul Baha as Jesus Christ, the Word of God.

Knowing the admiration of Dr. Herbert Putnam, Librarian of Congress for Abdul Baha, I recently asked him if he would tell me of the outstanding impression produced upon him at his meeting with this great Spiritual Teacher. So discriminating and appreciative is his response, that I am, with his permission, including it, just as it came to me, in this brief and inadequate account of the visit of the Greatest Visitor who has ever come to our country and with it I end the writing of my unfinished story.

Washington, D.C.
December 24, 1931.

Dear Agnes:

In connection with some account of the visits - to Washington and to Dublin - of Abdul Baha, you have asked me to note the impression his personality made upon me. I wish I might do so adequately; but at the moment must content myself with a reference to the dominant impression that survives in my memory.

It is of an EXTRAORDINARY NOBILITY: physically, in the head so massive yet so finely poised, and the modeling of the features; but spiritually, in the serenity of expression, and the suggestion of grave and responsible meditation in the deeper lines of the face. But there was also in his complexion, carriage, and expression, an assurance of the complete health which is a requisite of a sane judgment. And when, as in a lighter mood, his features relaxed into the playful, the assurance was added of a sense of humor without which there is no true sense of proportion. I have never met anyone concerned with the philosophies of life whose judgment might seem so reliable in matters of practical conduct.

My regret is that my meetings with him were so few and that I could not benefit by a lengthier contact with a personality combining a dignity so impressive with human traits so engaging.

I wish that he could be multiplied!

Ever sincerely,

(signed) . Herbert Putnam

Mrs. Arthur J. Parsons

1818 N. St. N.W.

Washington, D.C.

Excerpt from a letter

5*

As you probably know, Abdul Baha arrived in New York from Alexandria, Egypt, on board the White Star S.S. "Cedric" on Thursday, April 11th. Dr. Fareed (whom you know), Sayyed Assad-'o'llah (not Mirza Assad-'o'llah though one of the venerable Baha'is of Akka) and Mirza Mahmood (who formerly engaged in teaching in India) formed Abdul Baha's immediate party, while in addition to these were Mr. and Mrs. Woodcock and their daughter, Mr. and Mrs. Ashton and Miss Mathews, an English Baha'i.

The Cedric docked between eight and nine o'clock A.M., but on account of some quarantine formalities the passengers were not allowed to land until about noon.

Quite a large number of the friends waited on the dock to greet Abdul Baha. At length Abdul Baha sent word to these not to wait but to disperse and meet him later in the day, at the home of Mr. and Mrs. Kinney where it had been arranged that a meeting should be held at 4 o'clock P.M. However the Believers were loath to leave without seeing him, so finally he went up on deck. He looked very serious and care worn as he stood near the rail, but when he saw the crowd of friends on the pier his face lightened up and he laughed one of his laughs which are so contagious.

After being installed in an apartment in the "Ansonia" on 73rd and Broadway and getting a little rest, Abdul Baha met the Believers at the Kinney residence in West End Avenue. He made a brief address which was interpreted by Mirza Ahmad Sohrab,

and then he greeted and shook hands with each person present.

During the nine days which Abdul Baha spent in New York a number of unique and significant meetings were held, while between these occasions he was constantly holding interviews with the many who sought him.

One of the most impressive occasions of Abdul Baha's visit in New York was a morning service which he attended on Sunday, April 14th, at the Church of the Ascension (Protestant Episcopal) in Fifth Avenue. The Church was packed -- people sitting on the steps of the Church and many standing.

Abdul Baha in his Oriental robes was conducted by the Reverend Dr. Grant, Rector of the Church, to a chair in the chancel. In introduction Dr. Grant said, "It is our privilege this morning to hear one who has come out of the East, a new and great herald of good-will, one bearing a message of love to all mankind. Abdul Baha Abbas is a master of the things of the spirit. He comes from that part of the world where men meditate, where contemplation was born. He teaches the fundamental unity of all religions -- a truth in which this congregation believes profoundly -- and we welcome here one who may help the material fervor of the Occident to gain a new peace by the infiltration of the harmonies of the Orient."

Abdul Baha then gave a short address, Dr. Fareed interpreting, in which he brought out the universal Spiritual principles of the Baha'i Teaching, and their application in the world

of today. After the address Abdul Baha was conducted to the Altar and mounting the steps turned toward the congregation, and while both the clergy and laity present knelt, he stretched forth his hands in prayer invoking the divine confirmations and assistance upon all.

Undoubtedly the New York friends have written and sent you clippings and data regarding many of the meetings of New York. On Sunday afternoon he addressed a large gathering of theosophists at their meeting place in Carnegie Hall, and upon another day spoke to the students of the Columbia University. He went one night and spoke at a mission on the Bowery after which he personally greeted many people and distributed alms among the poor and needy.

Several meetings were held at the homes of the Baha'is. Among the most beautiful of these was one for Mothers and children at the home of Mr. and Mrs. Dodge on Tuesday afternoon, April 16th. The little ones were grouped in the center of the room and upon entering, Abdul Baha laid his hands upon their heads as he passed among them. Then he spoke as follows: "These are blessed children. They are very illumined. In their faces the rays of the love of God can be seen. I pray in their behalf. His Holiness Christ said, these are the Children of the Kingdom. Their hearts are like pure mirrors. They are in utmost purity. They are in utmost cleanliness. When the hearts of the grown people become as pure, then the Kingdom of God will come on earth.

Children in their childhood are beloved because of the purity in their hearts. There is no dust on the mirror of their hearts. I pray for them. You too must pray for their assistance, so that each of them shall become pure plants and shall be watered by the downpour of Mercy, and may bring forth blessed fruits."

Abdul Baha, accompanied by the Persian Baha'is who came with him from the Orient and Mirza Ahmad Sohrab, Mr. Getsinger and Mr. Bosch, left New York early Saturday morning, April 20th; coming over the Pennsylvania line the party reached Washington at about half past one in the afternoon. Several of the Washington friends awaited the arrival of the train which came into the station upon track #19.

As Abdul Baha walked through the station, two little children of Ali Muli Khan ran towards him with their hands full of flowers. He stopped for a moment to caress them and to greet the few friends assembled, before getting into a motor to go to the home of Mr. and Mrs. Parsons where he stayed during his sojourn there.

Late in the afternoon I happened along just as Abdul Baha and Dr. Fareed were starting out for a drive, so I accompanied them. We drove past the White House and through the grounds around the Washington Monument. Calling Abdul Baha's attention to the monument, I remarked that it was higher than the Great Pyramid, whereupon Abdul Baha said that to many people the great Pyramid was the most to be admired structure in Egypt, but to him it had always produced an unpleasing impression, for it recalled to his mind the intense suffering of the thousands of slaves and captives

who were under the oppressor who built the pyramid for his tomb. "And", Abdul Baha continued, "all this was done in order to preserve the material body of man which according to nature's laws should revert to ashes and to earth again. Man's real glory lies in the spiritual or material life of his soul, and not in the conservation of his physical body."

Leaving the vicinity of the monument we drove to the Agricultural Department, where we left the carriage to walk among the flower beds in the park in front of the building. The air was balmy, everything seemed awakening by the coming of Spring.

As you know, there is nothing on this material plane which Abdul Baha seems to enjoy so much as flowers and verdure. Most visitors to the Capital speak particularly of the public buildings, but with Abdul Baha it was chiefly the newly leafed trees, lawns and flowers which he seemed to admire.

Continuing our drive to the Capitol, we again left the carriage and walked around the building along the Western terrace. The sun was setting and the city with its parts, and the Potomac in the distance stretching out at our feet, was bathed in its rays. Abdul Baha stood looking out over the scene with that distant look in his eyes as if he were looking at the whole world with its millions of inhabitants. I told him I had often stood at that very spot and prayed for the spiritual guidance of our Nation, saying that I had never dreamed that it would be my privilege to stand there with Him. He then spoke of the many

divine blessings and bounties bestowed by God upon America, and said that he had great spiritual hopes for our people.

In the evening of the day of his arrival here, Abdul Baha addressed the Persian American Educational Society Conference which was held in the Public Library of the District. The Auditorium was packed, many people not able to enter remained in the lobby and at the entrance of the building in order to have a glimpse of him as he passed out. Abdul Baha spoke upon the need of education and commercial and other relations between the East and the West and other works which the Persian-American Educational Society is striving to accomplish.

The following morning, Sunday, Abdul Baha attended the regular Baha'i meeting held in a studio on Connecticut Avenue. As he walked down the street he passed several places of worship and the people paused a moment to look at him as they turned to enter their churches. At one place a father was leading two little children on the opposite side of the street, but when the little ones saw Abdul Baha they, tugging at their father's arms, leading him diagonally across the street, came directly in front of Abdul Baha. Our teacher stopped, spoke to them, and with a caressing pat upon each little cheek, continued his way.

That Sunday in the afternoon Abdul Baha addressed a large audience at the Church of "Our Father" (Universalist). The pastor, Dr. Van Schaick, made a short and beautiful introduction,

welcoming Abdul Baha and his teaching of universal brotherhood. To this Abdul Baha responded, dwelling upon the fundamental principles of the brotherhood of man, and the brotherhood of God. As the congregation left the Church they filed past Abdul Baha, who stood in front of the pulpit, and he pressed the hand of each.

While these matters were transpiring within the Church, an affair of an entirely different character was taking place in the street outside. A certain clergyman of this city has assumed a very antagonistic attitude toward the Baha'i Movement, and has written articles against it. This man and some of his friends stationed themselves in front of the Church and as the congregation left the building, they distributed printed folders denouncing Abdul Baha and his cause in the strongest language. Some of the Church people were indignant at the proceeding, but the Baha'is felt that such measures would in the end bring people to the cause rather than repel them. Later Abdul Baha said that others would arise to denounce us also, and through their actions many would be led to inquire into the teachings.

One of the people much attracted to the cause is Mrs. Wilcox who has been unable to walk for some years. She was so anxious to see Abdul Baha that her friends arranged for a carriage to take her to him. When he was told of her coming, he said, "She must not come to me for she is ill, I will go to her."

This friend has suffered so much that the thread joining her body and her soul seems very slender indeed. Abdul Baha, on

entering her room, took her gently in his arms, then sat beside her stroking her shoulder. Very little was said. Each seemed to understand the other. The good woman's eyes were filled with tears of joy. The same day Abdul Baha called upon Mrs. Dunlap, another one of the believers who was ill and unable to go to him.

One of the most memorable of Abdul Baha's addresses was given before the faculty and students of the Howard University, which as you know is a freemen's institution. The University chapel was crowded to overflowing with people, both white and colored. Abdul Baha dwelt at length upon the necessity of harmony, understanding and brotherhood between the races. In a very beautiful way through symbol and parable, he brought out the Baha'i principles of spiritual unity and showed how these were to be applied to the race problems, through which both the white and the colored people would be in harmony and at peace.

A memorable feast was one day spread by Ali Kuli Khan and his wife Florence Khanum. Abdul Baha and nineteen others were seated at the table upon which various Persian dishes were served. During the repast Abdul Baha addressed the people, as is his custom to do in his own home where he so often gathers people from all nations to receive his teachings. After the meal was over a general reception followed to which many people came. In addition to a general talk which Abdul Baha gave to all assembled, each person had a personal interview with him.

Each afternoon during the visit, meetings were held at the home of Mr. and Mrs. Parsons. On an average there were about two

hundred people at these meetings. Abdul Baha usually spoke fifteen or twenty minutes, then retired to a reception room where he received people individually and in small groups. His addresses were all taken down in Persian by Mirza Mahmood and as Dr. Farced translated for the people these translations were taken stenographically by Mrs. Moss and Mr. Hannen. Undoubtedly in due time the addresses will be published for the benefit of all. Many wonderful lessons were given, but I will not attempt to cite these in this letter, as they should be given in their entirety.

Upon several occasions Abdul Baha went to private houses to meet groups of people. One evening he addressed a large audience in a colored (Methodist) Church, and one morning he gave a lesson upon the necessity of the manifestations of God, in the Chapel of All Souls Unitarian Church, before the ladies of that congregation.

One evening at the Parsons' residence, Abdul Baha served a repast to nine men believers, a meal of both spiritual and material significance. It was very much like the meals which some of us attended in his home in Akka and Haifa. The dishes were constructed after Persian receipts, Mirza Ahmad Sohrab having spent the greater part of the day in the kitchen engaged in elaborate culinary preparations.

Abdul Baha passed around the table serving each guest, and as they ate he walked up and down the room pouring out a flood of uplifting thoughts, his words being translated for the benefit of those who did not understand Persian. After dinner a very ac-

complished pianist, Mrs. Randolph, played for Abdul Baha, and he enjoyed the music.

Abdul Baha's last public address in Washington was given before a special meeting of the Persian-American Educational Society held in Continental Hall on Friday night, April 26th. A large audience was present. The meeting was opened by the President of the Society, Mr. Hoar. An address was made by Mr. Kraemer, superintendent of District Schools, upon education. This was followed by an address by Mr. Gompers upon "the necessity for organized labor in Persia". This was in turn followed by an address by Mr. Monahan of the Bureau of Education, upon rural education in America; then Abdul Baha spoke.

The following evening (Saturday) Mr. and Mrs. A. J. Parsons, in the name of the Persian-American Educational Society, gave a reception in honor of Abdul Baha. Between two and three hundred people attended, and although Abdul Baha seemed tired after a strenuous week, he greeted these people each with enthusiasm.

On the following day and an hour before Abdul Baha and his party were to go to the station to leave for Chicago, I went to the house to see if I could be of any assistance in helping the party off. Entering Abdul Baha's room, I found him on his knees on the floor busily engaged in packing a large valise. Before closing and locking the bag, he made a careful survey of the closet and bureau drawers to make sure that he was leaving nothing. After bidding goodbye to each member of the household from host

to servant, he went to the station where a few friends gathered to see him off to Chicago, where you are now having the blessing of his presence amongst you.

Abdul Baha spent nine days with us and our cups are all filled to overflowing with his love and good cheer. Each one of the friends and truth seekers had received just what he or she needed, and all are in the greatest joy. We are now assimilating the spiritual food imbibed from Abdul Baha and we are all seeking avenues of service through which to share this blessing with others.

With Baha'i greeting Allaho' Abha, believe me,

Faithfully yours,

Charles Mason Remey.

Green Acre.

309 W. 76th St., New York City. New York.

Interview with Abdul Baha, July 1, 1912.

Those present: Miss Maria Wilson, Miss Engelhorn, Mrs. Kate. C. Eves and the Misses Ella and Grace Robarts.

ABDUL BAHA, after welcoming the friends, said:

" I DESIRE to make MANIFEST among the friends of America a NEW LIGHT, THAT, they may BECOME A NEW PEOPLE and THAT, A NEW foundation SHALL BE ESTABLISHED: THAT, CONCORD and HARMONY MAY BE REALIZED, for the FOUNDATION of BAHAI'O'LLAH IS LOVE.

"When you go to Green Acre, you MUST have INFINITE LOVE FOR EACH OTHER, Each one preferring the OTHER before himself, The people MUST be so attracted to you THAT, they will exclaim. 'What happiness exists among you!' THAT the people may SEE IN YOUR FACES the LIGHTS OF THE KINGDOM. THAT the people may WONDER at it all, and WILL TURN to you to INQUIRE the CAUSE of your happiness. You MUST give the message through ACTION and DEED. You MUST love your friend BETTER than yourself- Yes. BE WILLING TO SACRIFICE YOURSELVES.

" THE CAUSE OF BAHAI'O'LLAH HAS NOT YET APPEARED IN THIS COUNTRY.

" I DESIRE THAT YOU be ready to sacrifice EVERYTHING for one another, EVEN LIFE ITSELF: THEN, I will know THAT THE CAUSE OF BAHAI'O'LLAH HAS BEEN ESTABLISHED.

" I WILL PRAY FOR YOU, THAT you may BECOME the cause of RAISING THE LIGHTS OF GOD. May everyone point to you and ask, 'Why are these people so happy?'"

" I WANT YOU IN GREEN ACRE TO BE HAPPY, to laugh, smile and rejoice, THAT ALL MAY BE MADE HAPPY BY YOU.

"I WILL PRAY FOR YOU."

-ABDUL BAHA.

Interpreters: Mirza Sohrab and Mirza Ali Kuli Khan.

From the Notes of Mrs. Corinne True's visit to Abdul Baha, June
17 - 22, New York City.

 "When in New York City I spoke to Abdul Baha about the friends of Denver. He sent them His greetings and said that coming or not coming is of no importance. He is with them day and night spiritually and they must be attracted to the Kingdom of ABHA. If the spiritual meeting is not made it would do them no good if He came for a long visit. He sends them His greetings and will pray for them.

"Abdul Baha sent His Love to Mrs. Harrison and said I must be very kind to her. Also He said Mother Olsen must translate the Ighan in place of the Talks.

"I asked Abdul Baha what are the qualifications necessary for the members of the Spiritual Meeting. He replied: "They must be souls well known as Bahais, firm and steadfast in the Covenant. The greatest requirement is to be firm and steadfast in the Covenant." I asked if at time of an election many were brought in who seldom attend the meetings, in order to cast their votes, what shall we do?

He answered "The members of the spiritual assembly must be well known and firm Bahais. Those souls who come once in a while to the meetings are not Bahais."

"Some one suggested getting up a circular letter in which the beliefs are stated especially regarding the firmness in the Center of the Covenant. His answer was "Some might sign it falsely; these electors must be well known and qualified Bahais. I send Mr. Mac Nutt for a few days to Chicago to assist them in this work. Mr. Mac Nutt goes to Chicago and you must be there too."

 "O thou servant of Baha!

"Thou hast asked regarding the political affairs. In the U.S. it is necessary that the citizens shall take part in election. This is a necessary matter and no excuse from it is possible. My object in telling the believers that they should not interfere in the affairs of Government is this - that they should not make any trouble and that they should not move against the opinion of the government, but obedience to the laws and the administration of the Commonwealth is necessary. Now, as the Government of America is a Republican form of government, it is necessary that all the citizens shall take part in the elections of officers and take part in the affairs of the Republic."

Copied from the Note book of Mrs. Corinne True of Chicago by permission. K.M.R.

Notes of Mrs. Henrietta C. Wagner and Mrs. Harriet M. Cline, taken at Chicago Convention, April 27th to May 2nd inc., 1912. For the most part, reported stenographically by H.C.W.

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Statement of one of the Chicago friends who, with two or three others, were invited to take a walk with Abdul Baha through Lincoln Park, adjoining Hotel Plaza where He was stopping.

They stopped at the various statues and read the inscriptions. Abdul Baha said that the soldiers who had fought in the cause of freedom should be gratefully remembered. He approved of Lincoln very much - did not say so much about Grant. He said Grant had conquered by the sword, but the soldiers of Baha'o'llah had conquered through Love.

Someone asked how slavery originated - if it was commanded by Divine law. He said no, it was man's injustice that had caused slavery, simply the oppression of the powerful over the ignorant. Slaves were often nearer to God than their owner. A slave once sold for ten dollars who became a ruler.

He said, "Be kind to all. Sunshine falls upon all. God waters worthless weeds as well as fruitful plants.

Someone spoke of man doing wrong. He said that was for God to judge, not man.

He said it was the mind, the intelligence that ruled, not brute strength. The elephant is very strong, yet man rules him. No one ever saw an animal rule a man. Often you see a small boy driving a hundred camels.

"If we receive the Confirmation of God, we can do anything. Without this Confirmation we can do nothing. Peter was a small fisherman. There are thousands of fishermen like him today on the Sea of Tiberias. If he had not received the confirmation of the Spirit, he would still have been a fisherman."

Dr. Nutt came from the Convention and joined them. Abdul Baha said the delegates should come from the Heavenly Kingdom; then their power will be great and they cannot help but make the world better. Then He revealed a prayer for the delegates. "When we enter the Convention, we should say, 'O God, we are but dust' - very humble prayer.

When they passed the statue of Shakespears, He said there were Persian poets from whom Shakespeare could have learned much.

Coming back, He asked Dr. Nutt how the feeling was between England and America. Dr. Nutt said it was much better.

He said in English, "Nice Park! Nice Park!"

They met some children. He stopped and patted them on the cheek. He said, "Come to me! Come to me!"

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Mr. Mountford Mills, in Convention, said there were thirteen invitations from clergymen of that city, asking Abdul Baha to speak in their pulpits. He spoke in the Church of the Ascension (Episcopal), Rev. Percy Grant's church. This was his first address in the United States. It was announced in the church bulletin, "Preacher, Abdul Baha Abbas."

Abul Baha was seated in the Bishop's chair. Over his head was the wreath, the victor's wreath, tied with purple ribbon. Rev. Mr. n the opening services, read that mighty chapter, I. Cor. 13th - "Though I speak with the tongue of men and of angels and have city, I am become as sounding brass and a tinkling cymbal, etc." Abul Baha arose He delivered a mighty sermon with this chapter as

His text.

Afterwards, someone asked Him, "How did you know, when the reading was in English, what was being read?" Abdul Baha's eyes twinkled as He said, "Would you like to know? I will tell you. Dr. Fareed told me."

In speaking of the meeting with Abdul Baha, Rev. Mr. Grant said, "It was as if I had stood in the Presence of God, whose Messenger He is."

At another time the Rector said he had never received such inspiration in his life as he had received from the Hidden Words. He said it had opened his heart and broken down the barriers of prejudice.

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Miss Boylan said that, while in Thonon last summer, someone remarked to Abdul Baha that the people about the hotel would be asking, Who is this Oriental, and who are these people who are flocking about him. He said, 'Tell them I am a Bahai.' The reply was, "Then they will ask us, 'What is a Bahai?'" He said, "Tell them a Bahai is a person who is free from all prejudices - racial prejudices, religious prejudices, political prejudices, social prejudices, economic prejudices. A Bahai is one in whom the human perfections are active."

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To Miss Boylan and Edith Sanderson, in Thonon last summer, Abdul Baha said: "When Jesus Christ came to this world, He planted a tree. I have come to see what has become of that tree. The branches are all turned toward the earth." Turning to Edith, He said: "Could you not help me to lift them up again toward Heaven?"

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Abdul Baha, when in New York, said the tall buildings were the "minarets of commerce."

He did not see why the people wanted to go to theatre. He thought the streets of New York theatre enough.

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Sigurd Russell asked Abdul Baha about Socialism and what should be our attitude toward the Socialists. He said we must lose our identity in order to mix with the people and give them these Truths.

As one of the Chicago believers expressed it, these various organizations, working for the good of humanity, are bodies without a soul. The Bahai Revelation is the Soul, the Spirit, which must be breathed into these bodies.

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Miss Boylan said that, while in Thonon last summer, she asked Abdul Baha about the work of the Mashrak-el-Azcar, feeling that it was extremely necessary to push this work and get the Temple built as rapidly as possible, and that He must come to build it, in fulfillment of the prophecy that the Lord would come to re-build the Temple that had been torn down.

Abdul Baha replied that He had fulfilled that prophecy by building the Tomb of the Bab on Mount Carmel. That Tomb was the first Mashrak-el-Azcar. The one in Eskabed is a radiation from that first one. The one in Chicago will be another radiation. In future there will be many, all over the earth, all radiating from that central Mashrak-el-Azcar.

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At the Tuesday session, Mrs. True said she had just come from the Presence of Abdul Baha. He took her books and looked them over and said they were "Very good, very good." But He seemed troubled about the interest. He computed the interest and said He did not like to see us paying money for interest. He said we should take on no more debts until we had discharged our present obligations. He said, "I have come alone for the Mashrak-el-Azcar." Mrs. True said we should do our part so that Abdul Baha can carry on the work. "Yesterday afternoon I was in His rooms. I asked Him if He would come to the Temple grounds tomorrow, and He said He would. He said He had always intended that the Mashrak-el-Azcar should be in Chicago, as that was the first point opened to this Movement."

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Statement of Dr. Nutt, of Chicago.

Dr. Nutt is Chairman of the Board, of the Chicago Assembly. He said there were some differences of opinion among the members of this Board as to just how to continue the work. He said to Abdul Baha: "Do you wish to give me any instructions regarding the management of the Assembly here?"

He said: "I have brought to you the sand, the mortar, the bricks and the stone. You must build a house here. I will crush the rocks that are in the way and you must walk over them," meaning, as Dr. Nutt interpreted it, that He will remove the difficulties, but we must do the work.

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Mr. Gregory, in Convention, said that, while perhaps most of us were partaking of course dinners and rather elaborate meals, Abdul Baha's supper the night before consisted of a bowl of soup. He thought it a suggestion as to how we might economize and save money for the Mashrak-el-Azcar.

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Mr. Wilhelm said that he had with him a check or draft for \$500 from a believer in the Orient, a man who had saved it by the most rigid economy, depriving himself of many things which we would consider the necessities of life.

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Mrs. Coles said that, when she was in London last summer, she yearned so to know just what Abdul Baha wished of her and how she could best serve the Mashrak-el-Azcar. No opportunity came for an interview, but just as she was leaving for home a Tablet came to her. The letter which He speaks of receiving was the unwritten letter of her heart.

The Tablet is as follows:

Through Zia Effendi (Upon him be Baha'o'llah), Chicago, to Claudia Stuart Coles (Upon her be Baha'o'llah), Washington.

HE IS GOD!

O thou who art enkindled by the Fire of the Love of God!

Verily, I have perused thy beautiful letter of wonderful composition, which proveth thy firmness and ~~see~~ steadfastness in the faith; assurance, and thy singing the verses of holiness to thy Merciful Lord. Blessed art thou from this great gift. Joy be unto thee from this vast providence.

Know thou that the building of the Mashrak-el-Azcar is the greatest foundation in these regions. God said in the Koran: "It is those who believed in God, and the Last Day, shall build the Temples of God." It is incumbent upon thee, and upon all, to put forth the best effort

in these days in building this glorious Temple; raising the tumult of commemorations therein, during the wing of the night, at dawn and at eventide. It is incumbent upon ye (men and women) to be united in this great Cause, so that ye may be confirmed by the Divine Bounty and Merciful Spirit; become increased with energy and power; gain a recompense and estimation.

I implore God and supplicate to Him to make your feet firm in the straight path and in the upright way.

(Signed) Abdul Baha Abbas.

Translated by Zia M. Bagdadi,
September 23, 1911, Chicago.

Received in London.

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Mrs. Parmerton read a wonderful poem on the Mashrak-el-Azcar, composed by Tayere Khanum, of Teheran, Persia, who passed to her reward in December last.

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Dr. Pauline Barton-Peeke, of Cleveland, read a Tablet revealed for Fugita, a Japanese, now residing in Cleveland, and said that he was the protegee of Mrs. Frankland, of Tropico, California.

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Words of Abdul Baha to the California delegates and friends, 13 in all, 9 women and 4 men, in the Apartment of Abdul Baha in Hotel Plaza, Chicago, Wednesday morning, May 1, 1912, between the hours of 7 and 8 o'clock, Dr. Fareed interpreting. The following constituted the party: Mrs. Goodall, Mrs. Cooper, Miss Bailey, Mrs. Ralston, Dr. D'Evelyn and Mr. Bosch, of the San Francisco Assembly, Miss Muther of Honolulu, Mrs. Cline, Mrs. Wagner and Sigurd Russell, of the Los Angeles Assembly, Dr. Fareed, Mrs. Getsinger and Miss Robarts.

After the customary greeting, seeing that all were comfortably seated, etc., some of us spoke of the colored meeting of the night before, regretting that we were not able to get into the hall - it was so crowded. Abdul Baha said that when He came to the hall He was very weary and could not at first speak very well, but that after awhile the Spirit was so strong that He made a "good speech."

He said: "The colored meeting was very good. The speech was well done and they understood it well. They were made very happy. The beauty of it was the black and white were mixed and the presiding officer was Rabbi Hirsch, a Jew. (Abdul Baha enjoyed this and laughed heartily) I chose for my text the statement in the Bible, 'We have created man after our own image and likeness.' Abdul Baha spoke at length, but He is going to give us a summary. This image and likeness of God, which to man are the great Bounties, what is the significance? Can we say that this image and likeness of God signifies simply the man, the complexion or form, especially the colors of white or dark or black? Can we confine it to the color white? Can we say it is a black color? Surely, colors are not the image and likeness of God. The image and likeness of God signify the virtues of the human world, the bestowals of God, the Divine Laws, the Love of God, the Knowledge of God, and the acquisition, through the Breaths of the Holy Spirit, and in this the color, the white, the yellow, and all are co-sharers, or partners. He who is more imbued with these attributes, in whom these Favors are more manifest, is the image and likeness of God, be he black or white - let him be green. (Laughter) It makes no difference. This gives you an idea. Mr. Hannen took it down. They enjoyed it very much. Praise be to God, there is a unity now between the colored and the white, and if unity shall not be realized, the

ultimate result will be very bad. The eventual happenings will be very bad. By all means, the colored and the white must be united. The colored must be admonished to be appreciative of the whites, must be thankful to them, for the white people have exerted themselves much. They were the cause of their freedom. They went into war for it and freed them, and this has affected other continents of the world. This was the cause of freeing all the colored people of Africa, and the colored people must be very grateful, thankful, and the white people must be very kind and lenient, so that unity may be realized. The cause of God will unite. It will unite the mineral with the vegetable, the animal with man.

Here there was a moment's pause, in which Dr. Fareed told Abdul Baha the contents of a note handed to Him, written by Dr. D'Evelly on entering the room. The note read, "The people of the Golden Gate yearn to greet the advent of the Golden Branch, on His mission of establishing the Most Great Peace in this Golden Age."

Abdul Baha smiled radiantly, but said: "This Age is not the Golden Age; it is the Diamond Age, and Abdul Baha hopes that California will become the Diamond State. Souls may arise in it who will represent precious gems - not mineral gems - gems of the Kingdom. The jewels of the mineral are stone-like. The jewels, gems of the Kingdom, are Spirit. The light of the diamond symbolizes the Light of the Spirit.

And I, God willing, will come to California. I am longing to see the friends. My happiness is in the meeting of the friends' faces, for I see the Lights of the Kingdom resplendent in your faces.

Inasmuch as people love gold, they qualify all they love as golden. The power of gold is only for commercial use, material use. It is the key to all business transactions, but in itself it is valueless. If a man should be hungry and he should be possessed of a thousand loads (of gold), but dispossessed of the necessaries, what use is it? Can he eat it? A piece of bread is preferable to all that. Rothschild possessed much wealth. At last he died for want of a piece of bread.

Alexander the Great, when going to India, was unable to conquer India. The princes of India obeyed him. One of the kings invited him (to dine). History records that when he and the guests arrived and were seated, there was a cover on the table. They removed this cover and it was found that the plates, instead of containing food, contained various jewels and gold, one containing diamonds, rubies, sapphires, etc. The prince said, "Will your Majesty enjoy all these?" "But," exclaimed Alexander, "these are not edible." The Prince said, "Such beautiful gems, such beautiful gold, beautiful silver - can you not enjoy them?" Alexander said, "We cannot eat these." The Prince replied, "What can be eaten? Just a piece of bread? Strange! Could you not find some bread? You took all the trouble to come here for bread!"

Alexander was ashamed. That was good advice for him, and they returned.

At the conclusion of this talk, Abdul Baha greeted each one with a warm handshake and personal word. Miss Muther was introduced as the delegate from Honolulu, who had come so far to greet Him, and who had taught "Moto" (Kwanichi Yamamoto), the first Japanese believer. Abdul Baha stroked Miss Muther on the shoulder and said: "Tell the believers in Honolulu I entertain the greatest love for them, because they are so far away, yet they have proclaimed the Word of God there. They have heard it from afar. Therefore, I am attached to them and bear my greetings to all of them."

To Miss Hammond, of Pasadena, in a private interview, Abdul Baha

sent this Message: "Convey my salaams, my greetings, and say to her that she is mentioned in the Kingdom of El Abha and the glances of the Blessed Perfection are upon her. Be happy and rejoice!"

To Mrs. Cline, for the believers in Los Angeles and vicinity, He said: "Convey my salutations and greetings. I have the utmost longing towards them."

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Abdul Baha's talk in Drill Room of Masonic Temple, Tuesday evening, April 30th, 1912, Dr. Fareed interpreting. This was the occasion on which many of the believers first saw and heard Abdul Baha.

Mr. Hall presided at the opening meeting, while Abdul Baha was speaking to the colored people at Handel Hall. A prayer was read by Mr. Mountford Mills of New York - "Unite the hearts of thy servants." Singing by the choir. Mrs. Getsinger was asked to speak until the arrival of Abdul Baha. As He entered, with His interpreter and others, all arose. Dr. Fareed said, "He wishes you all good evening and is inquiring after the health of each and all of you."

"Among the institutes of the Holy Books is that of the foundation of the Holy Edifices. That is to say, an edifice is to be built in order that humanity may find therein a place of meeting, and this is to be conducive to unity and fellowship amongst ~~man~~ them. The real Temple is the very Law of God, for to that all humanity must resort, and that is the Center of Unity for all mankind. That is the collective center. That is the cause of accord and unity of the hearts. That is the cause of solidarity of the human race. That is the source of the life eternal. Temples are the symbols of that uniting force, in order that when the people gather there in a given edifice of God, in the house and Temple of God, they may recall the fact that the law has been revealed for them and that that law is to unite them. That just as this edifice was founded for the unification of mankind, the law preceding and creating this Temple was issued therefor. His Holiness Jesus Christ, addressing Peter, said: "Thou art the Rock, and upon this Rock will I build my ~~the~~ church." This utterance of His Holiness was indicative of the faith of Peter, namely, that - This faith of thine, O Peter, is the very cause of uniting the various nations and summoning them to unite, and shall be the bond uniting the hearts. It shall be the cause of uniting the world of humanity. In brief, the purpose of places of worship and edifices for adoration is simply that of unity, in order that various nations, divergent races, varying souls, may gather there, and among them amity, love and accord may be realized. The original purpose is this. That is why His Holiness Baha'o'llah has commanded that a place be built for all the religionists of the world; that all religions and races and sects may gather together; that the oneness of the human world may be proclaimed; that all the human race is the servant of God, and that all are submerged in the Ocean of God's Mercy. The world of existence may be likened to this place. It is the Mashrak-el-Azcar. Just as the external ~~piacaxia~~ world is a place where various peoples of different hues and colors, of various faiths and denominations, meet; just as they are submerged in the same Sea of Favours; likewise all may meet under the dome of the Mashrak-el-Azcar and adore the One God in the same Spirit of Truth, for the ages of darkness have passed away and the century of light has arrived. The imaginary prejudices are in the process of dispersion and the Light of Unity is shining. The difference which exists among the nations and the peoples is soon to pass away, and the fundamentals of the Divine Religions, which are no other than the solidarity and the oneness of the human race, are to be established. For six thousand years the human race

has been at war. It is enough! Now let them, for a time at least, consort in amity. They entertained enmity formerly. Let them for a period exercise love. For six thousand years have they negated each other, each nation considering the other as infidel. It is sufficient! We must all know that we are servants of One God; that we are turning to One God; that we have one Kind Father; that we have one Divine Law; that we have One Reality; that we have one Desire. Thus may we live in the utmost of amity and love together, and for this love, for this amity, the Favors and Bounties of God shall surround us; the world of humanity will be reformed; the human kind will find a new life, eternal light shall shine; merciful and heavenly morals shall become manifested. The Divine policies shall rule, for the Divine policy is the oneness of the human world. God is kind to all. He considers all as His servants. He does not exclude anybody, and the policy of God is the correct and just policy. No matter how complete human policy and foresight be, it is imperfect. If we do not emulate the policy of God, or if we refuse to follow His dictates, that will be a presumptive evidence of our saying, as it were, that we know better than God; that we are knowing and wise, whereas God is ignorant; that we are sagacious, and God is not. God forbid! We seek shelter in God's Mercy therefor! No matter how far the human intelligence shall advance, it is still as a drop, whereas the Divine Omniscience is the very Ocean. And now is it just for us to say that a drop is imbued or endowed with qualities wherewith the ocean itself is minus or not endowed? To say that the policy of the atom or the drop is greater and superior to that of the Ocean? There is no greater ignorance than this! At most it is this: that there are some people who are as children. They are ignorant, and with the utmost love are we to educate them in order that they may become wise. They are sick; they are ill. We must tenderly care for them and treat them until they become well. Their morals are unpraiseworthy. We must train them in order that they may become imbued with morals commendable. Otherwise we are all the servants of One God, and we are beneath the protection and providence of One God. These are the Institutes of God and the Foundations of the Mashrak-el-Ascar, or His Temple. The outer edifice is a symbol of the inner. May the people be admonished thereby! I pray in your behalf, that your hearts may be enlightened with the light of the Love of God; that your minds may develop daily; that your spirits may be set aglow with the fire of His Glad Tidings; until the Divine Foundations in the human world may become promulgated. And the first of these institutes is the oneness of the human world and love among all mankind, and secondly is the Most Great Peace. Praise be to God, this American Democracy presents capacity, showing forth their readiness to become the flag-bearer of the Most Great Peace. May they be the hosts of the oneness of humanity. May they serve the Threshold of God and spread that which is the good pleasure of God!

Abdul Baha took a seat and the choir sang the rousing Temple Song, composed for this Convention. Then Dr. Fareed said: "If the audience will please rise, the Beloved Abdul Baha will chant a prayer."

O Thou Kind Lord! This gathering is turning to Thee. The hearts are radiant through Thy Love. The thoughts and the spirits are exhilarated through Thy Glad Tidings. O God! Let this American Democracy become glorious in spiritual degrees even as it has aspired to the material degrees, and render this just government victorious! Confirm this revered nation to hoist the standard of the Oneness of Humanity; to promulgate the Most Great Peace; to become thereby most glorious

and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy Favors and is deserving of Thy Mercy. Make it dear, near to Thee, through Thy Bounty and Bestowal!

Before leaving the room, Abdul Baha took from his pocket a French draft or letter of credit, amounting to 2000 francs (about \$500), and left it on the table, his donation to the Temple fund.

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Muther and said: "Tell the believers in Honolulu I entertain the greatest love for them, because they are so far away, but yet they have proclaimed the Word of God there. They have heard it from afar. Therefore, I am attached to them and bear my greetings to all of them."

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Abdul Baha's talk in the parlor of Hotel Plaza, Wednesday morning, May 1, 1912, Dr. Fared interpreting.

His Holiness St. Paul says, "You have died in Adam, you have become alive in the Christ. This statement is most significant. The purpose is this that in man there are two natures. One is material or physical. That is the heritage of Adam to man, for it is elemental; it is material; it belongs to earth. He is possessed of another nature, which is spiritual. That is Christ-~~like~~ like. That is born of the Word of God. That is from the Breaths of the Holy Spirit. That nature is radiant. That nature is heavenly, and that nature is divine. This human nature is composed of the elements. And no doubt for all the material or elemental composition there is a disintegration. But it is not composed of one element. Over 17 elements have gone into the composition of ~~this~~ matter. Being composed of divergent elements, it is necessarily exposed or subjected to decomposition; becomes disintegrated. But the ideal nature, being an indestructible Spirit, and being one and unique in nature, being absolute radiance, the sublimity of the human nature, ~~that~~ is eternal and permanent, and it is not to be subject to disintegration. For every composition there is necessarily a decomposition, and thus the human body is subject to this decomposition. But the Spirit of God, the heavenly bestowal, is one reality, and in all ages - the prophetic ages - that reality has been, and that reality is, changeless; is not to be decomposed, for it is not composed. Praise be to God, you have achieved a great advance in the realm of nature. Now, you must put forth the same efforts and progress in the spiritual nature, just as you have advanced (materially); that you may attract ideal power; that you may find that radiance of heaven; that you may attain to merciful morals; that you may attain to the Life Everlasting. You have truly been progressive along material lines. The time has come to found and promulgate the spiritual civilization, and this divine civilization is no other than the teachings of the Prophets, so that the body and spirit may both keep up advancement and become as light on light. For material civilization minus spiritual civilization is as naught for us, no matter how perfect it may be. This composition is subject to decomposition. This gathering is subject to dispersion. God has created man for the divine civilization. The animal was created for the purely material civilization. If man be satisfied with only materialism, he is still an animal. At most, it is this. At most, he will be an animal, but he will enjoy to the fullest extent material comforts. Look at the birds and see their civilization! See how they perch on the loftiest branches, choose the loftiest trees; always looking out for the highest branch! And there they

build their nests, and let it be known that their nest is preferable to the branches of the kings. They enjoy rest, enjoy purest water. Gathering a few crumbs, they are satisfied therewith. This is the quintessence of the material civilization. Few men can enjoy life as much as the birds do, without worry, without difficulty, in the utmost of comfort, utmost joy. That is the animal civilization. But the divine civilization is the virtues of the world, breaths of the Holy Spirit. That is the Life Everlasting!

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Abdul Baha's talk in the Tent on the Temple grounds, Wednesday, May 1, 1912, Dr. Fareed interpreting.

You have endured considerable difficulty in coming out, withstanding the cold, the wind, but the Power which has gathered you here is truly a colossal Power. It is an extraordinary Power. It is a Divine Power which has gathered us together hither. It is a Divine Favor of Baha'o'llah which has gathered us together. Therefore, we praise God that, through this Power which has assembled people in this fashion, thousands of Mashrak-el-Azgars (which means the Dawning Point of Praises) will be built. In the Orient and the Occident will they be built. But this Mashrak-el-Azgar is the first one in the Occident, hence its great importance. In future years there will be many Mashrak-el-Azgars, even in Chicago numerous ones; in Asia many, in Europe many, even in Africa, even in Australia and New Zealand. But this is of great importance. In Eskabad the Mashrak-el-Azgar attained great importance, being the first one established there. In Persia there are some Mashrak-el-Azgars. Some are houses which have been rented for that purpose. Others have given their homes entirely for that purpose. And in some places temporary and small places have been built therefor. In all parts of Persia there are Mashrak-el-Azgars, but the great Mashrak el-Azgar was founded in Eskabad, because it is the first one. Hence it possesses the superlative degree of importance. All the friends of Eskabad agreed and put forth the greatest efforts. His Holiness Afnan devoted all his wealth to it. Everything he had he gave for it. Hence such a tremendous edifice was built. Notwithstanding the contributions to that Mashrak-el-Azgar, they have, as you know, contributed to yours in this city. That one is almost completed; that is to say, with all its gardens. That Mashrak-el-Azgar is centrally located. It has 9 avenues, 9 gardens, 9 fountains and 9 water-works. So it is 9 on 9's. It is like a beautiful bouquet. Just imagine an edifice of that beauty in the center, very lofty, surrounded entirely by gardens, variegated flowers, 9 gardens, 9 ponds and 9 fountains - most beautiful! Such is the design. And now they are at work building a hospital, a school for the orphans, home for the cripples, a large dispensary and a hospice. We are now planning, thinking of these things. When this, God willing, shall be completed, it will be a paradise. There will be no greater geometry than that. I hope that in Chicago it will be like this, even so. Therefore endeavor to have the grounds circular in shape. If possible, even exchange certain parts in order to have a circular piece, not a triangle, not triangular in shape - must be circular.

Inasmuch as it is rather cold - you will catch cold. You are the denizens of Chicago. We are just come from the Tropics - Egypt - weather quite warm; not accustomed to this weather. Abdul Baha feels the difference in the air greatly. Your love has attracted Him to this part

Abdul Baha then inquired what were the plans of the committee, what was their pleasure. Mr. Hall stated that the grounds had been surveyed and a spot was marked which indicated the exact center. He asked that Abdul Baha go to that point and stand upon it, which was done, all the friends following. A stone, weighing possibly 50 or 75 pounds, was at hand, and thereby is related an incident of spiritual import. Several years ago, Mrs. Tobin, one of the good believers of Chicago, had a dream one early dawn, just after the site of the Mashrak-el-Azcar had been settled upon and the first land bought. She was awakened by a voice telling her to go and get a stone and take to the Mashrak-el-Azcar. Led by the Spirit of God, that morning she went out near the grounds, found a building in process of construction, secured a large stone and hired some boys or men to pull it to the Temple grounds on a low cart. They dumped it on the edge of the grounds. Later, Honore Jaxon, to protect it, rolled it over and over until he got it on the Mashrak-el-Azcar site (the Temple proper).

Abdul Baha, using a golden trowel, provided by Miss Irene Holmes of New York City, began scratching the ground. A spade was brought and Abdul Baha used that, several of the brothers assisting in the digging, Mr. and Mrs. Getsinger, Mirza Mahmood and others, Seyd Assad'ullah a descendant of Mohammed; Ardishir Irani, of Bombay, India, representing the Zoroastrians; Ghodsia Khanum, representing the women of Persia; Roy Wilhelm for China; a young woman just returned from Japan, representing that country; Honore Jaxon for the Indian Tribes; Gertrude Bui-kema for Holland; Miss Matthews for London; Sigurd Russell for Paris; Miss Muther for Honolulu; Geza Boszormenyi for Hungary; a Swedish young lady believer, for Norway and Sweden; Mr. Bosch for Switzerland; Dr. D'Evelyn for Ireland and South Africa; Dr. Fareed for Haifa and Persia; Buskire for Port Said and Egypt; Mirza Mahmood also for India and Persia; Miss Boylan for Italy; Mrs. Hannen for Stuttgart, Germany; Mrs. Goodall for California; Mrs. Clark for Denver; Mrs. Killius for Spokane; Mother Olsen for Denmark; Mr. Pary, a Laplander, for New York Mills, Minn.; Miss Roberts for Canada; Miss Dean for the South; Mr. Jacobsen for Kenosha; Mr. Hall for Minneapolis; Dr. Nutt and Mrs. True for Chicago; Mrs. Latimer for Portland, Oregon; Mrs. Finch for Seattle; Mrs. Coles for Washington; Mr. Gregory for the colored race; Harlan Ober for Boston; Mr. Mills for New York, Miss Spavik for the Russian Jews, and various other assemblies and countries by their representatives. Finally, Abdul Baha turned a spadeful for the whole world. Then this stone was lifted, placed in the hole and covered with dirt.

It was all so spontaneous, entirely under the direction of the Spirit and not planned at all. It is doubtful if anyone present comprehended, or yet comprehends the significance. "To think," as Mr. Hall remarked afterwards, "that the feet of a Manifestation of God have stood upon this site!"

As soon as the ceremony was completed, Abdul Baha hastened to his automobile and was carried away. Many of the friends remained and a meeting was held in the Tent, Mr. Hall presiding. This was a meeting devoted to testimonials and consultation and was one of the most enthusiastic of the whole session of the Temple-Unity.

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Address of Abdul Baha at the Banquet of the Federation of Women's Clubs,
LaSalle Hotel, Thursday afternoon, May 2, 1912, Dr. Fareed interpreting;
Reported stenographically by _____

The function of the sun as a luminary is to reveal the realities of objects. All that which is potential within the earth, through the heat and light of the sun, is revealed or unfolded. That which is hidden within the tree, through that luminary, is brought forth and exposed to view, so that we can say a function of the sun is the revelation of things mysterious and things hidden within the earthly objects. Inasmuch as this is the century of light, the Sun of Reality has gloriously revealed Itself toward all humanity. One of the great things which was hidden in the realm of existence was the potent capability or capacity

of womankind. Through the Light of the Sun of Reality, in this age of illumination, the light and capability of womankind has become manifest to the extent that the equality of man and woman is an established fact. In past ages woman was wronged and oppressed. Alas, much especially was this the case in Asia, in Africa and in Australia. In these three continents women were most greatly oppressed, so much so that in certain parts of Asia women were not considered as members or parts of mankind. They considered womankind as an inferior people, or race, or kind. There is a certain people known as Nosryans who held to this belief for a long period, viz., that woman was the manifestation of the Evil Spirit, or Satan, and that man alone was the manifestation of the Merciful One, or the Lord. At last this century of light arrived. In this age the realities of things have been revealed. Many mysterious things became ~~realized~~ revealed, and among them was this very subject, so that outside of Europe and America, even in the Orient, today it is a well known fact, if not well practised, that womankind is equal to mankind. There have appeared women who have been verily the signs of guidance, might and power. Some have been noble poets, some philosophical minds, some brave and courageous. Among the brave were those who exhibited their valor and courage on the battle field, and the poetesses have left their poetical works which are masterpieces of poetry. To the latter class belongs Kurrat-ul-Ayn, who was a Bahai. She was the one who discomfited all the learned men of Persia. In whatsoever meeting, when she entered, the learned were silent. She was so well versed in the philosophy and science of the times that the learned men always considered her first, and her courage was unparalleled to the extent that she withstood her enemies until she was killed. She withstood a king and monarch, the Shah of Persia, who was a most despotic man, a despot, who through his decree could kill a thousand men each day. There was not a day during which he did not kill many people. This woman, singly and alone, was capable of withstanding such a monarch until her latest breath, and then she offered her life, forfeited it.

Consider what mysteries have been revealed. All this has been due to the effulgence of the Sun of Reality, which in this century and this age has become gloriously manifest. Man must impartially investigate the reality. He must not be prejudiced. What is the difference between man and woman? Both are human. In all functions and powers they are co-partners. At most it has been this, that woman has not had the opportunities which man has so long enjoyed, especially education. She has not had military tactics. If she cannot go into the battle field and kill, is that a shortcoming? Suppose she has not used a gun, she has not worked the cannon. If we present a gun to a woman and ask her to fire it and she should fail, is that an imperfection? At most, we can say such is a compliment or praise to her that in the hardness of the heart she is inferior to man. If we say to womankind, Come along and kill people, they will say, I cannot do it. Now, that is not a shortcoming, but be it known that if womankind had been trained according to military tactics, I believe they could kill something, too, but God forbid womankind to learn military tactics. May they never make up their minds to take up the gun, because this is not a glory. Home making and joy creating and comfort making are truly the glories of woman. Man should not glory in this, that he can kill people. Man should glory in this, that he can love. When we study the realm of existence and consider the various kingdoms other than humankind, we discover that the male and the female have not the distinctions of gender peculiar to man. Nay, rather, in all created beings there is distinction of kind. Among the animals there is the female and the male, but is there any superior distinction made by them? In the plant life, or the vegetable kingdom, we find likewise the masculine and the feminine, but there is no differ-

ence whatsoever between the male and the female, and if we should impartially investigate the matter, perchance we may find that the female is preferable or superior to the male because in the vegetable kingdom there are some trees, the female order of which is fruitful, whereas the male is fruitless. For example, the male fig is fruitless, whereas the female fig tree is fruitful. The male palm tree is valueless, whereas the female date tree is fruitful. Now, when we find that in the other kingdoms, among the existing things in the animal and the vegetable, there is no distinction between the male and the female, is it becoming of man to make such a distinction? The male type of animals does not glory in its being male and its being superior to all the female. In fact, an equality is manifested. Is it meet that man, so superior as a creature, should deprive himself of this equality which the other kingdoms enjoy? The male animals do not exercise this attitude. They declare that they are equal with the female. In all rights they consider themselves equal. Is it possible that man, the most reasonable and the most noble, should consider himself superior, whereas, as a matter of fact, they are all the servants of one God, and all are considered in his estimation as human. And when we find that the word "man" is used as a generic name, it applies to all creatures, especially humankind. For example, in the Bible the statement is made that man is created after our own image and likeness. That does not mean that the female was not created. That applies to her as well as to the man, We have created man after our own image and likeness. You may be interested to know that in Persian and Arabic there are two words distinct which in English are translated "man." In Persian and Arabic there is this distinction. When the word "man" is used, in one ~~sax~~ sense it means both man and woman, and the pronoun is referable to both, whereas there is a word which distinguishes the male and the female. We ~~must~~ use the word "man" as applicable to man alone, as though it referred to the male alone, whereas it does not at all. We must use the word "man" in English as applicable to both. In Hebrew it is the same. That which God has not created, that distinction which He has not made, we must not observe. It is a superstition. The thing which is to be considered, however, is this, that womankind must be more highly educated. They must have equal opportunities with man. There must be no difference whatever between their education, and until this reality, viz., the equality between the male and the female in the human kingdom, is fully established, is fully realized, the highest attainment for society is not made possible. Suppose womankind is inferior to man, in a certain degree, even. If that be the case, that is not to be considered, because this very distinction is going to create discord and trouble. They will say, Well, if womankind is inferior, therefore she is not to be qualified with all the attributes man has. In brief, man thinks himself superior to us, and their ambition may wax cold, saying that we will not attempt to reach because it is creationally impossible. This love of advancement would wax less. They would become helpless. On the contrary, we must declare that their capacity is greater. When man endeavors to educate a person, he should inspire him with hope and ambition, until the susceptibilities for progress may increase. He will not be told that he is inferior or weaker in qualities. If you tell a pupil in the school that his intelligence is less than the other pupils, it is a very great drawback for his advancement. On the contrary, he must be encouraged to advance, saying, You are most capable and if you endeavor you will reach the highest pitch, and that is the way it should be.

In short, my hope ~~is~~ is that in the five continents, where this is not fully established, it may be established, and the banner of equality may be raised. And let it be known once more that, until womankind

and mankind realize this equality, progress is not made possible. The world of humanity consists of two divisions, of two parts. One member is woman, the other is man. Until the two are equal in strength, the oneness of humanity cannot be realized, and the happiness of mankind will not be a reality. God willing, this is to be so.

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Abdul Baha's talk in the "Red Room," on the 19th floor of Hotel LaSalle, Chicago, Thursday afternoon, May 2, 1912, Dr. Fareed interpreting.

When we cast a glance at all created beings, we find that the three forms of life are in need of education. For example, we study the mineral kingdom, the vegetable kingdom. We find that the gardener has a function there in educating the trees. A tree under the training of a gardener daily progresses and grows. It presents an extraordinary growth. If it be wild and fruitless, by the process of grafting it will become fruitful. If it be small, it can be made a big tree, and it can become a beautiful and fresh and verdant tree. But a tree which is deprived of the training of the gardener daily retrogrades and becomes absolutely deprived of its fruitage. It will become a tree of the jungle, which result will be exceedingly bad. It may become entirely deprived of fruitage. Likewise, when we observe the animal kingdom. The animals which have come under ~~the~~ training in their world, daily progress and advance. Nay, rather they will become beautiful as animals. They may even develop in their intelligence. For example, take the Arabian horse. How intelligent he has become; how well educated and trained; how polite, even, this horse has become. This is no other than the result of education. It is to the human world a self-evident fact that it is more in need of education than the other existent beings. Consider the inhabitants of Africa and the inhabitants of America. What a vast difference is observable! Here the people have become civilized, and there they are still in the utmost state of savagery. What is the cause of that savagery and this civilization? That is an evident thing that education is responsible therefor. Education has given the inhabitants of America this civilization, but lack of education has rendered the Africans still savage. Consider how effective, therefore, is education in the human kingdom. It renders the ignorant wise; the man who is a tyrant, a merciful one; the blind see; the deaf attentive; the imbecile, even, intelligent. How vast is this difference! How colossal is the difference between the man who has been educated and the man who has not been educated. This is the effect when the teacher is only a very material one, like all other human teachers. But, praise be to God, your Teacher, your Instructor, is Baha'o'llah, who is the Teacher of the Orient and the Occident, who is the very Teacher of Divinity, who is the Teacher of Spirituality, who is the very ~~Sun~~ of Truth! The Lights of His Education are ~~shining~~ even as the glorious sun radiates. See how it is done, how He is educating humanity, that I, a Persian, have come here at a meeting of this revered Soul's on the American continent, a man standing here before you, with the greatest love, expounding to you. This is no other than the love of the training of Baha'o'llah, which is unity, that can unite the hearts in this fashion. Even so has it enlightened the world. Even so has it breathed the Spirit of God into man. Even so has it resuscitated the hearts of man. Therefore, praise ye God that you have been ushered beneath the education of this One, who is the very ~~Sun~~ of Reality, and who is shining so resplendently upon all human kind, endowing them with the Life Everlasting. Praise be to God a thousand times!

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Abdul Baha's talk in the parlor of Hotel Plaza, Chicago, Friday morning, May 3, 1912, Dr. Fareed interpreting.

I was in the Orient, and from the Orient to this part is a long distance. To traverse this long distance ~~with ease~~ is not easy. It was for me considerably difficult, for the infirmity of body and forty years of imprisonment have rendered my powers exceedingly weak. So my will power moves me now and not my physical power. The power of the physical is quite incapable. From this you will know how much I exerted myself to come to this distant part. My purpose for this journey was this, that, through God's effort and confirmation, may a great illumination take place in the Occident, for in the Western climes there is considerable capacity. Lofty ideals can easily be spread. The people are not so much captives of imitation. They seek reality, and no reality today is as great as that concerning the oneness of human kind. No thoughts are higher than those respecting the Greatest Peace, International Peace, and in the Kingdom of God no service is greater than this. In the estimation of all the Prophets of God, including His Holiness Christ, no deed is so acceptable and praiseworthy as this. In brief, the purpose is this, that Baha'o'llah, beneath chains, hoisted the standards in order that the world may receive an illumination; this warfare and strife might pass away; this enmity, this envy and rancor among all the nations may cease, because I find that this American nation is capable of this achievement, and the American government being so fair - the fairest of the Western governments - its system of civil government is preferable to all the others. It is my wish, my hope, that the banner of International Peace might be first raised on this American continent and the standard of the Most Great Peace and Unity may ~~up~~ be upraised hither. May the nation of America, its government, unite in it, putting forth efforts in order that this Light may dawn from this point and may spread to all the regions of the world from here. For this is the greatest bestowal of God's bestowals. It is becoming that America should avail herself of this opportunity. Therefore, I request you to strive with heart and soul, to supplicate and implore the Threshold of God, asking aid and confirmation, devoting all your energies so that the banner of International Peace in reality may be unfolded here and the American democracy may be the cause of the cessation of warfare in all other countries.

You have heard what has occurred in Tripoli. Think of the poor ones on the two sides who are cut into pieces! From the waters of the sea the place is bombarded. Inland guns are used constantly. From the midst of the air dynamiting takes place. The combatant parties are thirsting for the blood of the other. Truly, the animals would not do this. The animals do not consider this worthy. How is it that man is willing that this should be so? Are these not human? These have fathers. These have mothers. These have children. Think of a piece of news reaching a child of his father being torn to pieces! How does the mother feel? Think of the wife! Truly, the animal is not willing that this should be so. Just think of what takes place! See how blood-thirsty the human being becomes! How unjust, how unfair! A human being (a ruler), who is not willing that a thorn or thistle should prick his body, suffers those (his subjects) to be cut into pieces! These chieftans must endeavor in order that the subjects may be at ease. These shepherds must strive in order that the sheep may find a comfortable fold, may have a verdant pasturage. Not as wolves should they separate each other and devour the other. This is not becoming to man. In short, I supplicate the Kingdom of God and ask Him that you may be instrumental in bringing about the Most Great Peace, for, praise be to God, your country is well built. Your nation is awake. Your gov-

ernment is fair and capacity is complete. This is my hope for you.
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" My dear Bahai Sister Mrs. Rabb:-

"The enclosed conversation is one that took place between Abdul Baha and Mrs. Corinne True during the visit of Mrs. True to Abdul Baha in New York City, July 17 to 22- 1912. Mirza Ahmad Sohrab acted as interpreter and Mirza Mahmoud took down the communication in Persian by command of Abdul Baha. Mirza Mahmoud sent a copy of the Persian to Dr. Zia M. Bagdadi in Chicago.

"Yours in the service of El-Baha,"

(Signed) Corinne True.

Chicago, June 12, 1925.

I asked Abdul Baha what are the qualifications necessary for the members of the Spiritual Meeting. He replied: "They must be souls well known as Baha'is, firm and steadfast in the Covenant. The greatest requirement is to be firm and steadfast in the Covenant."

I asked if at time of an election many were brought in who seldom attend the meetings, in order to cast their votes, what shall we do? He answered: "The members of the Spiritual Assembly must be well known and firm Baha'is. Those souls who come once in a while to the meetings are not Baha'is."

Some one suggested getting up a circular in which the beliefs are stated especially regarding the firmness in the Center of the Covenant. His answer was: "Some might sign it falsely. I send Mr. MacNutt for a few days to Chicago to assist them in this work. Mr. MacNutt goes to Chicago and you must be there too."

My note with our lumbermen
Frank Orndal & John. while I
was in Chicago. from April 30th
to May 6th 1914.

On Tuesday morning April 30th I
awoke very early and reached the
Prairie Hotel by 8 o'clock and had
my breakfast. I called on
Orndal & John relative to the visitation
extended to them through me to the
lumbermen given by the Board of
Women's Dept. The Board of Women
generally meeting. It is given Thursday
afternoon May 2nd in the Hotel De Ville
and five hours. and an informal
lunch for me. from 10 o'clock till
12 noon. I am glad to
speak of this program for
Sunday evening May 5th to
Orndal & John. from which to speak
on Thursday. Please.
I feel I must have important matters
to be settled I could not have
time to call personally on Orndal
and John. I will be in town on

Albert B1 F54-55

I felt I had been in Oressa and
my place was in the far off
ground. I did not expect to see
you only asked for the road but he
mistake that I go to Oressa Oressa
which I did. Oh I entered the
room he exclaimed "Oh, my
welcome. welcome. He warmly
I do not know what when I
I looked into his eyes. Then turned
my face on his shoulder for a
moment or two while his heart was
quiet and serene. The rest was
great reached in the midst of
tears. It was only a few
for I was very calm and satisfied
again and explained my mission
to the good kneeling. Oressa Oressa
was greatly pleased with the
and when from Jerusalem I had
and greatly enjoyed it. The other
mistake Oressa said I had not
bring up the next day. Yes
Oressa said come in next day and
Oressa went on Oressa Oressa
Told me to sit in on the couch

Thank you. which I did he said:
Thank you for our attainment.
This is the great Oressa.
You know he said the call. You
you are from. You see the
for your spiritual eyes are open
you are not as the people who
cannot see. You must know
that you and one of the chosen
one. Thank you and be happy
to see and I called me in and
on on my shoulder. Longing
my good. You are my
I am glad. I had said Oressa
the night before when I
died when the Oressa. Just
his father. He said not of
peace. You know. It only
do. yet it was a source of
me to see them. You
I returned. You and at once
into Jerusalem I had and made
all arrangements for Sunday
evening
We started on morning early I

my area to collect fossils with 4
kind of knowledge. He would enjoy
to eat. Also a lot of my shells like
cup and a couple of oysters. It
was a little I had brought from
area - in the morning. I only went for
the afternoon version of the work.
and got from down in a corner
from about down into the public
to look at the hotel in see the
friends to attend there and to
about the coming. At 10 o'clock
he came down and got in a
chair right in front of a window
which overlooked the track of the
road. Right over the window in
the middle of the road. He was
was a nest with two birds
flying each other. He spoke of
the matter of spirit and about
with a most beautiful light on the
side of the birds. Their simple
nature. Their appearance & birds
and in here and tomorrow in
their lives. At no time in Chicago
did he seem so happy and
content. We did see a couple

each of his remarkable white light
which he said from down here.
admission of knowledge of the friends
from the hotel of the friends
went out to the night. Friends
to attend the Dedication. When
he came he came when the
ground surrounded by many hills
and down. He passed from all and
down from the north many as he
passed on to the left. It was
my great privilege to have been
one of them. He gave an address
relative to the future for the
temple. The opening etc. There
all followed it up to the time when
we ended the center of the ground
the one that of him and the ground
road brought out some new eggs
was a little of the new birds
presented him. They were taken from
with which is "birds of the ground".
He took it and looking over
him to dig through the birds
him - but could not. He found
what for a bird. and one

of the boys' room for it. But could
not find one so returned with an
empty box. Asked Boba what
might be in the air and after
reaching him, he said that
south - the first time he got down
with it. He covered the area
all over one of the sides
Mrs. Robinson says the
and all found in the
tell the children story. Asked Boba
what was said and still while
a short had him. By his
was the land. "I want
a woman to have a
him" and was and came forward.
Asked Boba what she said
Mrs. Robinson said "no"
The first time she asked.
The second time she asked.
The third time she asked.
The fourth time she asked.

Frank one to take up a
piece of earth from the
high ground. After that
the first time it was
the second time it was
the third time it was
the fourth time it was
the fifth time it was
the sixth time it was
the seventh time it was
the eighth time it was
the ninth time it was
the tenth time it was
the eleventh time it was
the twelfth time it was
the thirteenth time it was
the fourteenth time it was
the fifteenth time it was
the sixteenth time it was
the seventeenth time it was
the eighteenth time it was
the nineteenth time it was
the twentieth time it was
the twenty-first time it was
the twenty-second time it was
the twenty-third time it was
the twenty-fourth time it was
the twenty-fifth time it was
the twenty-sixth time it was
the twenty-seventh time it was
the twenty-eighth time it was
the twenty-ninth time it was
the thirtieth time it was
the thirty-first time it was
the thirty-second time it was
the thirty-third time it was
the thirty-fourth time it was
the thirty-fifth time it was
the thirty-sixth time it was
the thirty-seventh time it was
the thirty-eighth time it was
the thirty-ninth time it was
the fortieth time it was
the forty-first time it was
the forty-second time it was
the forty-third time it was
the forty-fourth time it was
the forty-fifth time it was
the forty-sixth time it was
the forty-seventh time it was
the forty-eighth time it was
the forty-ninth time it was
the fiftieth time it was

8
I was told the man of it. ^{at}
I was asked me to report until I
could see him about. in regard to
the two women meetings at the
April 22. So all the next day. It was
most important that I found definitely
whether the individual is attend a ref-
erence with the informant info of me
at one. but I did not see it on
until 10 o'clock. when arriving on
road side. Him I explained the
nature of the meetings and he told
me to come for him at 1:30 the next
afternoon. The time of a meeting was
agreed. and it was at the Plaza
on time. but Oswald Bohra came in
from a walk in the park nearby
and asked if not. as it was
quite late. So he and I left at last
and went on down to the hotel and
went over to the President of
the Federation that Oswald Bohra was
possibly coming. I may could meet
for him. which I said I could
do. So he and I walked to the

9
reference to him until 3:15. when
he came in the explained. Ah, my
Shahman. we entered the Bohra road
in front of the said. I am sorry I am
as late. I was very tired. As the
elderly program is ahead of the day
my road lighter and lighter. until
we reached the 19th floor. I felt as
if my spirit was leaving
today. and I said to my self "I
am descending on the earth with my
lord". I led him into the Red room
where the Federation chairman had
been held. The manager of the SoSall
had kindly offered the Red room
for our Bohra the chairman instead of the
red room. as you see. for the
Dem and for information I had seen so
great of how the red room would
not hold all. who expected to come)
the ladies were all through with them
Lunch and program. and were
ready something to come. as I
entered the room they all invited

over to their feet - and third what
the national team is created. His
last one on the equality of sex and
men and great power in the world.
When he had finished on the area
learning the blind and in such a
highly manner. I had his words
high in the air. I had heard him
repeatedly. On the wings of a bird
and repeated several times. I had
you - then you. I had you. Much more
open in another place highest in our
great course of that meeting. I
don't know by some other area. I
the first crowd the goal is the
Bahrain is some meetings. Many
little children were in the goal and
he stopped to speak to each. Then
came in another one in the platform.
I was back on President Ghannouchi
him. On the head of the platform
while in the other side. I suggested
to stand first in the other side.

"The crowd was like to hear some"
I said. "very good". As
I was back announced that I was
I was made crowd from him with
a million also. Just like I had
said. "Shahman". Shahman. I was
asking behind the bus platform. On
the first. I said "go quickly and
play on the goal". I said "I
replied I cannot for with Mervat
it is play. and it means so much
to her. Just like she from. Many
times I had committed on
unhappy. I am in not staying
but I felt it I went forward. and
I was the crowd. and said. "I
was the crowd and I was. "I had
I was to play" I said. "I
felt I was. as I simply not
will in silence. Mr. I said and
Mr. I said. "you should
I was. "I was your best."

and I came home quite tired¹²
before on it. But on the night when
I came and spent the night it
was not all of darkness. I had
a couple of nights. I should have
said it is. That she might not
feel much. I know that Abdul Baha
would leave an even as he had
finished talking and that then it
would be the rest for some is play
to him - and she had as set her
about on being so.

On Thursday evening I attended the
Quran night. which was very beautiful
Friday morning I had made an
appointment for Madam Jimmi to
meet around 10:30. at 9 o'clock
as I met her in the reception room
at first hour. She was very much
pleased at meeting him. He had
been out these weeks from - and had
been known all the time he had
the said. I have heard much

from night to the cover and it¹⁸
from beautiful view. He then talked
to her of the spirit importance of
music. I was present and
immediately felt it all down. at
the door he appeared a week he
has been singing - and she said she
would sing. He was present.
was in the song dedicated to him
at Lincoln Center on Sunday evening
He smiled and said very good
very good. Then he said very good.
Mr. Hall asked me to sing during
and he and he was there. which
I did. at 11:30 I was in the
reception room waiting. only two
and garden was there just then
you might in is Abdul Baha and
upon some out and said. "Shahmarg
come" and led me to his room.
was through all stems and I
forgot his greeting. He great
pleasure. - the reason of her

caught me in great remembrance of
all the suffering I have endured
for His name's sake. I had put on
a little head covering that I bought
in Moscow. Had given me quite a
Deer. He laughed heartily as I
entered and said. My shooting
was very dangerous. in England
him He tried the ends of the
Her chief "Triphly under my chin
and pulled my head and said
you are my daughter. and I
hope you will marry. It is because
I love you so much that I want
nothing from anyone I wish you
should be very happy. As He
kissed He had me closely in His
arms - and covered my cheek
with His. and it recalled a dream
which I had had last winter.
When in He had done the same
thing - and it was so very
wild that I could not find my

cheek feeling the hair of His beard
upon it. still. He then smiled and
asked from shoulder to neck
and feet - for quite a while. I then
shook Him off me. I was
and which madam Junie was to
and for Him. The next morning He
reminded to James what I had said
that was on it was. "I married
him and all. He said very good."
until I came to his words. "When in
I shall see you shine. and
my heart's kind rest. He stayed
me and said. you must like this
from and put in the name. He
I heard of the name. He said
and bring it back to me. I am
learning early when I am morning. do bring
it back before then. and I will
confirm it. He asked me. His question
shall I not to answer the day
afternoon of. He said. He said
convinced in my heart of what. and
not make any other answer or words
that may come to me? He replied.

"with all that good and he is good." "I
 was one my Shaman. my other kind
 the song kind of the Spirit King Shm
 you much to see David and sang
 the song of praise to God in his
 New Song.
 There is most important. There must
 be more reform and after his story.
 Moreover, the more profound the
results for the world. and like the
 spirit of man. it is very important.
 I saw the hills of perfume I read
 through the Spirit King Shm on his
 behalf. and his little white spot of
 each kind in his inner night on
 it. I felt the door out and the
 explained it like a child. The morning
 things di. and could be something
 and found it kind to me. and
 I replaced it in the mirror. Then
 some in death-like influence seemed
 to me shadows me. and I feel the
 hills of perfume in my hand. I know
 not right. The influence. Shaman
 announced only good fact. I wish the
 good in the hills. and I'm looking
 announced his fact. his hands were

on my head. The other kind down
 ready me. and after I had
 announced on the other fact here.
 kind him. Then David's other fact
 the perfume and explained some on
 on the hills. I was and identical left
 the room. it seemed as if I were
 in a dream. and such a wonderful
 color came to me. The very peace
 of God. I went down into the lower
 hills and was looking for him.
 when the same dawn. ahead going
 out into the light is night. The
 garden and the afternoon are
 after him. covered after in his
 and he smiled me in night with
 him. I do not know how to
 describe my inner surprise. in his
 song I had realized. of his spirit
 station. rebel as it came from night
 eyes. and what added is only joy
 after the fact that all other before
 announced by David's other. were
 announced from his hills. when
 good I had known - or from his
 hills the rain and me for. The fact

one of your horses - something - and it is
strange that the tale is not remembered
as that I cannot recall it. The second
tells the rest arising from him.

There were two more of us who went
out into the park with him - it was
a pleasant afternoon - and he walked
on a little in front of us with his
arms behind his back. and in his
hands the notes - which he was
counting over - I was directly behind
him for a while - and tried to put
my feet in the foot prints of a snake.
as he walked on in silence. There
was some to me - in the foot steps
but no fellows. Below all the noise
through the path the smooth or slowness
but the noise away - "We were all
walking together a little later and
the kind of called to him and said
"You were first him and the walked
to go and find a line - then one of
my party said there was one or
two birds in the air - as we walked for
a while on a sunny bank - one said
see there are just some of us and

Arthur Baker arrived and said that
is very good. for it is a Baker
number - after walking for a while we
looked out to find the same shape - we
walked to the bank and Baker. until we
came to a better one then - but
nothing could be found to fit them
so far. my pleasure and Arthur Baker
with the bird and back is the Baker
that and I returned home.

Sunday morning I went down the
bank to help and pleasure. as the
was not at all well. He asked me
permission to help down with the
them - his morning - which was
done by him a week before each
day. There were about ten in the
reception room when the passed
through. He stopped and looked
through with each saying. and some
when he came to me He thought
and said "My pleasure - you must
give a melody as good that I will
know you in the far east. He
asked for a few moments
saying you are all most welcome

it is good to see so much of you
 in this city I could not see
 much of the friends. are you all
 well? are you happy? you should
 be very happy from the view of
 the light. This is from the Bombay
 of good you are good with the
 Bombay. you understand the demands
 of the demand of good. you should be
 very happy. I must ask you to
 excuse me for I am not feeling very
 well. as well like a little walk
 the thin dark hands with all and
 left the room. Great pity great
 walking in the park with the
 and the talked on the room that
 over from the riding and wander.
 I remained in the world and
 seemed out the walk. but just fresh
 water in the view of the view and
 the fresh garden and the road
 which. perhaps dinner. when the
 returned quite a few had a good
 in the reception room. again the
 returned each and again the

about my friend saying "my shadow"
 my whole heart went off in the air. and
 I could not replace the great thing.
 is this the shadow. as the road
 after about 10 o'clock had walked and
 again the dinner. was perhaps
 Maria Wednesday. perhaps and
 had for dinner at the table. we
 were all so happy. the day was
 kind to me and we all enjoyed that
 the simple food at the table for
 surprised the night and about
 hands elsewhere. went. later in
 the afternoon I walked in the air
 and saw it. at 5:30 about 10 o'clock
 went out with the me and a
 party to see the Chicago University
 and to visit the Davis the great.
 During the chance I had walked
 told me of the conversation of the road
 returned for the home later. they
 were nearly reaching at 5:30 I
 returned home.
 Sunday morning at 5 o'clock I began
 work with me to see about 10 o'clock
 I had seen into the room for the

Edgar and Randolph. "First
is about the same." Arthur Baker
and you must listen to what
Edmund tells you. For she tells you
the history of the paper and
she is full of such intimate
knowledge as to how she and
Randolph Edgar have since and
I would like to have a photograph
of you with your face as well
to Arthur Baker. His smile was
as warm as the sun. Tell me what
you are creating in and how first
under particular aspects of her
top - experience.

found and Ordeal Boha and said "I
was not in order." He said "and"
Shahmoray. my Shahmoray and I went
I had King King King and I went
and King King King. Ordeal Boha
put his arm around me and said
to me "is it. you must be good"
and Shahmoray she is my good
kind. she says the songs of the
was King King and I was
into it. I said "He is a good
kind Ordeal Boha." and he helped
in English. "good my good my
while the night sleeping good.
and said. and he said "I'm
on his shoulder. but then he
I'm good my and he turned his
back to me he was walking out
when I reached his arm around
me a little away in front of me
I heard the King King King
said. He had said "I'm
and I thought was walking to
Ordeal. as I passed on. Ordeal

"come night out and" Ordeal Boha
Ordeal Boha says "you are walking"
his prediction and I had a good
to me "is it. you must be good"
and Shahmoray she is my good
kind. she says the songs of the
was King King and I was
into it. I said "He is a good
kind Ordeal Boha." and he helped
in English. "good my good my
while the night sleeping good.
and said. and he said "I'm
on his shoulder. but then he
I'm good my and he turned his
back to me he was walking out
when I reached his arm around
me a little away in front of me
I heard the King King King
said. He had said "I'm
and I thought was walking to
Ordeal. as I passed on. Ordeal

each and asking "what a young
woman?" after the had embraced each
child. He had showed them in a
friendly manner. Then over and
held the envelopes from the first
handing one to each. Then he said
"I'll handle on this reads in him."
From around the circle and saying
"I'll give you" and the clerk's
of old were being repeated. and
the church spirit over a own saying.
after the little one to each and
and took them rest for a week in
the kingdom of heaven.
Carol O'Brien then met them all in
to the front. They gathered around
him sitting at his feet on a
long bench made of wood. The "green"
was standing behind. After saying
the poem I had gathered up the
poems left on the table and had
shown them one who the first
taken his picture over when
I showed each. When I read finished

them were just fine every night. 25
had read and one found what one.
I gave one of the red roses to
O'Brien and one to Mrs. A. O'Brien.
Reading the gifts one. The picture
showing from when. They said
about O'Brien is about O'Brien. with
the man of the party and O'Brien
I think you will be all the
I know and give it to O'Brien. The
words of one of my little boys
come to me. "I give you a gift to
this is a rose. If you would it
reads of her O'Brien one flower.
It reads for her O'Brien all over
and four. Each had some and O'Brien
had had a picture. He removed
the last from it. It became unbroken
in my first finger. and the word
from to O'Brien had to read the
book out with some force. The
word had showed the O'Brien of the
rose. It asked of what I could. Then
held it to O'Brien O'Brien. When
I showed it to O'Brien he smiled and

him field it in the hand while it is
fairly near. As I did not
reaching him and hearing my
finger in my hand for chief. I
thought of the crowd of another song.
I like to get out one perfect them.
Only one was which was to meet
the dew. I'd love it as I found
it in your system. and I say it's
found for you. and for the friends for
you. I probably of the reading
though did not hit it about like
I told me. for it is "only safe".
which was it for me. I am ready.
Oh the fairer than before. About
Oshio said. I want to make them.
as with the crowd behind him. the
you want was. with the third hand
them I worked in one hand. standing
out in opposite hands and finally
account of the other that. The
worked among them. until the same
to the dinner state around which
he worked with mounted where
the sun moved to the end. and
I'd for another fairer. The

photograph showing orientation of the
frank his with the last. The last.
since the orientation of an upward
race. and about 1000 the
man who is a crowd of people
and in the hand the white was
had given him. I work in my
withing much over after and
and I'm again in all of it
We get and don't simplify.
the spirit and next to each other.
In the evening at dinner early it
was very different. my heart and
at the end of the in which my
you record him. but about 1000
that like last night the very atmosphere
and the feeling between the line did
you were most beautiful. there was
I felt as if I was of about 1000
at I did when you to the ground
with him. don't whisper to me. I
and the hands of the other. it
was almost finished in the morning.
I forgot to mention that after the
worked in the 1000 church. I
returned to the 1000 and with

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This I must know in the hour of need.²¹
Bahar: for seeing nothing sign of it.
I washed head first quite fresh head
all indignity. I washed head of God
after her is all in despair. and in the
He is here for me. He has committed
my head. With some of the perfume
I had given Him. I had finished the
head only and used the coal was
broken in me. In moment He is back on
Friday. He said as He felt and my
head did over - you are my dear
daughter. my head daughter. and
He is left of Him. He is just on I
was walking on my feet to go down
to meet Him and His strength. after
had visited me in night in their machine
with them. In darkness center. you came
running out of crowd Bahar's room
and said: "Bahar. Bahar Bahar."
You are in go for where perfume.
I suddenly head down down head into
the dung etc. and brought another full
of the same. I washed. I washed
the with it and gave it to God. but
he could not get it from. He brought
it back to me saying "open it quickly"

I went into the little kitchen to look for
a bottle. and after a struggle. get
it open. as it came out with the head
of Bahar. I washing was coming out
of crowd Bahar's room. I washed with
it for and then for in again
and washing the bottle of perfume
to crowd Bahar. said "Bahar Bahar
please commit, Bahar. which He
did. I felt his eyes a very great
brightness to see. He is shining upon
his head of a circle as faithful as
his dear God is. and my head sang
for my feet that it had been with.
I met crowd Bahar at darkness center
and came up in the darkness with
him and He said. We never met
us at the landing and I understood
them to our Bahar.
I did not see crowd Bahar he speaks
to again until He was leaving
Monday morning. I had promised
crowd Bahar to come down to the
light very early in the morning
one day left. Sunday evening. and
I was to look for her grave.

and well after the noon when I
my recollections go over the morning
of things belonging to the hotel. and
to me I was only that furnished the
fiction items. I walked in the same
hall. with several others. until the
out. and said "good try" to each. all
went down again after 11 am. I alone
remained. and immediately out to work
with the merchandise was perhaps
given me. and during I felt impelled to
do by the red-room. and here on the
open bay "by some" or another
Shubert's work. I caught it up
and forward it to my light pen.
had it ready in my hand. then
found it in the drawer. regarding
first "I might get away from
could reach light no drawer covered
in my mind as I bent down the same
height of stairs. such the previous
Shubert's work. and reached him
just as he was leaving the hotel.
I placed the case in his hand and
he did not seem in the least
surprised. but smiled and said
"thank you". I almost felt he had

mean it to be. and I wondered why? 30
I did not stay to see him leave. but
I hurried back to the room. front
empty key was. On his trip I received
first the sheets were new. had never
seen one before. There I saw several.
anyway I walked to the other room
to the wardrobe of Carter. to be
used on the first red act after in
the hospital. when built. they are
was one for that purpose.
I said until the return you act
in order. and all the things belonging
to me I saw. had been packed in all
top. and the chest of the hotel had
gone on the morning and found
every thing was gone in perfect order
then I could get up. to the desk
that had reserved table in me. for
many many reasons. Shubert's work.

P.S. On Sunday morning about Mr
Walt and I had seen about 10 o'clock.
and just before 11 o'clock down to
look at the children. I had a question
in the ground about the meeting of

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of Jimmie Carter and Ted H. in
about London. They were. He had
some info and he thought "Osha" actually
I did. After explaining the matter, I
remembered what Miss G. had
said about our Osha program
here. and the error of using the
name. as I said. "Should I tell the
name" Osha of the rest. and
not use the name. I'll tell the
Western div. and Sophie. "I'm
in calling. Osha Osha called us
I said many things. I'm sure of
something. There is the fact. and
one other fact. Perhaps they would
not to change the name. and it
seems that Osha asked me that
and "Should we" Osha Osha asked
after this and when I told him
he replied. She is an expert and
not going in the kingdom. his work
is in the kingdom. she is
doing research work. but your
work is in doing the West. Hydrogen-
and is to do the name. The
particular work seems to be

32
the name of Osha Osha. and
is to be called Osha. This work
seems that there is a number of letters
in the name of Osha. in the name of Osha.
Do not change any thing. unless
tell you. It only one comes to you
and says change this or that. I think
you have a problem. you are from. I
have a letter from Osha Osha. I
cannot find a name to do so. and I
will say. you must say only the
name. Osha Osha. and
Osha Osha. I come out of the
Osha. with a heavy weight. I
from any way. for it is
from the fact. I think. to do
the work. The Osha Osha. I
and Osha. that you are
against me. for the letter of Osha
helped me in my program. many
and I was determined that I
to do my research. and
which was so interesting. I
and is from. Now I
Osha. very. Osha and can

was with her from the apprehension of
her mind again. no matter what
they may do to me. Gladstone W. C. 33

P. S. On Saturday after noon I
went to work in the park. About 3 o'clock
I went to work 30 minutes. I went
to the park for the dinner. I
stepped out on the little hall. I
came out of the bed room. The curtain
was the doorway into the reception
room was drawn and the light was
dark. Over the light from the room
which illumined the ceiling of the
hall. It seemed in consequence of
the coming fresh from daylight. The
head was not covered. The door opening
the white garment loosened. It
was not so cold. The arms were bare in
the other. The hand is on the
the hands. For a moment I
saw and looked at the in the
the eyes looked like the
usual girls. and was like
bright. and with the head
ended. He seemed to me in the spirit

He smiled and passed into the
hallway. simple but artist from
some of the first. He would not
be like no further for the light
I had never seen. The head was
red and it seemed to be from
the light and it seemed to be from
the light and it seemed to be from
all the rest of the hall being dark
it made a picture of melancholy
front.

Over the on Wednesday afternoon
when Maria spoke and I was sitting
on the bench in the reception room
we saw a girl of the name of
I heard of the light from the
the light from the light from the
and a beautiful girl. but the
one was miserable. or perfect
in me of a room. I had heard
few more after. I had heard
in it. I saw in me a
feeling of light. and that
light from the light from the
a feeling of light from the
Cordelia. The Son of
A. W. C. 34
Gladstone

With Gira above with Akbul Daba.
Wolens Gony Shohmoy. you are my
dear daughter and I love you very
much. It is because I love you so
much that I have written you
on my 4 sheets. you should be very
happy. I expect I am happy.
I expect you the question. Shall I
not be ~~write~~ the Divine Words. as
you recommended in my last I shall
not write any thing else first
on any one is one. He replied.
not all first good words is you.
you are the offspring of the new
Kingdom. you must be a friend
and sing the songs of Power is
good in this new Day. There must
always be more hope and abin
the World. for more purposes the
inside for the words. and also the
spirit. It is about 10 in the mess
of the New Jerusalem and the head
of the household every word. In each
page it forms and shows the mess

order Sun both spirit. to the new
of the Power of Protection. Daba.
and being it made in me before I
leave. I am going early morning
morning. and about Daba will
continue you.

Extracts from the Notes of Harriet M. Wise,
Taken in New York City, July 30th to 31st, 1912.

Mrs. Goodall, Mrs. Cooper and Miss Wise reached New York on the evening of July 9th. After bath and dinner at the Hotel, they went to call on Abdul-Baha at 309 West 78th St.

"As we stepped from the taxicab, there sat Abdul-Baha on the steps of the ~~Building~~ as if waiting to welcome us."

"Very welcome! Very welcome! It is good that you have come."

"The prayer of my heart now is that, when the veil will be parted for me to step over to the other side, I shall hear His Heavenly Voice say, 'Very welcome! Very welcome! It is good that you have come.'"

Abdul-Baha asked Mrs. Goodall to come and sit beside Him.

"These are old friends and firm ones. These will be aided because they are firm and steadfast, and holding to the Covenant of GOD."

Was told the California friends were in great unity and harmony.

"In reality, this is the cause of my happiness. In reality, the friends in California are very warm. I have felt it. Whenever the name of California is mentioned, I am made happy. I am well pleased with the people of California, especially the friends of GOD."

Mrs. Goodall said she wished she might have brought all the friends in California.

"They are here. You did bring them. You are here and that is sufficient. I am made happy by your coming. It is a great thing for Abdul-Baha to be made happy. I am not always made happy. It is because Mrs. Goodall's heart is so pure. Your hearts are so pure."

Message to the friends in Pasadena: "Although I am not present in your meeting, yet I have the utmost love for you in heart and soul, for you have heard the Divine Call and became exhilarated and happy. You became ignited through the love of Baha'o'llah and, like unto the meadows of GOD, you have become fresh and verdant through the down-pouring of the rain. Therefore I am very pleased with you, and for you I beg the protection and the providence of the Most Great Name."

I replied that it would brighten the eyes and gladden the hearts of the friends.

"Tell Mrs. Dinsan to turn her face towards GOD. GOD is the Provider. A soul must not put his trust in his art or profession, but rather rely upon GOD. She must be entirely fearless and confident of her future."

Message to a lady in Pasadena who is an ardent Socialist: "Tell Mrs. D. there are only two ways of correcting the social conditions: it cannot be done by force. One is changing the hearts of the people, so that those who have great wealth will give freely and gladly. The other is by executing new and just laws which will regulate all the economic conditions, so that there will not be the extremes, the very rich nor the very poor. For instance, go back to the foundation work, agriculture. Take a town of 100 people. If one man is only able to produce 100 bushels of grain and his

family expenses are balanced by that, he gives nothing to the common treasury. But if his expenses are only 90 bushels, he gives a certain proportion. Another example: if he has 39 sheep, he gives nothing, but if he has 40 sheep, he must give one. If he has 80 sheep or 200, he gives an increasing ratio. The 1/19 of the net income is for religious work."

19 day Prayer— how to use it: "This prayer is to beg GOD for our needs. Any need which is according to Divine Wisdom, GOD will answer. But a need which is not according to wisdom, the Mercy of GOD, through Compassion, would deny the answer, because it was not good for his soul. Then the prayer will not be answered. For example, when praying for money, money may become his heedlessness, then it will not be granted."

"Today whoever arises to serve the Kingdom, that soul is the holiest of all the people."

Abdul-Baha told Miss Buckton not to tamper with the ^{psychic} ~~physical~~ forces in this world. It hampers and retards the condition of the body both in this world and especially the world to come. These forces are real, but not to be active on this plane. He likened it to the child in the matrix. It has eyes, ears, hands, feet, etc, but these powers are not in activity, not to be used in the matrix world. The whole purpose of the matrix life is the coming forth into this world, so the whole purpose of this life is the coming forth into the world of reality, when all these forces will then be in their proper sphere for activity. They belong to that world.

"Kheiralla has been spreading false rumors; he has become like Satan. He is not important enough to be mentioned. Such souls are of no importance, not even armies of such people."

Talk at Mrs. Krug's, July 10th.

"It is a blessed meeting; you are blessed. Blessed souls are gathered here. In reality, this house is illumined. The Supreme Concourse is descending. Today the hosts of the Supreme Concourse have assembled like unto armies made ready and they are waiting to see who will enter into the battle-field. Everyone whose heart is sincere and faithful will be assisted with the utmost power. Everyone who enters into the great arena will be assisted, and know this for a certainty. Here I am in Mrs. Krug's home, have left the great prison and am allowed to raise my voice in churches and public places, and no one has opposed it. This is extraordinary. No one can think how wonderful it is. It is by the Confirmation of the Spirit. Think of an Oriental permitted to speak with utmost power in the churches and his speech against the established doctrines, and allowed to demonstrate the validity of Baha'e'llah, the validity of Mohammed, in the center of the churches, and no opposition! THIS IS A MIRACLE. AN EXTRAORDINARY MIRACLE!"

-3-
MESSAGE TO CALIFORNIA.

"Convey to them my greetings and love. It has become necessary to depart for the Orient. Certain obligations have come up, so I must depart for the Orient. I move according to Divine Wisdom. I have infinite longing to meet you, but what happens now is according to Divine Wisdom, that is, I must depart for the East. Altho I leave, yet my heart is with you. There is no separation between us and I am never free from mentioning you names. It is my hope that you may attain to such a condition that you may enjoy daily visits with me and that you may become characterized with the characteristics of the spiritual ones, may become illumined with the fire of the love of GOD to such an extent that you may wholly inflame the region of California. I am ever anticipating receiving good news from you, that you may impart to me happiness. Altho I didnot travel as far as California, yet I supplicate at the threshold of Abha that, thro the efforts of the believers of GOD and the maid-servants of the Merciful, that region may become illumined. This is My Message. This is like meeting-- there is no difference. (Face is a glorious smile.) When you return to them, you must breathe into them a new breath."

* * * * *

"All your efforts must be expended in two ways-- one in giving the Message, the other in loving each other, and through these two ways will the divine banner be raised and the world of humanity attain to the summit of perfection."

"His Holiness Baha'o'llah accepted much trouble and all persecutions in order to bring harmony and love among the hearts of humanity. We must exercise ourselves with heart and soul in order that these two important questions in the world of humanity may raise this divine banner. You see how the darkness has overcome, notwithstanding this is the century of light. The world of humanity at present is in darkness; you must be inflamed. Everything can be attained through the love of GOD. The hearts must be inflamed just like a fire. When the love of GOD inflames our hearts and leaves the attachment of this world and becomes pure and holy, one human (person) can illumine all the world. Every great work, every great deed, is done through sacrifice. Is it possible for a man to be near the threshold of GOD and be attracted to this world? Some want both physical luxuries and the bounties of GOD. These two cannot be joined. After he experiences real spiritual luxuries and divine happiness, it is impossible for him to attach his heart to this world. Attachment to this world is becoming to animals, not to man. Every soul whom you see is attached to this world and always thinking about his luxuries and comfort, know that he has no portion from the Kingdom of Abha. And when from anyone you hear the voice of sanctity and holiness, who is not thinking about himself, and has no other aim except spreading the Cause, no desire but the love of GOD, know that he is near to Baha'o'llah.

Words spoken in Riverside Park.

"In every moment you must thank GOD a hundred thousand times. Consider how today all the worldly people are deprived of these fragrances and you are specialized for this bestowal and favor. All of them are submerged in a sea of darkness, but you are enveloped in a sea of light. All are blind, but GOD has given you the

power of sight. All are deaf, GOD has made you hearing. All are speechless, GOD has given you the power of eloquence. All are dead, GOD has quickened you. He has opened before your faces a door to all His favors. Therefore you must live in the greatest happiness.

The English and Persian languages are derived from the same root language. New York means royal city or royal palace.

GOD willing, some day we will gather in the garden of GOD, Mt. Carmel, as we sat on the bench.

Materialists are searching for knowledge under ground. They are like worms beneath the ground, while the spiritual souls are like birds soaring in the air.

H

July 15th, at Mrs. Krug's.

I am pleased. Your hearts are illumined. This assembly is really illumined and divine, a celestial gathering. You are only thinking of GOD. None of you have any other purpose than the mention of GOD. There are two kinds of thankfulness. There is the verbal, which is confined simply to utterance; it is of no importance. His tongue is thankful, but his heart is unaware. Many people of the world offer such thanks. Their spirit and heart are not aware. It is a usage, a word without significance. One may say it a thousand times, when the heart is thankless, and that verbal thankfulness is without effect. Nay, rather, the real thankfulness is when man responds to GOD's favor; then his heart is happy, his spirit is exhilarated, and the real thankfulness is comprised in deeds and the gratitude is felt in actions. Certain deeds must emanate from him. He must strive to achieve certain deeds and actions. He must be self-sacrificing, kind to all the servants, nay, even forfeit his very life. He must be kind to all, severed from all the world; his face radiant; his tongue illumined. Day and night he must strive to attain to the good pleasure of GOD. You must read the Tablets, Hidden Words, Ishrakat, and act according to them. This is real thanksgiving. This is the divine bestowal. I hope you will attain to this and be ever mindful of these favors.

July 17th.

You must always be happy. GOD is kind. He is more kind than a father. Whenever we experience unhappiness, we must turn our faces to GOD, for He is kind and compassionate, and undoubtedly the sorrow will be changed into joy. Therefore we must be happy. Happiness must be in GOD. When people are happy in wealth, wealth may disappear. When they are happy in children, the children may die. If it is in luxury, it may be taken away. Therefore, eternal happiness is impossible for man except in GOD. GOD's compassion is everlasting. Therefore His happiness is eternal and everlasting; it is not subject to change or transformation. That is why the sanctified ones and prophets never entertained unhappiness, because their happiness came from GOD. Yours must be from GOD, so that it may become perennial.

July 18th, Abdul-Baha in bed.

This time I want to send you with a new spirit, a new

strength, to enlighten California, and to engage in teaching the Cause in the utmost power. Do not look to yourselves; look to the Bounty of Baha'ollah; constantly look to His Favor. Do not say you have not capacity; look to the great bounties of Baha'ollah. One seed becomes a big harvest, a small seed a big tree, one wave an ocean. He makes the dark dust a beautiful garden. This is His power. You must rely upon Him and look to His confirmation and power: Open your tongues with utmost spirit, courage, force and power. Then you will see what will happen. Turn your faces to the Blessed Perfection and whatever comes to your lips or minds, speak. Teach in this way. GOD has given power to others; He will give it to you. In past ages, consider how He gave, in the time of Christ, of Mohammed and of Moses. He will also give you the greatest power. Consider how Mary Magdalene was only a peasant girl. I hope through the Favours of GOD, you may become ignited candles.

July 19th.

There is a spiritual understanding or communication. You are always associating or affiliating with Me. Although outwardly far away physically, but in spirit you are near. Therefore it is my hope that on your return, each one of you may become a lighted candle, and enlighten the souls with the light of guidance. Perchance the region of California will become illumined, I send you away. Rest assured in the confirmations of the Blessed Perfection. Your hearts are pure. I bear witness that you have no other aim but that which is good. Your aim is to serve the Kingdom of GOD. Convey to all the friends my longing greetings. I have longed very much to meet them, but such was the decree to return to the Orient. The Message of My love to the friends of GOD: Tell them today the greatest of all things is to be firm in the Covenant. The point towards which all eyes should gaze is one. All eyes must turn their attention to the Center of the Covenant, while the Presence of the Covenant is amongst us. No soul should have any other existence. All others save the Center of the Covenant are equal. That which issued from the Pen of the Covenant, all must obey, so that the fortresses of the Cause of GOD may be protected. I supplicate at the threshold of GOD and beg for you a new confirmation and a new assistance. (Anointed the heads with perfume and blessed them.) You will be very happy, for I will be with you all the way. You must go with the utmost happiness and cheerfulness.

We told Him He must put that happiness into our faces, that others may see it. He said He would do it.

July 20th.

I feel a zephyr blowing from the Supreme Kingdom towards America. It will continue to blow. I hope it brings the utmost strength in the Covenant. No matter how severe the storms, you must be firm and steadfast. The Covenant is most important. Nothing else is as important, because it is the magnet of confirmation. Baha'ollah mentions it in His Writings. "O GOD, confirm him who is firm in the Covenant. If a soul utters a word without the sanction of the Covenant, he is not firm." Baha'ollah appointed a Covenant in order to ward off dissensions, so that no one can have his own opinion, so that the Center can be referred to. There were dissensions after Christ, because there was no Center. Did Christ say to anyone, "You are the Center of My Covenant? You are the explainer of My Book?" This is the reality of the question. Whatever the Center of the Covenant says is correct. No one should utter a word of himself. Baha'ollah has called down the vengeance of GOD upon anyone who violates the Covenant. Firmness in the Covenant is not mere words. ~~Do not become~~ lest you be shaken.

Beware, beware, lest you be shaken. Remain firm, even if the people of heaven try to shake you. The command is explicit.

Extracts from Harriet's Notes.

Friday, July 12, 1912.

In regard to the mine, Abdul-Baha said: "This will be fraught with much trouble, great difficulties. It needs a rich man, a banker, much money. It will slip from your hands. GOD has given you another mine whose ruby is very red and very clear. You need not engage in any trouble in that mine. You must not expect fruit from a pine tree. You cannot expect to plant such a tree and then pray that GOD will produce fruit. Rather, plant and water a tree which will bear fruit, like the orange or olive, and then pray for the descent of the rain. Never work with a vision or start a work from a vision. GOD has given us reason. Then every day someone will have a vision."

He asked all the business questions, how much we had put in, and then asked Mrs. Goodall why she had invested.

"Do not depend upon visions. The little money invested will slip away. You cannot accomplish it. It would take a hundred thousand dollars; it needs a million. If it is possible, find a buyer, is there anyone who would buy it?"

Harriet: "No one that I know of."

Asked if we would be able to find one. "GOD willing, you shall find one. The property will pass into other hands. You must plant a fruitful tree."

Harriet: "We thought we had."

"You go, and consult afterwards. Always consult me first before you engage in such things."

I kissed the hand that seemed to take away all material means, and yet gave me all the real treasure, the immortal,

July 13th.

Went over early to help Grace Roberts; dusted the lower rooms, and went up to the fourth floor to see what else I could do. As I was quietly slipping down past Abdul-Baha's door, He called me to come in.

"Are you happy?" I replied, very happy because I was in His presence. We sat down. In the happiness of it all, I forgot about my own affairs and asked for a special blessing for Mrs. Goodall and Mrs. Cooper and told Him of their great goodness, also of Miss Roberts and Mrs. Haney, then of the family.

He said, "Your mother must be a good woman, for she has raised such a good daughter."

Then He called Mrs. Goodall, Mrs. Cooper, Grace Roberts, Mr. Ober, Mr. St. Clair and myself.

He said, "My first word should always be carried out."

When asked if Mr. St. Clair might help with the housework, He said: "Men are incapable. Women do things of that kind in a superior way. They have more patience. It is the work of a woman."

Abdul-Baha was silent for a few moments, then spoke: "I wish to speak of the mine. Do not let go of it. It will require great expense. Perhaps you can interest some capital outside. Don't let go of it, but find someone among the capitalists and keep under your jurisdiction. Consultation is necessary. Do not rely on visions and dreams; be rational. Hold consultations. Always consult, then execute. That is My Will. Your decisions will be My will. Hereafter begin nothing on visions or dreams. When I was a boy, a child was sleeping in an adjoining bed to mine. In the midnight I heard him crying. There was lots of money in my pocket."

Why are you weeping? "I dreamed there was lots of money in my pocket, and waked up and the nothing was there."

Harriet: "We have been children and dreaming."

A. B.: "No, this is only an illustration."

... ..

"Be silent amid the crowds." Baha'o'llah to Bahi.

In regard to Madam Bethlin: "Don't give any importance to her; be indifferent. Do not have anything to do with her. She is not well balanced. Do not talk against her, but have nothing to do with her; let her alone."

Abdul-Baha was told she shows her Tablets and says you commanded her to give the Message.

A. B.: "I have summoned all to the conveying of the Message."

... ..

In regard to Shua Ullah (son of Mohammed Ali, known as Mr. Bahai, living in California): "You must not associate with him. No person will remain firm if he associates with him. They are enemies of the Center of the Covenant."

In regard to Mrs. Warren: "She is useless, crazy. She is irresponsible. You must be indifferent to her, then she will not come. They would spoil the meetings. She is insane. We have tried to be kind to her. It is useless; It is fruitless."

... ..

bearing "True souls must stand together today and must share confidences upon the Cause in a way to bring about the best public appearance of conditions which we must ourselves face and act upon."

... ..

The Account of an interview between Abdul Baha, and Mr. and Mrs. Wm. Addison, given at Chicago, May 4, 1912.

It was the afternoon of Saturday, May 4th, 1912, on the evening of which day Abdul Baha gave an address to the Theosophical Society in the Northwestern University Hall. When we reached the Plaza Hotel in the early afternoon we were told that Abdul Baha was going for a drive, and William and I left to do separate errands agreeing to return later. Just as I turned the corner Dr. Faraed and someone else came rushing to say that the Master had invited us to join him in the machine which had not yet started. But as William was already lost in the crowd and as the meeting was on his account I sent word that we would return later and a time was indicated. There were a group of university students from India and many others waiting when we were ushered in the apartment later. William had said to me several times that it wasn't right for him to be taking up Abdul Baha's time when so many were so eager to see him, and I thought Abdul Baha would probably pay little attention to him - perhaps he would just lay his hands on our heads and with his blessing dismiss us. Instead as soon as he had welcomed us and had us to be seated, he turned to William and asked him what he desired most in life. William's answer was, "The greatest amount of consciousness that I could have." Abdul Baha said, "Very good, very good; and I will pray that your consciousness may greatly increase." Then he gave us a short talk on the kingdom of heaven saying that the way to the kingdom is full of contradictions, that only after one was quite in and could look back, did one understand the relationships and significances. It was like his entering of the city of Chicago. When they were in the Orient such wonderful things were said about Chicago - it was America's first Bahai center, the home of the Mashrak-el-Azkar, etc., etc., and they greatly anticipated reaching it. But lo and behold, as the train approached it they asked each other, can this be Chicago? But now today, they had visited the heart of the city, they had driven on its boulevards, through its parks, had visited its universities and seen its centers of light and progress - and they appreciated the greatness of the city and understood the relationship of the conditions on its outskirts.

Then Abdul Baha patted William on the shoulder and said the meeting would have to be short as so many were waiting - especially the Indian students who had come a long way and who would become such part in the future of India.

William said he wanted to serve the Cause as he believed in its principles, that he had been asked to make out a set of books for the Mashrak-el-Azkar and was glad to do so. Abdul Baha said, "Very well, it is well," and shaking hands with both of us warmly, again, he dismissed us.

Mrs. Juliet P. Addison,

Written December 1, 1912.

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By *Mahmūd* CHICAGO

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" On the third day of Jamādīn-
ulā (April 20th 1912), after
saying of the prayers and Mentions
[of God], in the morning many
friends attained ^{the} dignity (visited).
Then from the Hotel Arsonia
[Abdul Baha] went to the Depot.
Many were accompanying Him.
... Besides the ^[Persians] attendants
of His Presence, there were two
American friends who were
attending His Cavalcade, namely

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CHICAGO

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one Mr. John [D.] Bosch
of California who had come
from the West to see
Him. He, Mr. Bosch, requested
the Master for a name, and
Abdul Bahá conferred upon
him the name 'Nūranī' (enlightened).
And another Mr. G."

9*

NOTES OF A TALK WITH ABDUL BAHA.

New York City, June 7, 1912.

Walking today in the gardens by the Hudson River in the early morning, I had the privilege of being with Abdul Baha, and I told Him how some people have tried to spread the untruth that the Bahais teach "free love".

He answered: "The marriage bond is very important". He repeated it again: "Very, very important. Marriage must be strict and pure. You must all be very careful about this". He continued: "Women and men must not embrace each other when not married, or not about to be married. They must not kiss each other. If women kiss women, that is not bad. If men kiss men, that is not bad. But men and women must not embrace. Such conduct is not taught in the Bahai Revelation, and it must not be done. It is not permitted. If they wish to greet each other, or comfort each other, they may take each other by the hand.

"Describe how you have seen the women of the East, as in Haifa. The Blessed Beauty directed that there should be great modesty in the women, that they should not bare the neck and bosom, and that the women in the East should wear a veil.

"The conditions are different in the West, but the women of the West must see the spiritual significance of this teaching. Do not distress them by saying that they should not have done this or that. They will see by themselves. Talk about this only, so to speak, one by one, with the friends, when you have opportunity."

Recorded by A. M. Boylan

(Note- The veil in the East covers the head and body, but there is a face covering besides this, and it is supposed that this latter is what is to be removed, to uncover the face.)

A statement made for my own private knowledge, by Mrs. E. G. Cooper. It occurred while Abdul Baha was in Chicago, about May 1, 1912. Never to be again copied, or spread.

Dr. Fareed was making some explanations to Abdul Baha in regard to the physical condition of a certain sister (Ella Bailey). Abdul Baha interrupted with: "You do not need to explain. I do not always speak of things, but I understand everything."

Miss. Boylan said that while in Thonon last summer, 1911 she asked Abdul Baha about the work of the Mashrak el Azkar, feeling that it was extremely necessary to push this work and get the Temple built as rapidly as possible, and that he must come to build it, in fulfillment of the prophecy that the Lord would come to re-build the Temple which had been torn down.

Miss. Boylan said that Abdul Baha replied that he had fulfilled that prophecy by building the Tomb of The Bab. He said the Tomb of The Bab on Mount Carmel was the first Mashrak el Azkar, and that Temple is already built. The one in Eshkabad is a radiation from that first one. The one in Chicago will be another radiation. In future there will be many all over the world, all radiating from that central Mashrak el Azkar.

Abdul Baha while in New York said that he did not see why the people wanted to go to the theatre. The streets of New York were theatre enough.

An Instruction of 'Abdu'l-Baha at Dublin. Summer of 1912.
Sent to Mrs. Goodall by Mrs. Mariam Haney, May 22, 1913.

"It is impossible for all to be equal in this world for
desire and volition differ; also capacity differs."

An instruction from 'Abdu'l-Baha, regarding spelling of the name
of the Manifestation, also pronouns referring to him, to be
capitalized. Given to Mr. Roy Wilhelm, 1907.

"Abdu'l-Baha directed that when the pronouns "He" and
"Him", etc. are used in reference to Baha'u'llah and 'Abdu'l-
Baha, they be capitalized, - the purpose being to attract the
attention of the people."

"He further directs that the spelling of Baha'u'llah as
heretofore, be changed to Baha'o'llah as this is an aid to correct
pronunciation."

Words of 'Abdu'l-Baha, sent to America by Mirza Ahmad Sohrab:

"The poison of an adder kills the body, but the virus
of suspicion destroys the spirit."

"The Divine comes to help the accidental. The real Effulgence comes to be reflected in the accidental.

To the Rosicrucian who came from St. Helena:
 He told 'Abdu'l-Baha he had arisen at 4 o'clock that morning to arrange the work in his vineyard that he might come early to see Him. 'Abdu'l-Baha asked him if he would leave his vineyard entirely to work in the vineyard of God. He hesitated a bit, the thought being new. 'Abdu'l-Baha said to him, I wish you now, to leave your earthly vineyard and engage in work in the heavenly vineyard. You want activity. Here is an arena for you to gallop in - will you do this. No immediate reply. 'Abdu'l-Baha said, "You may lose your vineyard." "Earthly namelessness is heavenly fame."

Next morning the Rosecrucian said, I shall try to work in the heavenly vineyard.

'Abdu'l-Baha said that the Young Turks did not want Him to leave Haifa because they thought He might intrigue against the Government, so He left suddenly, quietly, - His family even not knowing He was going. Now, the Lord is keeping them occupied with themselves so 'Abdu'l-Baha is free to go or come.

Regarding Mrs. Chase and his value; ('Abdu'l-Baha) said He (Mr. Chase) was in his fruitage - ready for the Kingdom. His work was finished. Some souls come and go who are insignificant. Even kings have no fruitage. They go, leaving no trace. But certain souls leave behind a wonderful influence. In a thousand years from now Mr. Chase's value will be known. (To Mrs. Chase) If you lament he will be sad. If you are comforted his soul will be glad.

To Mrs. Rasmussen (when we said she was one of our dearest believers):

'Abdu'l-Baha said He knew it by her face. - That she was chosen by Baha'u'llah. The face and the eyes are the mirror of the Spirit. She (Mrs. Rasmussen) must lead her son to the Kingdom. He must continue to go to sea.

To Miss Angeline Haste, San Francisco, October 7th, 1912:

'Abdu'l-Baha: "You are welcome, have you any questions?"

Miss Haste: "I want to know how best to serve Baha'u'llah."

'Abdu'l-Baha: "Live and act in accordance with the

teachings of Baha'u'llah. There is no road straighter and better than this. His Holiness Baha'u'llah, has given teachings for all the people, whosoever desires to be with Baha'u'llah and serve Baha'u'llah and receive a portion from the Ocean of His mercy, must live in accord with the behests and exhortations of Baha'u'llah."

"I will give you one and that is sufficient. It is that which is the foundation of most great happiness, eternal glory and the life everlasting, and in it is the comprehension of all Truths of God.-- Become evanescent; free thyself from all human conditions; in thy heart leave no idea or thought. Be submissive to Baha'u'llah; Do not think of this world, do not think of any name, or acquiring any glory, or receiving any rest; or acquiring any wealth. None of these thoughts must you have. Put all these out of your mind. Forget thyself, be submissive, put everything in the hands of God. From this all good comes. When evanescent, you will become eternal. When evanescent, you will become everlasting."

Mrs. Agnes S. Parsons and her companion Mariam Haney
Left Washington, Monday night December 2nd, 1912.

.....

December 3rd, 1912

Arrived in New York City, Tuesday morning, Dec. 3rd, 7 a.m.
Breakfast at Cafe in Pennsylvania Station.
Then drove to the Lucerne Hotel, 79th st & Amsterdam Av.

After refreshing ourselves, we went directly to the house
where Abdul-Baha was temporarily abiding, No. 273 West 90th St.

(I would like to have time- and capacity and ability as
well- to prayerfully record the nature of the welcome accorded us
by our Divine Father, but this must be deferred until another time).

After most solicitous inquiries regarding our comfort
and health- too tender and sweet for human description- we were
invited to speak.

Mrs. Parsons said she did not have any works to offer.
Abdul-Baha replied: "The intense love in the heart- the quality
of the love which you have in your heart- both of you, is what you
have brought to Me, and it is acceptable. Your hearts are enkindled!"

In a very short time Mrs. Krug and Miss Louise Krug
came into the room (Abdul-Baha had sent for them).

Abdul-Baha Himself introduced Mrs. Parsons and Mrs. Krug,
making a special point of it, and saying that He wished them to
know each other very well, to know each other very well. This
was repeated again. He also wished that they would correspond, and
in the future that they would work together.

After this conversation some one in the room (I do not

know who it was, whether Khan or Ahmad) mentioned my name, and said I was one of the oldest believers, and Abdul-Baha then said: "Mrs. Haney has strong faith. She is in a state of utmost illumination and Mr. Haney also."

I then referred to Abdul-Baha's last Talk in Los Angeles and the impression it made on me, particularly Abdul-Baha's prophecy that some souls would arise in America who would be like the Persian believers, and Abdul-Baha replied: "I testify that all those who are in this room now are just the same as the Persian believers."

(Present in the room then with Abdul-Baha were- Mrs. Parsons, Mrs. Krug, Miss Krug, Ali Kuli Khan, Ahmad Sohrab and Mariam Haney).

After this Abdul-Baha told us to go and rest, and then to spend some time with Mrs. Krug.

We returned to the Lucerene Hotel for a short time. Later lunched with Mrs. Krug at 830 Park Av. Present at the luncheon: Mrs. Parsons, Mrs. Krug, Miss Krug, Mirza Ali Kuli Khan, Mme. Khan, Vali'o'llah Khan and Mrs. Haney.

A meeting for all the believers at Mrs. Krug's at 3 o'clock. Abdul-Baha addressed this meeting. (I have given you copy of this Address).

After the meeting Abdul-Baha called us into the dining room at Mrs. Krug's where tea was served.

Soon thereafter Abdul-Baha left the house and called for us, granting us the great privilege of riding by His side

in the motor to Mrs. Kinney's house at 780 West End Av. Mrs. Kinney and Khan also with us at this time.

He told us to remain at Mrs. Kinney's; that we were His guests that evening and we were to dine with Him. He then left us and went out alone.

On His return He talked informally to some people who were waiting to see Him. (Copy of Notes taken then I have given you)

Later this same evening He addressed Mr. Kinney's Bible class.

And about 10:30 p.m. our Lord graciously permitted us to sit at His table and partake of material food with Him. After which He took us with Him in His motor to our hotel. Khan was also in the motor at this time.

.....

December 4th, 1912.

This morning we went again to the house our Lord occupied at 273 West 90th St. And again Abdul-Baha permitted us to see Him. (It was at this interview that your dream was interpreted).

After this meeting Abdul-Baha invited us to ride with Him to the home of the Kinney's where He was to meet all the believers. While riding He said He had ordered the motor especially for us, otherwise He would have walked. It was on this occasion that He told you to be happy; making a special point of it and repeating "You must be happy."

At 12 noon, the friends assembled at the Kinney house

and Abdul-Baha talked to them. Ahmad was the interpreter. I did not take this Talk.

Later we went back to the Lucerne hotel for luncheon, returning immediately thereafter to the Kinney home. It was during this afternoon that Abdul-Baha called all those up to His room who had contributed for the purchase of gifts to be sent to the members of the Holy Family, and told them they could send their love, that He would take their love but nothing else. (Ahmad took the Notes of this Talk. I have asked him to translate same for me, but up to date it has not been forthcoming. He doubtless has been too busy. Some day I hope to get Abdul-Baha's sublime Instructions at that time.)

Later in the afternoon Abdul-Baha went to the home of Mrs. Krug, thus very graciously giving an opportunity to Dr. Krug for a private interview.

Returning to the home of the Kinney's, Abdul-Baha was the dear Divine Father, and was telling His children of the interesting interview with Dr. Krug, when some one announced that it was time to go to the Theosophical Society where He was to give an Address. Again Abdul-Baha permitted us to ride with Him in the motor, both going to and coming from the hall of the Theosophical Society.

Our Heavenly Father once more asked us to be His guests at dinner that night at the home of the Kinney's, and after the dinner sweetly consented to allow you to take Him to 273 West 90th St. in the motor which you provided. Khan and Mrs. Maxwell were with us at this time. After leaving our Lord, we

took Mrs. Maxwell to her abiding place, and returned to our hotel about 12 p.m.

.....

December 5th, 1912.

We went early to 273 West 90th St. to see our Lord, and He at once permitted us to come to Him. We found Him reclining on His bed. Mirza Mahmood and Seyed AssadUllah were rubbing or massaging His limbs; Khan was reading from a newspaper. In a few minutes Vali'o'llah Khan came into the room with breakfast for Abdul-Baha, consisting of bread and cheese. Mrs. Kinney was also in the room. He permitted us to sit on the foot of His bed. In a short time the hour had arrived for going to the steamer which was to carry Abdul-Baha away from the shores of America. The trip to the steamer was made in Mr. Mills' motor; Abdul-Baha saying He would have accepted Mrs. Parsons invitation but He had already promised Mr. Mills. In the motor with Abdul-Baha: Mrs. Parsons, Mr. Mills, Mrs. Haney, and Vali'o'llah Khan riding by the side of the chauffeur. Arriving at the steamer, all of the devoted children of Abdul-Baha followed Him every minute, even to His state room, where the distribution of all His gifts took place. Then back again to the "lounge" of the steamer where all were assembled and where Abdul-Baha gave His final Address in America. In a few minutes thereafter, the farewell greeting at the top of the stairs and we left the steamer. We remained

6.

on the Pier until the "Celtic", with the Manifestation of GOD on board as the Real Captain, sailed away at 12 noon.

When the steamer was about out of sight, we left the Pier and Mr. Mills kindly took us in his motor to the Pennsylvania Station, and at one o'clock we left New York, arriving again in Washington at 6.30 p.m. the night of the 5th of Dec. 1912.

(Recorded by M.H.).

Agnes R. Parsons
Mrs. A. J. Parsons.

With Abdul Baha in a motor, New York City, Wednesday
Evening, December 4, 1912.

ABDUL BAHA

Mrs. Parsons, Mrs. Haney, Ali Kuli Khan.

ABDUL BAHA said addressing Mrs. Parsons- "You are My
daughter. You are My dear dear daughter. You are My
lovely daughter. I love you even more than My own
daughters."

Mrs. Parsons addressing Ali Kuli Khan: "Please tell

ABDUL BAHA I hope I shall never disappoint Him."

ABDUL BAHA replied:- "It is my hope that you will attain
I promise that you will be able to fulfill and
accomplish that which I have in mind for you."

Instructions of ABDUL BAHA after close of Sunday evening
Meeting at 1704 Eighteenth St. N.W., Washington, D.C.
Nov. 10, 1912.

"O ye revered people!

I leave you in charge of Mrs. Parsons.

Let her be your adviser. Just as I have been kind to you,
she will be kind to you. She will be tender to you. As she
is a very busy person, she will not be able to associate and
meet with you as often, but she can be looking after you.
She can think of you and exercise kindness toward you. And I
bear testimony to the effect that she is ideally kind; and you
must be most grateful for having such a benefactress in your
city."

(Stenographic notes by J.H.H.)

Copy of Translation of a Tablet revealed by ABDUL BAHA
To the attracted maid-servant of GOD Mrs. Mariam Haney.
Upon her be Baha'o'llah El ABHA!

He is GOD!

O thou who art firm in the Covenant!

Thy letter was received. Its entire contents was the utmost of supplication and invocation toward the Kingdom of Abha.

Truly I say thy respected husband, Mr. Haney, and myself both of you are firm and faithful, and are the servants of the Kingdom of Baha'o'llah. You have no other aim except the good pleasure of God, and are longing for the realization of no other hope except servitude at the Divine Threshold. I am pleased with both of you.

Thou hast asked: 'How I should educate myself so that I may know that which I do is correct?' Compare thy deeds with the Teachings of Baha'o'llah. If they correspond with those teachings they are correct.

Undoubtedly man must gain physical health for the sake of spiritual health- that is- service to the Cause of God. Other wise what is the result of health! For the physical strength will at last come to an end and man will depart from this world to another world.

Concerning my beloved daughter, Mrs. Parsons; In reality day and night she is occupied with the service of the Kingdom of God. She is not free for one moment (lit. breath). She is self-sacrificing in the servitude of the Blessed Perfection. It is destined that the Invisible Divine Confirmations shall descend upon her uninterruptedly, and at last like unto a luminous star, she shall shine and sparkle from the

Horizon of the Everlasting Glory.

The meetings that she is holding in her home are very acceptable. The meeting of the five is very acceptable. Likewise her effort in bringing about unity and agreement amongst the believers. I hope that through the Power of the Love of GOD she may attract all the hearts and make the souls of the believers of GOD as one soul.

Convey the wonderful ABHA greeting to Mr. Nancy.

Kiss thy child on My behalf.

Deliver My greeting to all the friends and the maid-servants of the Merciful.

I read the Interpretation of the dream. It is well translated. You are permitted to spread it. This dream indicates the fact that through Divine Bounty and Providence, Mrs. Parsons shall attain to a state which is the discoverer of the world of God; she shall behold with the eyes of insight those souls who have passed from this world to another world, and she shall obtain the keenest and most refined spiritual susceptibilities.

Upon thee be Baha El ABHA.

(Signed) ABDUL BAHU ABBAS.

Translated by Mirza Ahmad Sohrab, February 12, 1913, Paris France.

having recognized her. For had you recognized her in the dream, you would not be crying now."

Relative to the comment of Mrs.P. that she tried to put the child out of her thoughts, A bdul-Baha said:

"It is not in man's control when to forget one. It is not good for one to try to forget them. One must always remember them."

(Notes by M.H.).

loftiness of her station. The wish is one in which your son shared, but she attained to it. It is My hope, GOD willing, he, too, will attain to it."

Surprise was expressed that a child of only nine months could have a wish, and Abdul-Baha said:

"The child was born with the wish."

Mrs.P. was crying, and Abdul-Baha continued:

"Do not cry. Be happy for you saw her, and you saw her perfected. You must be happy. She is your trust with GOD. You ^a have not lost her out of your hands. The only difference is this: that you gave her as a trust to GOD as a child, but you will take her back as a full grown person. I had a son who was four years old, and when he died I did not at all change my attitude. I gave my son to GOD as a trust, and so at his death I did not grieve."

Mrs.P. said: "But there is a difference, you gave your son to GOD, but GOD takes ours."

Abdul-Baha replied: "It is the same thing. In both cases it is a trust of GOD."

Continuing the interpretation of the dream, Abdul-Baha said:

"The cause of her surprise is this- that you are crying, and your daughter would say: 'I have a good mother. She must be happy. Why does she cry? I am surprised.' The cause of her surprise is the thought that you do not recognize her. She belongs to a realm in which everything becomes mature, and she expected you to see her in the state of perfection in ~~the~~ which she manifested herself to you; but the fact that you looked at her in this way, and now you are crying- is a proof of your not

having recognized her. For had you recognized her in the dream, you would not be crying now."

Relative to the comment of Mrs.P. that she tried to put the child out of her thoughts, A bdul-Baha said:

"It is not in man's control when to forget one. It is not good for one to try to forget them. One must always remember them."

(Notes by M.H.).

have brought to me - (for
is your offering) - and it is
acceptable. Your hearts
are entrusted.

two or three times the
much as instruction that
Mrs. Sarcone and Mrs.

Later, Mrs. Fung and Mrs. Fung
came into the room, and

Fung should know each
other very well and said

Abdul - Pakha himself
introduced Mrs. Sarcone and

she would be very
good for the cause.

Mrs. Fung, saying she was
decisions that they should
know each other, that they
should love each other very
much and that they should
correspond with each other.

Mrs. Haney spoke of
the Fund held given by
Abdul - Pakha in Los Angeles
and she referred that "I am
made sure that in America
believers will be found like
into the believers in China."

Abdul - Pakha repeated

And Abdul - Pakha replied: -

" I testify that all those
whom are in this room now
are just the same as the
Genuine believers, "

Wash D. C.

Morning of December 3rd 1912
1473 West 90th St.

New York City.

(Present in the room with

Abdul-Baha

Mrs. Dawson

Ali Juki Khan

Mrs. Ahmad Bahak

Mrs. Stanley

Mrs. Dawson said she did not
have any words to offer.

Abdul-Baha replied:

"The love in the heart - the
quality or kind of love which
you have in your heart -
that of you - is what you

You are my dear, dear daughter. You are my lovely daughter. I love you more than my own daughter.

"It is my hope that you will attain. I promise that you will be able to fulfill & accomplish that which I have in mind for you."

Mrs. Parsons, addressing Ali Fuli Khan:

"Please tell Abdul-Dahar I hope I shall never disappoint him."

W 21 1912

Commerce

With Abdul Daba in a
motor, New York City,
Wednesday evening Dec.
4th 1912.

Abdul Daba
Mrs. Dabone

Ali Jule Khan
Praniam Haney

Abdul Daba said,
addressing Mrs. Dabone:
"You are my daughter!"

FAITH'S SEED PLANTED IN CHILDHOOD, ITS STRUGGLES
AND GORGEOUS FRUIT.*May Anderson.*

One day during Abdul Baha's visit to the Washington Sunday School conducted by Mr. and Mrs. Joseph Hannen, a number of cat-eye pearls were placed in his hands and then distributed among the children. One of the visiting children, a colored child, was a recipient of one of these pearls blessed by Abdul Baha, and was told by him that she would become a great singer.

Many years passed and then one day an exceedingly attractive young lady visited the office of the "Star of the West" in Washington. Glancing around and speaking to Mrs. Hannen, she expressed surprise and pleasure at really being there in the Bahai room. She then gave the following account of how she, as a small child, had attended a reception given to Abdul Baha and each child had received a cat-eye pearl from his hands. Abdul Baha had said at the time, "You will become a noted singer". Hurrying home, she told her mother to put this pearl away very carefully- that it was precious, for it had been given to her by Abdul Baha. The mother did so.

Years passed and then came the time when this young girl was about to leave for Europe for a required course in a Conservatory of Music. Her means were limited, yet she had implicit faith, and requested her mother to give her the cat-eye pearl. This she carried with her as something very precious. In speaking of this, she took occasion to say that while securing her musical education there were times when she did not know where the next bread would come from. Then she would take out her pearl and hold on to it as a token of assurance that she must succeed. In telling it, she smilingly added, "And strange, assistance always seemed to come."

She graduated with honors and at this time, when giving this account of her experience, she was a noted singer on concert tour through the

United States.

"I was not a Baha'i during this time," she continued, "but on my arrival in New York in the course of time I attended a racial amity meeting where I met some beautiful Baha'is. I was taken back very vividly to my meeting with Abdul Baha. I became deeply interested in the Baha'i Revelation, and am now a confirmed Baha'i."

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A Lesson to Christians.

A Christian minister, visiting Abdul Baha, expressed his great admiration for Baha'u'llah and Abdul Baha and their teachings, but said he could not accept these teachings as a revelation from God, because he believed so firmly in Jesus the Christ, and salvation through the blood of Jesus; that Jesus gave the words of life.

Abdul Baha was very pleasant to him, speaking kindly. Suddenly he turned and ~~gave-the-minister-~~ struck the minister on his right cheek. The minister was amazed and angry at this seemingly undeserved rebuke and said, "Why do you slap me when I have said nothing to offend?" Abdul Baha answered, smilingly, "Did not your Saviour say that if a man smite thee on one cheek, turn to him the other?" The minister was ashamed.

(This story was told by Abdul Baha to some friends in Acca, who in turn sent it to Mrs. Hannon.)

In 1942 - Mary Anderson sang at the White House.
in 1943 - we heard her over the Radio - the announcer
said as he announced her - Miss Anderson wishes
me to say - that I have dedicated my voice to my
Lord - come what may - Mary Anderson
had been announced as the best contralto in
the world & many other praises, her voice
was indeed most beautiful

Alma -

AN INCIDENT RELATED BY ABDUL BAHA TO A GROUP OF US
AT THE HOME OF EDWARD KIRNEY IN NEW YORK.

At a room in the home of Mr. and Mrs. Kinney of New York City a few friends were gathered, awaiting the return of Abdul Baha. After quite some time he entered, his face wreathed in smiles and his eyes twinkling, so we all knew that a joke was going to be told. But we had to contain ourselves in patience, and such patience! while Abdul Baha was being served some refreshments. When the things were cleared away, he turned to us and laughingly said:

I have had a very delightful visit with Dr. Krug! We began to talk about the Truth of God. Dr. Krug expressed his opinion and I mine. We had quite an interesting discourse." Then he laughed heartily again

"You see", he said, "when we give the teachings to one who does not desire them, we sometimes do like the gambler does. ^{As} We let the victim win money again and again, and then a real game is played and the victim finds that he has no money left. So we give the teachings out with wisdom, little by little, with proofs and arguments, and finally the listener finds that he has no more proofs to offer!"

Abdul Baha, again laughing merrily, said, "When we came to saying our farewells, I invited Dr. Krug to visit me in Acca and bring his wife. Dr. Krug replied, 'I will come with all my instruments sharpened' (he was a doctor). I smiled at him and said, 'Very well, you bring your instruments and we will meet you with but one instrument, that of love.'"

(Dr. Krug was in Acca at the time Abdul Baha died in 1921. He was the last to feel his pulse, as Abdul Baha's life ebbed away.)

Baltimore

He had been walking up and down on the other side of the street, waiting for Abdul Baha to go into the church, for it appeared that we had arrived too early and the church was not yet open. This gave many of the friends an unexpected opportunity to speak with Abdul Baha and ask various private questions of their own. Finally the notice was given and we followed Abdul Baha into the church and took our places, while he went up on the platform. Just back of the pulpit were two big doors, partly open. As Abdul Baha stepped upon the platform he hesitated a second, turned around and pulled these two doors together. He then gave his marvelous speech. Afterwards, as we were going out to Ebea Moore Struven's home for a feast, we were asked, "Did you know that Abdul Baha closed in two priests who wanted to hear what he had to say, but had not the courage to sit out in the audience?"

A glorious feast was arranged for all of the friends at Struven's. After Abdul Baha's talk, everyone was given an opportunity to speak with him. Those who did not ask for it, were called. In the meantime, the friends were becoming very anxious, for the time was drawing near for the train to leave. At the very last there was scarcely time to make it. Still Abdul Baha walked up and down the country road, just waving his hand as much as to say, "It's all right". The friends knew he had an appointment to speak in Philadelphia that night. Finally he said, "I am ready", and the friends among themselves said, "He has missed that train". When he arrived at the station he had ample time to speak to the assembled guest friends, because the train was late. Of course, we believe he knew this.

When we were in Baltimore Abdul Baha called one of the ladies to his side and gave her an opportunity to speak from her heart. She told him that she had set apart an evening each week to teach the message, but that no one came. "What can I do about it?" she asked. Abdul Baha turned to her and said, "Continue your meetings and address the walls".

ADULT. B. E. IN CHICAGO.

An account has already been given in the Star of the West, Vol. 8, by Mr. Jackson of the dedication of the Temple grounds by Abdul Baha on May 1, 1912. I wish to add an incident that was both funny and significant.

The program was entirely spontaneous and various friends were asked to represent various nations and races, each one being called upon to come forward and get a shovelful, if possible, of the earth from the hole in which the cornerstone was to be placed. Mr. Jackson, representing the Indian race, worked most diligently with the big shovel, hoping to bring forth a full shovel of earth. When the shovel appeared into view, however, there was a lump of earth about the size of a man's fist. Everyone laughed uproariously, including Abdul Baha, because he had made such a tremendous effort. Mr. Jackson also laughed.

Then my name was called and an earnest supplication went up from my heart that I would do better than that for Germany. Then I came forward Abdul Baha said, "Mrs. Hannen, Mrs. Hannen, Mrs. Hannen!" (three times), which filled my soul with confidence and faith. I put the shovel in and when I brought it forth I had a shovel full. I could scarcely lift it. Abdul Baha exclaimed, "Bravo! Bravo! Shelli! Shelli! Shelli!"

We were seated in the tent on the Temple grounds where Abdul Baha was expected, awaiting his arrival. The atmosphere was charged with excitement, everyone tense. Suddenly my husband rushed forward to me and grabbed me by the hand. I naturally followed, unquestioning. When we got out of hearing he said, "A believer told me that if we hurry we can see Abdul Baha, for he is expected at Hull House any minute." Needless to say, we made haste to hear him there. On our arrival, we discovered that Abdul Baha had not yet appeared. He had the oppor-

tunity of watching the excited audience, but notably the face of Jane Adams. We watched and watched, and could not take our eyes from her face. It was natural that she should be displeased and greatly disappointed at having Abdul Baha delay his visit for so long a time, and she had to do her very best to take care of this vast audience who had come to hear him. That, however, was not what attracted our attention to her face. It was the expression of infinite sorrow and worry that stood out. We, having met Abdul Baha so often and under most trying circumstances, knew that his face was so radiant. Her sorrows, no matter what they were, were as nothing compared to those experienced by the Messenger of God, who had been a prisoner and exile since the age of nine, until released by the young Turks in 1908, and now, after all these hardships, ^{was} making this world tour with such vigor and joyousness, his eyes sparkling with fun and humor.

Suddenly the atmosphere was completely changed for, notwithstanding his unbelievably long hours, with speeches and private talks from early morning till late at night, Abdul Baha entered the room with vigorous, majestic step, and walked briskly to the platform.

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Chicago.

TEMPTATION.

Abdul Baha and his long green bag of small change was a familiar sight to the Baha'is.

On leaving Hull House, my husband and I rushed out to see him as he came forth. As he stepped into his automobile, he pulled out the familiar long green bag. I knew what was going to happen. He was going to pass quarters to the poor people all around us! One of these quarters, which I knew was intended for the poor only, fell just beneath my up-lifted heel, and I saw it. My heart longed to possess what I knew was not intended for me. I hesitated just a second, when a man's hand quickly reached under my heel and took the quarter. I was relieved that I had not succumbed to the temptation to ^{cover the quarter with my} hand which would have been an easy thing to do, but not the right thing!

I think it was due largely to the fact that a specialist had told me that one morning I would wake up and my hearing would be completely gone, that the friends selected me as a delegate to the Convention held in Chicago. I could not hear children's voices on the street or the sound of automobiles, but still I could understand Abdul Baha and his interpreter.

While in Chicago I went out day nurse visiting with Mrs. Betty Herrick and she said to me, "How would you like to make up Abdul Baha's bed? That privilege has been assigned to me." I joyfully exclaimed, "Oh, I'd love it!" She took me to the hotel where Abdul Baha was staying (the Plaza). His bed had already been made up, but there was a deep dent in the pillow where his blessed head had lain, and there was a turban on one corner of the bed, by the pillow.

I said, "Oh Mrs. Herrick, may I put Abdul Baha's blessed turban on my head? There is no one here but you and me - Perhaps it will bring healing to my ears. I have no intention of asking Abdul Baha personally." "Certainly", she said. I reached over, took the blessed turban with trembling hand and held it, to my face, breathing a prayer to Baha'ullah that if it would be His will that I might be given hearing in order to do better work for the Cause, I would be so grateful, but if not, I would joyfully accept a soundless life and find some other way to serve than by teaching by word of mouth.

At this moment Mae Getzinger, with two or three of the friends, entered the room and saw me with the turban in my hands. Suddenly she exclaimed, "Oh, here is Abdul Baha's coat. Let's each of us place it around our shoulders and say a prayer! This we did, each saying a silent prayer.

Not until a few weeks after arriving in Washington, was I suddenly aware that I could hear about as well as I ever had. My hearing returned so naturally that I was not aware of it. As a proof of the fact that the

hearing returned, I went to the hospital and the specialist was so amazed at the condition of my hearing that she called other physicians and attendants, saying, "I want you to see this. This lady says I can do anything I like with her head, but not probe her ears; I might disturb something that she considers was a miracle of spiritual healing received in 1912 (this was 1928). How will you look? There is scar upon scar on the ear drums and I do not understand how she can hear anything with ears in this condition. Now let us test her."

Different tests were used and she found the hearing very good.

COURTESY

Whenever one entered the room it was Abdul Baha's custom to rise. He was the perfection of courtesy. One day as a group of us entered the room where he was seated, utterly weary from his strenuous exertions, which usually began at four o'clock in the morning - and it was now late at night- he said, "I am so weary, and you are my children. You will excuse me from rising, I know."

One day while in New York Abdul Baha left the Kinney's home for a walk. No one knew where he had gone, and all were greatly worried. When he returned, he told the following incident: He became deeply interested in some foreigners, working in a ditch, and stood watching them intently. Suddenly one of them, an Italian, looked up and saw Abdul Baha with his long flowing robes and turbaned head. He giggled and laughed, and called the attention of the other workers to what he deemed a funny picture. Abdul Baha looked upon this man and said to him very quietly, (and it must have been spoken in English, for no one was with him), "Do you not love Jesus? He wore clothes just like these I am wearing."

After this, the man showed great reverence and quietly returned to their work.

While in Washington I received a telegram from Abdul Baha stating that he would take dinner with us. This was an overwhelming joy and a cause of confusion to Mother, who wondered how this could be done. There were thirteen at the table and I wondered at the time, "Is there any Judas Iscariot among the guests?" This seemed scarcely possible, but it proved to be true.

The house was overflowing with people of both the white and colored races. A copy of his address may be found in the Star of the West. The incident of interest, however, was that of the overflow - people on both sides of the street, trying to get a peep at Abdul Baha. Across the street from us lived a family who chased a group of Bahais off his front porch, saying, "Go find some other place to watch the fella that's interested in the colored people. We are not interested." Later, these neighbors became deeply interested and regretted their inhospitable attitude.

The believers were permitted to go upstairs to Abdul Baha, singly and in groups as desired. As he was very weary at this time, he asked the

Here against the house stood these delegates, together with some and some of the Persians, while I was on the outside of the enclosed porch, out farther where I could gaze into Abdul Baha's face. He paced back and forth, back and forth, his eyes uplifted. He impressed me as a strong, powerful eagle imprisoned, longing to fly, but held by some unknown force. His eyes were far distant. I felt that he was not with us in spirit, but far, far away. It was a picture of Abdul Baha which I had never before witnessed, a tremendous force and power. Suddenly he turned to the assembled friends, saying, "God hath provided means. I will go to California." Needless to say, the California friends were elated.

There are two sequels to this story. The first: We heard shortly afterwards that at that very moment a letter had arrived from Persia containing the necessary means for the continuance of his travels. (He never accepted funds from American believers).

The second: In California Lsa Getzinger and several of the friends were gathered together at this same time, and were chanting, "Is there any remover of difficulties save God?" and Lsa said, "I believe he is coming, in spite of his having refused to come."

His one answer to Mrs. Hoagg and Mrs. Kline up to this time had been that when a person makes a visit in the home, it is not required of him to call in every room of the house. Usually the inmates come together in the one room, and, as he was visiting America, the home of the Baha'is, the believers of America should come to visit him.

After he had told the friends that he would go to California, we had a chance to say good-bye once more and I said to Abdul Baha, "Allah O Abha". For the first time in our many meetings, he answered with the same words, looking squarely into my eyes. This recalled to me a beautiful, well-known song, "The Lost Chord", and I knew instinctively that I would hear that chord again, in this life or in the next. It had a marvelous ring to it.

friends if they would permit him to remain seated in the steamer chair and interview them. One point of interest outstanding to me was that I introduced a group of colored believers, Mrs. Yora, her daughters and granddaughters and niece, and said, "These are my spiritual children. They are so happy to have the honor of meeting Abdul Baha. Aunt Carrie has raised ~~ver~~ several families and for that reason, if for no other, I consider her a wonderful soul." After shaking hands with each of them, Abdul Baha said, "These are beautiful children of yours. You have many beautiful children, and many heavenly brothers and sisters."



Dublin. After the meeting at Mrs. Parson's home, and we had apparently said our farewell to Abdul Baha, I went outside to await the carriage which was to take us back to the hotel. Fannie, Mrs. Hoagg and Mrs. Eline were very bright and chipper, but it seemed to me that my heart would break because I believed this to be my farewell visit and that I would never again look upon Abdul Baha's heavenly countenance in this world. I was sobbing uncontrollably, when Mrs. Parsons appeared on the scene from somewhere and, in great surprise, took me in her arms and said, "Why, what is wrong, what is the matter?" I could not answer her for sobbing, but I will never forget her tenderness and love.

Just at that moment Abdul Baha appeared, coming in our direction, the friends closely following in his footsteps. It was too late for me to go forward - that is, out of sight, so I had to stand with my back close up against the house, my head bowed, while Abdul Baha and his friends went into the screened-in porch. The scene from there was magnificent - the mountains unspeakably majestic and grand. We knew Abdul Baha's love for such a scene. A delegation of believers, Mrs. Hoagg and Mrs. Eline, had come from California to supplicate Abdul Baha to visit California. He had, on several occasions, given various answers on the whole meaning

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Mr. Hannon and had written for permission that we might go to New York to be with Abdul Baha the last few days before he returned to Aca. Permission came gladly for Joseph and Fannie and me, but at the last moment my husband was prevented because of business, and I hurried off in great joy and anticipation to see our beloved Abdul Baha once more. Just before leaving, Joseph's mother asked me if I would do a favor for her and handed me a silver spoon which had been a gift from us to her in August.

"Will you please ask Abdul Baha to bless this spoon for me?" she asked. Knowing how greatly rushed Abdul Baha was every moment of his waking hours, I was loath to impose this upon him, but Mother was so dear, so sweet and so eager, that I took the spoon, saying, "Mother, I will do my very best. Of course you will understand if I fail."

So I hurried off to New York, arriving at the home of Mr. and Mrs. Kinney the home which Abdul Baha called his home. I found no guest, neither Mr. or Mrs. Kinney. I found my way to the dining room, where Harriet Kaseo was busily engaged in setting the table for the usual late dinner. I asked her, "Harriet, may I place this spoon in exchange for the one at Abdul Baha's place?" She agreed most graciously. Here was an opportunity to carry out Mother's wish.

When Abdul Baha returned that evening after speaking at a public meeting, he and his retinue of Persians and extra guests went directly to dinner, while I sat with some of the friends in the front room asking some of them advice as to where I could stop for the night. One lady said, "Come home with me, I'll take you in." The first thing I knew she and her friend had gone and I was left high and dry with some people I did not know. I was about to make further inquiry when a Persian came hurrying toward the front room, terribly excited, and cried, "Mrs. Hannon! Mrs. Hannon! Mrs. Hannon!" I was frightened and said,

"Yes, what's wrong?" "Nothing's wrong", he replied, "but Abdul Baha has been calling and calling for you. Come at once!" Therefore I could make no further arrangements for the night. He took me by the hand and hurried me through the dining room, placing me in a vacant chair. Abdul Baha said, "We have been waiting for you."

At the head of the table sat the majestic figure of Abdul Baha with all of his spiritual children, gazing upon him with infinite love and tenderness. What he said at this meal I do not recall. It was his last dinner in America and all of us felt this very, very deeply.

But I had my eye on Mother's spoon next to his plate, and offered a silent prayer that he would notice it during the course of the meal. At last the meal was finished and he called Harriet Magee for water and a towel to wash his hands, Oriental fashion, before leaving the table. My heart sank. He arose from his chair, went around the back of it and turned in on the other side and sat down again. He called for Roquefort cheese, waiting quietly until it arrived. He then picked up Mother's spoon, dipped into the cheese and ate most of it, leaving a portion in the spoon. He then put it carefully on the table, glancing at me with infinite tenderness, and left the room.

Mother's prayer was answered. This shows how Abdul Baha gave the utmost attention to the longings of his children, even though absent.

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Abdul Baha was dressing to leave for the steamer Celtic and suddenly it was remembered by some of the Persians that he had left his umbrella somewhere. I was fortunate enough to be chosen to go to this place (I cannot recall at the moment where) to get the umbrella. I just walked on air, holding his blessed umbrella, thinking of the many, many times his blessed hands had carried, and would still carry it. Then I came to earth in front of the home of Mrs. Kinney. Hurrying in, I handed the um-

brilla to the Persians and took my seat with the rest of the friends. Suddenly I rushed to his door and, shouting to the Persians, although looking into the eyes of Abul Kaba seated on the opposite side of the room, begged him to make a special supplication for my boys. Abul Kaba, answering in English, said, "Oh, I never forget them." I went back and took my place among the visitors, when the door to his room was suddenly opened again and a Persian, with a pair of boots in his hand, ran pushed them out, saying, "Mrs. Hannon! Mrs. Hannon!" Mrs. Hannon sprang forward and the Persian said, "Abul Kaba wishes you to have these boots. They were still warm, having just been removed from his blessed feet. Needless to say, I was beside myself with joy and thanksgiving!

Q. What use are the mosquitoes.
There is good in all things.

Words of Abdul Baha to Joseph. H. Hannen
Pauline A. Hannen
Fanny A. Knobloch.

Cottage in
Dublin N. H.
July 31-1912

Answer to the question.

What is the use of your creation? What benefit have you given to the world? The same benefit you have given to the world, the mosquito has. you say that the mosquito harms, and sucks in the human blood; but you kill animals and eat them. You do not suck blood, but you decapitate ~~these~~ animals! Therefore, you are more harmful than the mosquito. By this I mean man commits greater sins. But that which is the reality of ~~this~~ the matter is this: The world of life, the world of existence is connected, each with the other. All the created beings, are the members of this stupendous body. Each one is a member and that member should not remain imperfect. If that member is, for instance harming the human body, but it is useful from ~~some~~ other standpoint, because it is ~~useful~~ one member of the members of this creational book, is it allowable that a member of the members of this great world be imperfect? For instance, we do not know ~~What~~ what is the use of this (finger) nail. It grows and it is cut again. We see that we have the nail, but we do not know that there are a thousand wisdoms in the creation of this nail. For instance, men ask, Why should we have the beard; why should we have the moustache? They shave. But in reality there is a

great wisdom in this. It is healthful. The skin receives the oxygen through the beard."

Whenever we are annoyed by anything find the answer in ourselves, or the book of creation.

Mirza Ghoban Ali, who was extremely fearful
became heroic in the face of danger.

While we were in Dublin NEW HAMPSHIRE July 1912 Abdul Baha asked Mirza Ghoban to tell us the following incident.

"Mirza Ghoban Ali, who was one of the Seven Martyrs, a man of great piety and learning was a great strong Babi, but he was very fearful and timid. He was so fearful of being known as a Babi that when he met the friends in the streets he would not look at them. He shunned their association. Yet the enemies found him out somehow, and brought him into the prison house. As he was well known among the military class for his wisdom^d devotion, two of these influential officers went to Mirza Tagi Khan, the Prime Minister, and interceded for him. When the Prime Minister found out that such important men were interceding for him, he became very lenient and told them to bring him so that he might recant. This Prime Minister was such a domineering and blood-thirsty man that the army was in constant fear of him, so that when he was reviewing the army if he just turned his eyes upon one of the soldiers he would tremble and shake with fear. Finally these two officers took Mirza Ghoban Ali to the Prime Minister, and they were so happy in the thought ~~thought~~ that he would be released before long. When he came before the Prime Minister, the Prime Minister looked at him and said: "These friends of yours have interceded for you. Are you ready to repudiate Ali Mohammad? (The BAB) Mirza Ghorban Ali, looking around saw, ~~saw~~ the executioner fifteen feet from him, standing, and then he turned to the Minister and asked: "Whom shall I repudiate, Ali or Mohammad?" Mohammad being the Prophet and Ali the son-in-law, they are considered the Holy Ones in the Mohammadan world. The name of the Bab is composed of these two. The Prime

Minister became ~~angry~~ ^{so} that he ordered the executioner^s
to take him away and kill him. and he left the presence of the
Prime Minister with ^oserene face and a heavenly smile on his
countenance At such a time, a firm believer is known.

1912

At the Oakland home, with Abdul Baha
Jennie Mrs Levy & Mrs Gibbons
Abdul Baha greeting them said
"Welcome, very welcome!"

^{Mrs Levy}
Jennie. This is my maternal mother

Abdul Baha. "That is very good - a good
relationship"

To Mrs Levy & Mrs Gibbons, "You are
Mrs Goodalls neighbors - living in
the same city. As you are neighbors
in this temporal world, I pray God that
you may be neighbors on the Kingdom
that you may have fellowship with
one another, and may you, in the
Kingdom of God, become the same

2

To be compatriots in this world is
unimportant - temporal -

Although the bodies are brought together
in this world, separation is sure to
follow, or that association may end
in discord. That association is not
important. But the relationship of
compatriots in the world of God is
everlasting. There, spirits associate
in perennial happiness. Therefore
this condition (state) is different from
the worldly state. This kind is
supreme, heavenly.

Very good! I hope that with
Mrs Goddall you all may belong
to the same Kingdom.

I hope for you eternal association.

To Jennie; Study my teachings become familiar with them - invite people to the meetings - bring them in.

"May the members of your assembly be in full harmony, May Divine Bounties descend upon them!"

"Jennie-Question: What does God intend for my boy? What may I do for him?"

7

Deal with him in the utmost love
- spiritual love.

May I send him to Mr. Rogers school?

Abdul-Baha - "Yes, you may."

Jennie - Mother-in-law not in harmony
- not approving of the manner of dealing with him.

Abdul-Baha - laughingly, The question of
Mother-in-law is difficult, I ask blessings
for her - she will be better