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A Brief account of my eighth pilgrim-  
age To The Holy Land written onboard  
S. S. Mauretania--between Cherbourg and  
New York--April 15-21-1922.

C. M. R.

## Foreword.

Since writing this account of my pilgrimage I have had it typed from the original long hand manuscript making a few minor changes, in substance the text remaining practically the same. By way of apology to those who may read this journal I would state that it was not written for publication, but merely as a record of my journey and of some of the things that this pilgrimage meant to me.

Chas. Mason Remey.

Newport, Rhode Island

9 September 1922.

## The Pilgrimage.

I was staying in New York for a few days , after a meeting of the Executive Board held at the end of the first week in February, when Carrie Kinney called me up saying that she had had a long distance telephonic message from Mariam Haney to the effect that Shoghi Effendi had called me to Haifa through a cablegram sent to Zia Bagdadi. Within a few hours I was in possession of data regarding sailings, but before making definite arrangements I called up Zia Bagdadi in Chicago to ascertain definitely exactly what Shoghi Effendi had cabled regarding me. I was not able to ascertain such information by telephone, but in a letter received from Zia Bagdadi several days later, I learned that he had received a message by telephone from a telegraph cable office in the name of Shoghi Effendi summoning me to Haifa. Fearful lest this message might have originated through the doings of some of the enemies of the Cause, not coming from Shoghi Effendi at all, he tried to verify it, but after visiting the Central Offices of the various telegraph cable companies in Chicago, he was unable to find any record of the message, In as much as I wished to be very certain that I was wanted in Palestine before I set forth upon such a long journey, I cabled Shoghi Effendi myself asking for a confirmation of his message. Thus several days were lost in waiting, but finally I received word direct from Shoghi Effendi confirming his message to Zia, and telling me to come.

Three days later I left Washington, and on the day following I sailed from New York on board S. S. Adriatic, bound for a touring cruise in the Mediterranean, I having taken passage for Alexandria. The Kinneys and May Maxwell and my brother John came down to see me off, bringing with them letters for me to take to Haifa and sweet things for me to eat on the way.

To my surprise and pleasure I found several people on board whom I knew, so in company with these and others whom I met, the twenty days of the passage passed pleasantly. Our first stop was at Funchal, in the Maderas, where we spent a night and two days doing the usual sights including an evening reception at the Casino. Then came a day at Gibraltar, with an excursion and luncheon at Algieras--a couple of days in Algiers--a day and an evening at Monaco and Monte Carlo with a day in Genoa, one in Naples and one in Athens, giving us ample time for shore excursions. With the exception of Funchal I had already visited all of these places, so I took things easily rather enjoying seeing a few things the second time than trying to do as much as the average tourist onboard was attempting.

As is my custom in starting on a sea journey, after settling myself in my cabin, and resting, I had a time of prayer, supplicating that I might be led to meet and inspired to speak with those people on board who were ready to know of the Bahai Cause and who would be attracted to its principles and its spirit. As the voyage progressed I saw how my prayer was answered, for from the outset I found myself unconsciously thrown with those whom I wished to meet. Next to me at table was a Miss Wing of Bangor, Me. whose Mother had a photograph of the Master in her room, she having heard of The Cause through Claudia Coles. At

the same table sat a Mrs. Kaminski of New York who had heard of the Cause through Mrs. Cook, recently returned to America from Haifa. With both of these ladies I was able to talk a good deal, and in turn they brought me to other people who listened. Mr. and Mrs. Edison Bradley of Washington, Ex Governor and Mrs. Loudon of Chicago and Ex Governor and Mrs. McCall of Boston, Mr. and Mrs. George Allen of Convent, New Jersey, all of whom I had known at home, were on board and I had various talks with them touching upon the Cause. The McCalls are particular friends of Stanwood Cobb, and it was through him that they heard of the Bahai Cause and met the Master while He was in America. The Master seemed particularly pleased with their daughter Katharine, and He commissioned Rhoda Nichols to keep in spiritual touch with her and teach her of the Cause. Prof. Faussig of Harvard was on board. We had one talk about religion, but he seemed to be more interested with his subject, economics, than with spiritual thought.

With a young Italian, Guido Pignatelli, assistant purser on Board, I had a number of good talks and he seemed quite prepared for, and attracted to, the Cause. In Naples I met his parents and sister and received a very kind invitation to call at their home, when next in that port. Guido and I were together much of the time making various shore excursions together the most enjoyable one of which was the day spent in Athens exploring the ancient ruins. He was returning by the same ship to New York to a position in the White Star Offices, so I gave him a card to the Kinney family, and wrote them of him hoping that they would complete the Bahai work with him which I had only begun.

During the winter in Washington I met the Baron and the Baroness de Fauconour. Again on ship board I renewed their acquaintance and was delighted to find out that the Baroness was the sister of Raymond Almorall, an old Beaux Arts man who did some instructing in architecture at Cornell while I was there, and whose advice to me at that formative time in my life,--namely, that I go to Paris to continue my architecture,--had a most profound effect upon my career. It was while I was at the Beaux-Arts in Paris that I heard of the Bahai Revelation from May Maxwell and believed in The Master.

While in Naples I tried to get into touch with some of the Bahais. Emogene Hoagg was not there, but I had the address of Signorina Frontera. Unfortunately she was not at home, and as the ship remained but a few hours in port I could not make a second attempt to see her.

The night before landing in Alexandria a young lad, Houghton McBain, with whom I had formed a speaking acquaintance approached me, saying that his Mother had heard that I was going to the Holy Land and would be pleased to talk with me about Palestine. During the short conversation which followed I found that Mrs. McBain and her son had planned to spend but a couple of days in Egypt, returning to Italy by the same ship. For some time she had been interested in Religious matters, and in her own way had figured out that now was about the time for a world wide religious movement to go forth from Palestine. I was thrilled by her thoughts and although the hour was late I was able to tell her sufficient about the Bahai Cause to interest her very deeply. The result was that before midnight her plans were changed and accommodations

secured so that she could sail from Egypt for Italy by another ship three weeks later, thus giving her and her son ample time to visit the Holy Land and the Bahai Shrines there and to meet the Bahai Friends. We parted the following morning after planning to meet some days later in Haifa.

Guido Pignatelli and I planned to have some hours together ashore at Alexandria, but just as we were about to debark from the ship he found that being of the ships company of officers he could not go in the same passenger boat with me. The result was that I landed at one dock, and he at another and we missed connections. I had given him a letter to Emogene Hoagg in Naples, who knew his Aunt there, the Marchesa Pignatelli--so I trust he will be kept in touch with the Cause.

In Alexandria I also tried to meet some Bahais but failed, the two men whose addresses I had were neither at their places of business when I called. As it turned out I had but three or four hours between my arrival and the time for leaving for Haifa I had barely enough time to transact my necessary business for travelling, so I missed seeing the Bahai friends in Alexandria.

The journey from Alexandria to Haifa passed without particular incident. Travelling second class I was able to sleep with a certain degree of comfort. The night was spent on the train at Kantarah East, and starting at five o'clock in the morning I reached Haifa at about half past five o'clock in the afternoon. To express it frankly I dreaded reaching Haifa. How different it had all been when the Master was there! By experience I had known that He was my salvation and my protector, and that what ever happened, and what ever mistakes I made, He would guard and care for me and guide me to His path. However



now, with Him not there a certain dread hung over me--almost a fear--and as the train rounded the promontory of Carmel and I could look up the mountain and see the Holy Tomb of The Bab, where I knew they had laid the Masters body, my heart sank deep within me.

Rouhie Effendi and Lotfullah met me at the station and we were soon driving to the Bahai Pilgrim House. On arrival I found several friends there from the Occident. Lady Blomfield and Miss Rosenberg from London, the Dreyfus-Barneys of Paris, recently returned from 18 months in Indo-China, Emogene Hoagg of Italy, and Mountfort Mills and Roy Wilhelm from America, in addition to Curtis Kelsey from New York, who was one of the residents there.

Within an hour or so Shoghi Effendi appeared and greeted me most kindly and affectionately. I had not seen him for eight years, and of course I was surprised at the change and development within him, for instead of the boy I had known there was now a man very young in years but premature in poise and depth of spirit and of thought.

After a brief general conversation with the several present Shoghi Effendi drew me aside with him for a stroll along the foot of Mount Carmel. On learning that I had not seen a copy of the Master's testament, he gave me a typed copy of the English translation asking me to read and study it carefully, and to keep and guard the copy for myself, allowing any of the Bahais to read it but for the present not to circulate copies of it.

During our walk Shoghi Effendi spoke briefly about the troubles in the Cause in America saying that about a week before

he had written a long letter to the friends in America giving them instructions through the carrying out of which he hoped that joy and harmony would be established. He did not discuss any of the points of the questions in America except to say that it was his wish that all the past should be entirely wiped out and forgotten, and with the exception of those whom the Master had pronounced as violators that all should be received by all the friends. He said that Fareed, Khierliah, Shuah Ullah and Kirchners, all in America, were to be avoided, but that the Allen Dyars of Washington and Dr. Fernald and Mrs. Frye of Chicago were to be received by all and really loved with true Bahai affection and the past obliterated. Then in addition to this he said that the believers were to be very mindful and when anyone stirred up trouble it was to be reported to the Assembly of Spiritual Consultation to solve--quietly and without general talk. Before Shoghi Effendi left me he gave me a copy of his letter dated March 5th written and sent a week before I reached Haifa to the Bahais in America that I might read it at my leisure.

Before leaving America several of the friends had asked me to explain in detail to Shoghi Effendi some of our difficult problems, but when I found that he had sent his instructions to America and that he wished the matter closed and forgotten without more discussion, I was very glad to comply with his thought so I did not mention it again to him.

That night after the household had quieted down and all was still I looked out of my window up the mountain toward the Tomb of the Blessed Master. The tomb Chamber was lighted, and I could

see the light shining out through the round window over the main doorway, as in thought I turned toward the Center of the Covenant in prayer and supplication for confirmation and steadfastness before reading the Most Holy Testament.

The substance of the Testament was, of course, most unexpected. No one, could have anticipated its wonderful ordinances, but as one delves into it and imbibes its thought, he sees at once that no other plan could have been made for the guarding and the preservation of the Cause save the one which the Master has given in His Will. Never have I read anything which gave me the joy and the inspiration that this Holy document produced in my heart. It filled my heart with assurance that the Cause was safely guarded and gave me a fixed direction toward which to turn and a continuous center about which we are all to revolve so long as we are in this world. I rejoice at the Bahai standard of excellence which it established for I have feared for some time the influence of the proletariat in the Cause but with the influence of the Bahai Aristocracy so to express it, which the Master established the influence of the mass in the Cause, will find a balance. "Spiritual Democracy" is a catchword which we hear often among the friends in America. Such terms are pleasing to us Americans because of our democratic politics. But this spirit has troubled me, for I have seen God's Kingdom as a Kingdom with a King, and not as a democracy where the people rule and now I see this is the Master's plan for the protection of the Kingdom here upon earth--a King of Kings ruling the world giving protection alike to kings, aristocracies and peoples. I presume that my home training in a certain measure

has prepared me for this phase of the Bahai Cause. Although my parents are Americans of the eighth generation born in America they are not democrats at heart nor in consciousness. In fact my father frankly says that he believes in the English form of government as opposed to our American rule of the people. For some time I have shared his views, and now I see that our Beloved Master has outlined a plan for the spiritual government of the world which is not dissimilar in balance, between a ruling class and a represented people, from the British form of government. Now it appears in this Most Holy Cause that we find a line of Kings of Divine origin of which the thought of the mystical Divine origin and rite of Kings down through the ages has been but the fove glimmer.

I feel that personally I know Shoghi Effendi but slightly and that from this personal standpoint there is no particular friendship nor affinity between us of which I am aware--nevertheless, I am conscious of a very deep spiritual devotion to him because of the Master's Testament which is all the greater in its spiritual intensity because it lacks the human element which is changing and ephemeral. Although often I could neither understand nor follow in thought the reasons why Shoghi Effendi made certain decisions, nevertheless at all times I had an intense desire to serve him, to do his bidding and to support him in making his way as easy and tranquil as possible.

As I used to sit at table looking at Shoghi Effendi I was struck by his resemblance to the Master. In the shape and poise of his head, his shoulders, his walk and his general bearing. Then I felt the terrible weight and responsibility which had been placed upon that young boy. It seemed overwhelming that his life was just starting.

point, should have had this great responsibility and care thrust upon him, a weight, which would so consume him and place him aside by himself as to eliminate from his life the freedom and joy of the human side of life, which, though not eternal, has a certain call for each of us human beings.

One evening during the visit Shoghi Effendi brought with him to the Pilgrim House the original text of the Blessed Testament of the Master. He stood about the table as he reverently laid the package thereon, as he did so carefully unfolding the envelope from a silk handkerchief in which it had been wrapped. As he took the three Tablets from the cover we saw that each was in the hand writing of the Master--written as Shoghi Effendi called our attention to witness, without hesitation nor correction, and signed by Him in several places. We stood with baited breath in the presence of this document of documents in which is contained the direction of the world and the guidance of humanity for a thousand or thousands of years to come.

One evening Lotfullah told me many details regarding the ascension of The Master. For the most part these have been recorded in articles and published letters by the friends so I will not repeat the descriptions already current among the friends. Lotfullah described how on the afternoon after the departure, the blessed family gathered to prepare the Master's body for burial. The Mother--the four daughters and their husbands, Mirza Baddie Bushru'i and Lotfullah were present. Baddie chanted prayers during the entire ceremony, lasting two hours, which consisted of washing and bathing and enveloping the body first with clothing and then in winding it in five thicknesses of silk. Upon the Master's head they placed the

high of Sabah's table, when this had all been done, the body removed from the table to the bed, the Greatest Holy came into the room. Lotfullah described her grief most vividly. Before the blessed body was placed in the burial casket an "ider-down" to use Lotfullah's exact words, was first spread inside, then the blessed body was placed therein, and anointed with ottar of rose, and before the lid was sealed down, another "iderdown" was placed over the body.

After the funeral speeches and ceremonies were over at the tomb, the casket was taken into the north eastern chamber of the building where the final work of sealing was done. It was three o'clock in the afternoon before the casket was lowered into the crypt, and during this interim of three hours or more Lotfullah and Baddie remained alone in the chamber with the blessed remains. Lotfullah spoke at some length of that vigil, and of what it meant to him.

Early in the morning following my arrival in Haifa I went up the mountain alone to visit the Tomb of the Master and that of the Sab. I found Mirza Abbas Gholi within the tomb placing heads full of freshly cut flowers upon the thresholds of the inner chambers. Removing my shoes I entered and had a quiet half hour of prayer supplicating for my family, for the Cause in general in America, and for those friends who had asked me to remember them there, and most needed of all were my supplications for myself.

The arrangement of the three back chambers of the tomb, which constitute the tomb of the Sab proper, are the same as formerly, but the three front chambers facing the North, instead of being used for various purposes, as formerly, now form the tomb of The Master. It seems that there is a large and deep crypt under the north eastern

chamber of the building, while adjoining it, on the subterranean level, is a small crypt which is under the south eastern portion of the central chamber on the north side of the building. It was in this small crypt beneath the central chamber on the north side that the Master's body was laid. I was told that as soon as M. Abbas Gholl heard of the Master's ascension he went to work to open up the crypt below the north eastern chamber. The work was continued throughout the day and the entire night previous to the funeral, so thick was the floor and the vault of masonry which had to be pierced. At present the casket rests upon two pieces of wood upon the floor of the smaller crypt, while directly above, on the carpeted floor of the central chamber, is spread an embroidered green cloth marking the exact spot.

Curtis Kelsey, who went to Haifa from America to install electric light plants at the Holy Tombs and in the Bahai Colony, has made an artistic arrangement in his wiring of the Tomb upon Mount Carmel, and one quite in harmony with the lines of the present building. The former black iron lamps hang as formerly, but he has reversed the shades, giving the effect of an indirect lighting system. The venetian iron candelabra, in the inner shrine of the Bab, which the Master permitted me to make some years ago, is still hanging as before, with candles used in it, save that now in the center where the sanctuary lamp formerly hung there is now an electric bulb. A very powerful electric light is placed on the exterior of the tomb directly above the main doorway to the north. This is lighted every evening, and it forms a focal point on the mountain side which is directly in line with the main axis of the German Temple Colony visible for many miles out over the sea. I was pleased to see placed above the inner door of the Shrine of

The Bab, in the western robe, the brass scutcheon of the Greatest Name which George Latimer and I had made in Paris in 1914. It was a long time in reaching its destination due to the war and other obstacles. Mrs. Nourse kindly took it to the Holy Land for us but a few weeks prior to my visit.

Within the inner chamber of the tomb of the Bab facing the door, above which hangs this scutcheon, I found the memorial vase to Sandy Kinney which Herr Rentfle and I sent from Germany, an offering to the Master for the Tomb. M. Abbas Gheli told me that the Master had brought it up the mountain by automobile and had placed it in that place with His own hands. Verily the divine blessings and bounties upon us unworthy servants are many and are beyond our comprehension!

While in Burma, twelve years ago, I learned that Agha Seyyed Ismail Sherazee of Rangoon had been permitted by the Master to make two marble sarcophagi--one for the blessed remains of The Bab--the other for the Holy body of Baha 'o' llah. At that time the first of these had been sent to The Holy Land, while the second was stored in a building for funeral uses in the Bahai Cemetery in Rangoon. One day Agha Ismail took one to the cemetery and I saw the box in which this sarcophagus was temporarily stored awaiting shipment to the Holy Land. While I was in Haifa I learned that Seyyed Mastapha Rosmi of Rangoon was then enroute for the Holy Land bringing with him this sarcophagus. This news put an idea into my head. I went to Shoghi Effendi and asked to be permitted to design and have made and sent to the Holy Land a third marble sarcophagus eventually to hold the Master's blessed remains, when the permanent resting place would be arranged, and the Master's shrine built. To my joy and pleasure Shoghi Effendi granted my



request. Then I discussed my thought with him regarding the sarcophagus, which was that it should have an inner shell or lining of glass and inside of this a hermetically sealed case enclosing the present buried casket. All of this was acceptable to Shoghi Effendi. Before leaving Haifa I had an interview with Mirza Abbas Gholi who gave me a description and the exact dimensions of the present casket. It is built of fine white wood four centimeters thick and has a zinc lining, the lid of which is fitted into a groove running about the box, and before the wooden lid was screwed down this groove was filled with olive oil in order to insure a good contact all around. The accompanying sketch of the casket with dimensions is a copy of the one which Abbas Gholi gave me.

My thought is to make a design for the sarcophagus and a model of the same, sending it on to Haifa for approval before having it made. In all probability the marble work will be done in Italy and shipped from there, while the crystal glass linings, will be done in America. I spoke with Mirza Moneer Zaine about making an inscription of the Master's name in Persian characters for one side of the sarcophagus while my thought was to have the same in Latin characters engraved upon the other side. He very kindly offered to make this and send it to me as soon as I was able to send him the dimensions of the panel to be filled by the inscription.

Several times in the night after the household had quieted down Lotfullah Hakim and I would climb up the mountain to the Tomb of the Master for a few moments of prayer before the door of the shrine which at that late hour invariably was locked, though the lights from within might have led me to imagine the building to

be open.

As is customary in the Orient burial shrines are kept illuminated by night, thus the Bahai sacred Shrines are never left in darkness.

I wish that I might adequately describe the spiritual experiences of those nocturnal pilgrimages. The beauty of the spot is beyond words. In the clear moon light of the Orient the eye reaches many miles. From this Holy Tomb Mount Hermon seventy or eighty miles distant with its snowy cap was distinctly visible on clear moonlight nights. About the Tomb are fragrant trees shrubs and flowers. On still nights when there was little wind the air would often be heavy with the fragrance of orange blossoms as we knelt on the door sill pouring out our hearts in prayer and supplication. I had much praying to do for the many friends who, learning of my journey, had written asking me to supplicate for them at the Masters tomb, while most needful of all were my prayers for myself.

While I was in Haifa the weather was fine and clear and we had a series of beautiful moonlight and brilliant starry nights. On various evenings just before turning in at night Mountfort and Roy and I would take a stroll of twenty or thirty minutes. One of our favorite walks was along the upper road cutting west through the German Colony beyond which it joined the Jaffa Road on the right, and on the left the long straight inclined road leading up to Mar Elias. On the north side of this road toward the farther outskirts of the German Colony, stood a very, very old olive tree, its grotesque trunk knotted and gnarled. The Master said that Jesus, the Christ, had sat beneath that tree. Often we stood and looked at this tree in meditation and one night Roy went into the enclosure and broke off three sprigs of leaves which he shared with us.

No one thereabouts but the Bahais knew about that tree, and of course they were not speaking of it. Near it stood the house of one of the early German colonists who came there fifty years ago to welcome the coming Lord! Often I wondered if these people had ever felt any particular influence in the near vicinity of that olive tree?

A few days after my arrival in Haifa I had a telegram from Houghton McBain saying that he and his Mother would reach Haifa by train from Cairo on the following Friday and asking me to engage rooms for them. I found quarters at the German Catholic Hospice, on the Jaffa road near the sea, where they were more comfortably than they would have been at the hotel. The friends regretted that they could not ask them to come to the pilgrim house, but with the crowd there the place was quite filled up. Loffullah went with me to the station to meet them, and he did everything he could do for their comfort, relieving them of troubles by attending to their passports and quarantine business. That afternoon they came up to the house for tea with us all, and while Emogene took charge of Mrs. McBain and conducted her over to meet the ladies of the Holy Bahai Household, Houghton and I took a walk up the mountain and past the Holy Tombs, and from there on over the mountain and back by way of the Monastery of Mar Elias. Both he and his mother enjoyed themselves--she being particularly attracted by the Bahai spirit and by all which she heard and saw.

At Shoghi Effendi's invitation and arrangement the following day he sent me with the Mc Bains to visit Akka and the Holy Tomb at Benje. It was a beautiful day and we made a most interesting excursion. The year before when I was in Akka the old prison was being renovated to be used as a military prison. This time I

found it in full swing and swarming with prisoners. Asking to see Captain Bryan, commandant of the prison, whom I had heard was very freindly to Bahais, we were admitted and shortly graciously received by the Captain who kindly gave us an hour or two of his time taking us about through the prison and to the rooms occupied by Baha 'o' llah and His early exiled followers, then taking us to the highest point of the keep from where we had a fine view of the city with its surrounding double line of ramparts, and ancient towers with the sea, the surrounding country and distant mountains.

Descending from the tower we were taken down into the casements and vaulted chambers beneath some parts of the prison and the surrounding buildings. One great hall in the Gothic style of the 12th Century was most interesting. It was evidently the work of Crusaders. The entire chamber had been filled up to a level a little below that of the street, the ribbed vaulting springing from about the level of the present floor. In one end of the large chamber an excavation was in progress which revealed the decorated capitals of huge columns and piers upon which the vaults rested, for centuries the capitals of which were hidden below the present floor. Their bases must have been many feet below where we were standing. The history of Akka records that the peoples of successive ages have built there each on the foundations of their predecessors. Above this half buried pillared hall, in which we were, towered a structure of the more recent date. Undoubtedly this chamber was built in turn over older buildings probably Roman or Phoenecian.

From this chamber of imposing architecture we were conducted into some nearby vaulted casements of Turkish times recently opened,

which were filled, compartment after compartment, with cannon balls of all sizes from those designed for large mortars down to the smallest of grape shot--hundreds of tons of this antiquated and useless war material had been forgotten here and was going to rust. In adjoining vaults we saw cannon, mortars, guns and other war engines rusting and crumbling all heaped together in a tangled mass of iron. In one place an attractive garden had been laid out in a space between the ramparts, flanked by ruined towers and barbicans while adjacent to this was an ancient moat half-filled with stones and rubbish. Turning from these relics of the past we retraced our steps to the citadel and there thanking Captain Bryan for his kindness we made our adieus. The automobile took us out of the city by a newly cut way through the fortifications and on along the old aqueduct toward Behej. As is usual with visitors to Behej tea was served us in the house near the Holy Tomb by the Persian friends who live there, and while we were there a group of Bahais from Akha arrived on a visit to the sacred shrine. Our party visited the tomb before the others because we were returning to Haifa and it was getting late.

The following day I took Mrs. McBain to the Master's tomb and to that of the Bab, and we, also visited the Cave of Elijah in the Chapel of the Monastery of Mar Elias. Moreover she had a second visit with the ladies of the Blessed Household and a talk with Shoghi Effendi so she and her son left Haifa for Nazareth, Tiberias, and Jerusalem, much pleased with their visit and I believe really attracted to the Cause and impressed by the kindness of the friends. We planned to meet on the S. S. Arabic two weeks later in order to return together from Alexandria to Naples, but as it turned out that I was unable to get passage on that ship, we have not met since they

left Haifa, though letters have passed between us. I am hoping that they have met Eugene Hoagg in Naples, and that they will be able to stop to see the friends in Stuttgart in response to a very warm invitation given them by Consul and Mrs. Schwarz.

I had been in Haifa but a few days when word was received from Cairo that Consul and Mrs. Schwarz from Stuttgart were to arrive. I accompanied Lotfullah to the station to meet them. Their coming was an event, for until then but one of the German Bahais, Frä. Johanna Hauff, had made the pilgrimage from Germany. On account of European money values it is most difficult now for Germans to travel outside of their country. Consul and Mrs. Schwarz were very joyful and happy, and I was pleased to be there with them. We made excursions and took walks together, the Consul making various sketches of the Sacred places of Bahai interest.

One afternoon the Governor of Haifa, Colonel Symes, and his wife came for tea with Shoghi Effendi. The gathering was held at Mirza Jalal's home, and we pilgrims from the West were invited together with Mirza Baddie Bushrui, the Governor's private secretary, and a few others. I had a chat of a few minutes with the governor and found him quite as friendly to the Bahais as the friends had stated him to be. One of the most striking proofs of his trust in the Bahai character is that he has appointed as his confidential secretaries two of our Bahais Mirza Baddie Bushrui and Toffee Effendi, son of Mirza Hausain Yazdi. We discussed some of the Bahai problems in connection with the claims of Mirza Mohammed Ali and the Governor said he hoped that when the Universal House of Justice was established that it, as an authoritative religious organization, could take over all rights and titles to the properties of the Bahai Cause now

under dispute, which he thought could be accomplished, thus in the eyes of the world taking all these matters out from their present legal status, that of a family quarrel, and placing them upon the impersonal basis of a permanent religious organization.

The friends present discussed at some length with the Governor the problem of the seizure of the House of Baha 'o' llah in Bagdad by King Faezel's government, which was brought about at the instigation of the Shiah priestly element. At that time this matter was new to me and not very clear but I learned something about it. It seems that this house was purchased and restored and maintained by The Master, but the title to it was held by the Bahai custodian of the house--a devoted and trusted friend. This man died, and his widow left Bagdad and came to the Holy Land to live, whereby according to the Mussulman law the property reverted to the Moslem Church, according to their legal terminology becoming wak. Now the Shiah priests are old enemies of the Bahais, while King Faezel himself, who is a Sunni, is a friend of the Cause. However the Sunnis are a minority in Bagdad, and as the King rests none too securely upon his throne, the Shiah pressure claiming for their own the Bahai property was great enough to cause the seizure of Baha 'o' llah's house. While I was in Haifa telegrams were sent to King Faezel asking for justice in this affair and plans were also made for the friends in various countries to send similar dispatches. It was hoped that the property would be restored.

Roy Wilhelm and Mountfort Mills planned visits in Cairo, and in various parts of Europe, on their return to America, so in order to get in all they had to do and to reach home in time for the convention, they left Haifa several days before I did. A few

days before their departure Shoghi Effendi arranged an all day excursion for the four of us. Leaving Haifa at a very early hour, starting with the early dawn, we motored over the sands of the desert toward Akka. Karavans and travellers were already abroad as the sun arose over the mountain shedding its golden light over the plain and sea. At one point we sighted a large white wolf out combing the beach for his breakfast. Probably the same one we had seen a few days before. Arriving at Behje a breakfast was served us in the house near the tomb, where we visited the room which the Master used to occupy when He made visits there. Later we visited the holy tomb remaining there some time in prayer--Shoghi Effendi chanting a tablet in the original Persian. There was a certain amount of business connected with the installation of the electric lights which Shoghi Effendi talked over with Curtis Kelsey who was then at work on the plant with its wiring. The generator had been installed in a building in one of the courts near the Behje Palace, and lights were being placed both within and without the building in which is the tomb.

The Nakazeen in Akka and Haifa are now making great troubles for the Cause. The most grievous of which seem to be centering about the Holy Tomb of Baha 'o' llah. Not long before my visit a group of Mohammed Ali's friends went to the shrine in a body and forcibly overcoming the keeper of the sacred premises they took from him the keys of the tomb. When the affair was reported to the Government, a police guard was placed there on sentinal duty to prevent any farther disturbances. These things necessitated the locking and closing of the inner tomb chamber, so upon each of my three very recent visits to Behje we were able to penetrate only as far as



the Court of the tomb--the inner sanctuary being sealed. It seems that according to the Moslem law of that land the custody of the tomb of a father is in the hands of his eldest living son--therefore according to this law after the Master Mohammed Ali is the legal custodian of Baha 'o' llah's shrine. It was thought by some of the friends that a different interpretation from this might be obtained when the Universal House of Justice was formed, on the grounds that Baha 'o' llah was the founder of a religious movement and that the organization of that movement as a body had the legal right of the custodianship of His tomb. As yet no one can foresee how the affair will come out. Shoghi Effendi is much troubled over the matter. While in Haifa I received a circular letter sent forth from New York, signed by "Shua 'u' llah Bahai" calling the Bahais to turn to his father Mirza Mohammed Ali whom he declared was now the Center of the Cause. In Haifa I heard that Shua 'u' llah had arrived in Palestine to help his father bring claims against the blessed family for a share of the Masters estate. I was told that with the exception of some little money and some few lands which were in the Masters name, He left practically no estate, for before His passing He disposed by gift to various of the friends of most of the properties which he had had. For example the lands upon the Sea of Galilee at Abbaseyah, sometime before His ascension He gave to the Zoroasterian Bahais who had lived there for some years working tilling the lands.

So far as the trouble over the Sacred Shrine at Behje is concerned I felt considerably more troubled over it than did apparently the other Western Bahais gathered in Haifa, because the thought came to me that in case Mohammed Ali gained even a temporary control of the Shrine he and his followers might easily steal

away and destroy the sacred remains thus leaving the tomb tenantless for the Bahai world. I confided my fears to Lotfullah, but he thought they would not dare to do anything so terrible. Notwithstanding his argument I have my fears. These people have naught in their hearts, but the desire to destroy the Divine Edifice. I doubt if they would hesitate at doing anything which they knew would wound and distress the Bahais.

Then the thought came to me that even if this great calamity were to come to pass it might fit into the Divine Bahai Plan of keeping Baha 'u' llah's personality hidden and apart from the world, by placing more objective emphasis upon Abdul Baha. Verily the root of the tree is hidden from view but the branch branched forth from that root--the trunk of the tree--is seen by all, and upon this trunk with its branches the fruit grows mysteriously nourished from unseen root in which the entire tree finds its stability!

Taking Curtis Kelsey from his work that he might enjoy the day with us Shoghi Effendi conducted us from Behje northwards over the plain along between the aqueduct and sea to the Red Hill which rises from the plain not far from the sea from the summit of which we had a most extended view in all directions out over the plains toward Mount Carmel on the south, the mountains of Syria on the east bending around toward the north, with the vast expanse of the Mediterranean on the west. It was here upon this spot that Baha 'o' llah was wont to pitch His tent, and it is recorded that on many occasions there He gathered about Him his followers.

He spent the better part of an hour enjoying the beauty of the Red Hill and meditating over the spiritual events which had trans-

pired there. In my mind I saw arising there a great temple in the Oriental style of architecture surmounted by a dome and flanked by spacious loggias in which the people thronged and from which they gazed upon the beautiful scenery without. In all probability some day some such structure will be erected there to give emphasis to this spot hallowed by Baha 'u' llah's presence because of which this is destined to become one of the Bahai places of pilgrimage for ages to come. Leaving the Red Hill we retraced our route as far as Behje there striking off towards the garden of El Rizwan making a detour and a stop to visit the tombs of some of the early Bahai exiles which are situated not far from Behje on a knoll on the plain. Chiefest amongst these tombs was that of the Great Affend--of a simple design in marble in the center of a square enclosure surrounded by a low wall.

For some time the Garden of El Rizwan has been falling into decay, but now this has reached a most deplorable state of delapidation, Fences down--seats and benches falling apart and bridges unsafe, while the great volliaire, built out over the river where the white peacocks were formerly kept, had collapsed and part of its superstructure had fallen through the flooring into the water. The flowerbeds had been kept up, however, and were a mass of blossoms, but dry rot was attacking many of the trees--in fact the two great mulberry trees beneath which Baha 'u' llah used to sit were quite riddled by decay and seemed to be so far passed hope that the gardner had set out two new trees near by, hoping, he explained to us, that these would eventually grow to take the places of the two older ones. One of the matters of which Shoghi Effendi had told me was that he wished to consult about with me about the

reconstruction of this garden. As we walked about among the flower beds he questioned me as to my thought and suggestions. The only advice which I could give was to reconstruct all as nearly as possible after the original design of the garden. Although almost everything was very delapidated, there still existed among the fragments and debris sufficient of the old structures to make such a reconstruction easy of accomplishment. This plan seemed to please Shoghi Effendi, and he said that as soon as practicable he would take steps toward having it done.

While we were walking about the garden, the gardner had spread a table under the mulberry trees in the terrace beside the river, and upon it had placed several large bouquets of flowers which he and his assistant, a young boy, had been busy plucking, and here our lunch was served from baskets which we had brought with us. After lunch we all visited the house on the southern end of the island--which Baha 'u' llah used to frequent--(the garden covers an island in the river, access to it being over a bridge). His room with its table and chairs is kept as it was in His day. Mounting a flight of steps to a balcony we removed our shoes and entered the chamber remaining there for some minutes before returning to the terrace where the gardner had by that time arranged a tea service with a boiling samovar about which we seated ourselves to, drank our tea in the Persian fashion from small glass cups and saucers.

Leaving El Rizwan we rode around to the main entrance of the Persian Garden of Fardose tenanted by a family of Zoroasterian Bahais. They had been told of our coming and were prepared for us. In the center of the garden was a large stone reservoir con-

retaining water for irrigation purposes. We mounted the thick retaining wall of the tank on the broad coping of which rugs had been spread for us to rest upon and there the Zoroastrian friends served fruit--oranges and pomme granites, as we sat and talked and enjoyed the view off towards the south over the well cultivated garden plot beyond which stretched the plain of Sherran for some nine or ten miles until it met the abrupt northern face of Mount Carmel.

After an hour or more at Ferdoz we started forth again this time on our return to Carmel. Near the gates of Akka Curtis Kelsey parted with us to return to Behje and his work there--our way leading around the shore by the sands until we reached Haifa where we took the Mount Carmel road going up the mountain behind the Tomb of the Bab and then down over the the Monastery of Mar Elias where we halted and walked out on the promontory where the light house stands.

Shoghi Effendi is considering this point as a possible site for the Mashriq'ul--Azkar to be built upon Mount Carmel. His thought was to place the Temple where the Light House now stands, which is four or five hundred feet above the sea, and making a series of nine terraces with retaining walls down the steepness of the mountain with the various auxiliary institutions grouped upon these terraces. There is no doubt but that this site has great architectural possibilities. From a practical standpoint the chief obstacle to this site would seem to be the fact that it is owned by the monks of Carmel and being so near to their Monastery--it is but a few rods distant--they might not wish to sell--however this is God's Temple, and if it is to be built on that site, the site will be procured!

As we were turning back towards the monastery a motor drove up and I recognized three familiar figures descend--Ex-Governor and Mrs. McCall and Michael, an Arab dragoman who had engineered our Bahai party of tourists about Jerusalem the year before. They were on their way from Nazareth to Jerusalem. I presented them to Shoghi Effendi and he had a few minutes talk with them, they speaking of their meeting with the Master while He was in America and in particular of one occasion when they had dined some where with Him. Their interest seemed to be very casual, and this was a disappointment to me.

On parting with the McCalls we visited the chapel of the Monastery and went down into the grotto of Elijah the Prophet which is beneath the High Altar. I asked the monk, who escorted us where it was that the Prophet had called down the fire from heaven destroying the Priests of Baal, and he told me that that place was at the Eastern extremity of the mountain, the spot being marked by one of the irmonastic institutions. As we were about to visit some other parts of the monastery, but finding that the monk objected to Shoghi Effendi's wearing his cols (Persian hat) we gave up the visit and returned to Haifa, comfortable, tired and happy after an interesting day.

When Harry and Ruth Randall returned to America from Haifa, now over two years ago, he asked me to make drawings for a house which he and Ruth intended building in the Bahai Colony in Haifa for the accomodation of visiting pilgrims from the occident--an offering from them to the Holy Cause. At that time Harry showed me a rough sketch which he had made on a sheet of note paper. As I was intending to go to Haifa in the near future, and as he had no other data regarding the site for the house, nor

the size of the building nor other necessary information, it was decided that I had better postpone the making of designs until I had been to Haifa and ascertained all of the necessary conditions.

I had been in Haifa but a few days last year, when the Master broached the subject of my making designs for the Pilgrim House telling me about what was wanted, and showing me the site. This resulted in my preparing drawings under His direct supervision which He approved and then ordered me to send to Mr. Randall, which was done. In time I had word to the effect that the prints had been received. Nothing was said to me regarding the construction of the building until I reached Haifa this time. Then I learned that during her visit of some days in Haifa before my arrival Ruth Randall had left a certain sum of money with Shoghi Effendi as a portion of the building expenses, to follow.

Early during my stay Shoghi Effendi called together several of the Oriental Bahais, who had had experience in building, and with them on different occasions came two reputable building contractors, both Germans. In order that someone from America besides myself should know exactly how the matter was being handled in case the Randalls should want information, at my suggestion Mountfort and Hoy were asked to attend these conferences, and they came to several of them. We went over and over the many details of the specifications drawings and calculations and in the end the lowerebidder of the two builders seemed to be the best man. The contract price was agreed upon together with the terms of payment and the amounts thereof--then Shoghi Effendi cabled Harry to know if he could meet the payments, and whether or not the contract should be signed and the construction begun. Up until the time I left Haifa no reply had been received.

Then I took up this work with Shoghi Effendi, one of the friends told me that Mrs. Randall wished three fire places-- one in the dining room, and one in each of the two round parlors, so arranged that all three could be seen as one stood at the center of the building. Furthermore, she wished porches or terraces arranged at either end of the building, and suggested that the kitchen be placed in the cellar instead of on the main floor as my first design called for. These additions and changes were made and with them a few improvements of my own which did not change the general outlay of the house. In my opinion the building lot is decidedly not advantageous for so large a house as this one will be. In the first place the lot (which was at one time owned by Mr. & Mrs. Brittingham) was practically a square in shape. Then about a quarter of its area, taken out of one corner and Sydney Sprague built a small house upon it--thus leaving the present lot in the form of an L which is of course disadvantageous. Adjoining this lot to the north and fronting on the same street is a lot unbuilt upon which is of about the same size and shape that the lot in hand was before the quarter of it had been sold off. I advised the friends to try and get possession of this lot for our site, and if when I get to America I find that the Randalls have not yet arranged for the building to begin I think I will advise them upon this point. It seems bad to put a large fine house upon a site where it will always be cramped and awkward.

At one time there was some discussion between Mountfort and Roy on one side and Mirza Jalal and one of his brothers-in-law upon the other, as to the advisability of getting the property into Ruth Randall's name before beginning the building operation. She had expressed some wish to the effect that she wanted title



to the property. Mountfort and Roy suggested this, but Mirza Jalel did not think it advisable. It seems that the property was in the Master's name. I could not even ascertain positively whether or not the family had the deed to the property. Mirza Jalel answered us that Mohammed Ali could in no way get a hold of this land since it was listed as Miri (country) land and that according to Moslem law he had no claim to that. There was something about the matter which I could not quite get at, but in the end I decided that the sons-in-law of the blessed family thought it was better for the title to rest with the family, and not with Ruth Randall, and that this accounted for their stand.

It appeared that Mrs. Randall had spoken with some of the visiting pilgrims about furniture for the completed house, suggesting, I was told, that the furnishings be sent out from America. In the meanwhile Mme. Dreyfus-Barney had discovered a Jewish cabinet maker in the town who did good work at so reasonable a figure that she thought Mrs. Randall should know of him--therefore one day she took me to his shop that I might see his workmanship and report to Mrs. Randall on my return to America. He gave me a list of prices which were without doubt at least fifty percent less than would be the cost of the same in America, together with the necessary transportation and customs duties. Although his workmanship was not as good as that of the first quality of American made furniture. From my point of thought it would hardly be desirable to put handsome furniture in this house for the reason that in the Orient there is not the same upkeep that we in America are accustomed to. Things are built and allowed to go to pieces and tumble down without being repaired--then time comes when a reconstruction is made and so it goes along.

Possibly I will suggest to Mrs. Kandal that she have made there in Haifa some substantial but plain furniture in a conservative mission style, which to me seems to be most appropriate from many considerations.

During the first days of my visit Shoghi Effendi said that he wanted to speak with me of improvements about the Tomb of The Bab, but that he would delay this for a few days until some of the visitors had left with whom he was then occupied. From day to day, however, before we had our long talk now and then he outlined to us in conversations, his thought for the eventual placing near the tomb of The Bab upon Mount Carmel as a permanency the tombs of Baha 'u' llah and Abdul Baha. His thought was a high dome upon the elevation of land adjoining the Tomb of The Bab directly to the south where stands the cypress trees beneath which Baha 'u' llah used to sit. Under this dome would be the tomb of Baha 'u' llah, while a little way lower down the mountain to the north from the Tomb of The Bab would be the tomb of Abdul Baha, the three tombs to be so composed that they would form one composition in the grouping upon the three levels. Shoghi Effendi's idea, as he explained it, was that because in the Tablets of The Master was given all praise to Baha 'u' llah and The Bab, so this thought should be incorporated into the arrangement of the Tombs of those three most Holy Personages by placing Abdul Baha's tomb on the lowest level. Once Shoghi Effendi asked me if I thought such an architectural composition was practicable and I replied in the affirmative having in my mind built up a design embodying something to the arrangement of the church at Lourdes in the Pyrenees, which when adapted to this solution of our problem would comprise a non-natural tomb.

surmounted by an oriental dome for the tomb of Baha 'u' llah, the roof of the Tomb of the Bab forming a terrace out in front of this temple, while below the tomb of The Bab, beneath a low dome, would be that of The Master--a double stair case in the form of a horse shoe curve, coming down around each side of the Masters Tomb would give access to the two higher tombs joining them with the staircases coming up the mountain from the main street of the German Colony. I felt that some such composition could be worked out with success.

In speaking of the future Mashriq'ul Azkar upon Mount Carmel Shoghi Effendi said that it should not be placed above the Holy Shrine of The Bab. It was with this idea in view that he thought of the promontory of Carmel as a site for this Temple--He said, however, that the final decision of this matter of the tombs and the Temple would be made by the Universal House of Justice. One day after several of the pilgrims had left Haifa, and Shoghi Effendi was not so rushed as he had been, he took me up the mountain side to talk about matters of architecture. On the way up he asked me to express my idea as to the arrangement of the Holy Shrines. This I was a bit reluctant in doing because my ideas were different from the thoughts which he had been expressing from time to time, but he urged me saying that he really wished to know my thought. Then I explained fully my first thought as it came to me and which had not changed of placing the Masters tomb on the top of Mount Carmel, for from the standpoint of architectural composition I felt that there was but this one thing to do. Although from the point of view of the spiritual symbology and significances mentioned by Shoghi Effendi I felt that those matters were entirely outside of and beyond my field. In explaining my architectural concept

I pictured a series of stair cases with nine terraces going up the mountain to the Tomb of the Bab in line with the axis of the main street of the German Colony. Then from there on up the mountain, on a continuation of this same axis, another series of staircases with nine terraces, to a point upon the extreme summit of the ridge, to a great temple which would contain the shrines of Baha 'u' llah if the Masters body was to be laid elsewhere, of the Masters body if the remains of Baha 'u' llah were to remain at Zehje, or of the remains of both Baha 'u' llah and Abdul Baha--side by side, if this was to be a double shrine for both. From this commanding point on the summit of the ridge of Carmel the Temple tomb could be seen for many miles in all directions, its great dome dominating the entire mountain, while the pilgrims would approach the summit by the way of the 19 terraces--a terrace from the Colony to the Tomb of the Bab--the one terrace around the Tomb of the Bab--then 9 more terraces between that and the summit ( $9 + 1 + 9 = 19$ ) Furthermore I suggested that if advisable the Temple Tomb could be built in two parts--a crypt with the Shrine or Shrines below, and above that the great Temple which could be used as the Mashriq'ul Azkar, while from that a center could be made to radiate nine avenues leading to various parts of the top of the mountain between which could be placed the many auxiliary institutions.

While Shoghi Effendi and I were on the mountain we met Mirza Abbas Gholi, keeper and guardian of the Tomb of the Bab, and Shoghi Effendi explained to him our mission that day upon the mountain. Then followed a long conversation between the two which I could not understand, save that it concerned the Master's instructions to Mirza Abbas Gholi regarding the completion and the better development of the shrine of the Bab.

It seemed that upon three different occasions the Master told Mirza Abbas Gholi, with great emphasis, not to allow anyone to be buried near the Holy Tomb of the Bab. This Shoghi Effendi translated for me, then he asked Mirza Abbas Gholi if he would bring to me, on the following morning the data and description for the completion of the Shrine as wished by the Master, and we concluded our walk by going down the mountain together.

The next morning came Mirza Abbas Gholi to the Pilgrim House with a rough, though adequate, sketch embodying the Master's completed plan for the shrine. Lotfullah translated for us, so I was able to get a very clear idea of the general lines upon which the building was to be completed, although the Master had given but very few, only two or three, instructions as to details of design nor style. Shoghi Effendi had told me some days before that, that the Master had often expressed his admiration of and liking for the architectural style of the Taj Mahal. Instinctively I felt that this was the style to be emulated as much as possible in the completion of the Shrine.

Mirza Abbas Gholi's description in general was as follows: three more rooms were to be built behind the present structure, thus making it a complete square with three rooms on each side ( $3 \times 3 = 9$ ) nine rooms in all. About that square is to be built a loggia with three semi circular arched openings (born upon columns and glazed with glass set into iron framework) piercing each of the four facades of the building--making in all  $3 \times 4 = 12$  twelve openings three facing each point of the compass. Then on top of the building is to be erected a second story consisting of nine rooms, the central one of which is to be surmounted by a dome of importance arranged in such manner that the visiting

pilgrims can circulate about the central chamber by walking through the series of the eight surrounding rooms, which are to open one into the other.

Several months ago an article appeared in the Star of the West telling of the stairway up the mountain to the Tomb of The Bab, proposed by the City Engineer of Haifa and fathered by the Pro-Carmel Society. I believe it was furthermore stated that funds would be acceptable for this construction. One morning I called on the City engineer and he explained to me in a general way his project. He had a survey of the site, of which he kindly gave me a tracing, but as yet he had no designs for the stairways. Thereupon I decided that I would include a design for stairways in my drawings for the Tomb of the Bab, then if Shoghi Effendi thought well of it I could offer a copy to the Pro-Carmel Society through the City Engineer.

A few days before the end of my visit at Shoghi Effendi's suggestion I made an early morning excursion with Mirza Abbas Gholi to the plain by the sea between Haifa and Akka, to reconnoitre for a possible site for the Master's tomb, in case that it would be decided to place it there. Lotfullah and Fagita accompanied us, with Esfendiar driving. We followed the beach as far as the half way house, now in a ruinous state, it having been a target for bombardment during the recent war. Here we left the carriage and proceeded on foot for a quarter of a half a mile inland among the dunes until we were at a point about half way between the railroad and the sea shore. This was the site which we chose-- our thought being that the Bahais should get a concession from the government for a tract of land about one mile square. By planting trees upon it by degrees it could be brought into a state of cultiv-

ation. A fine park could be laid off with water ways and lakes, the near-by rivers on the plain of Akka affording an ample supply of water, while in the center of this outlay could be built a magnificent Temple tomb on the order of the Taj Mahal, which, as I have stated, Shoghi Effendi told me was the style of Architecture admired by the Master.

From an architectural view point this site has fine possibilities. Before leaving the site we outlined a nine pointed star upon the ground and held a few moments of prayer. The thought of placing the Master's tomb in the sands of the plain of Akka was suggested by something which He said one day to the effect that it was His wish to be buried on the sands of the beach midway between the Holy Shrines of Behje and Carmel, so that when the pilgrims passed along the beach between these Holy places that they could walk over His resting place. As I have already written it remains to be seen how this will be interpreted and where and what the friends will decide to construct.

One day not long after my walk on the mountain with Shoghi Effendi when he talked about the improvements and completion of the Tomb of The Bab and of the location of the Tomb of the Master and that of the Mashriq'ul Azkar, Shoghi Effendi asked me to go to the top of the ridge of the mountain in company with Mirza Abbas Gholi on a prospecting tour to study the possibilities for a site for the Tomb of The Master on the axis of the German colony directly above the tomb of the Bab which location I had suggested to him. Lotfullah accompanied us as interpreter and we were joined by another one of the Persian friends. Following the drive way along the north side of the top of the mountain until we found ourselves on the prolongation of the axis line of the main street

of the German Colony upon which is the Tomb of the Bab (about half way up the mountain) we turned about at a right angle, following that axis line some rods to the south until we found ourselves on the highest part of the ridge from which we had a most extended view in all directions. According to my thought from architectural considerations of composition this was the place for a great Bahai monument of some description. A Shrine, a Temple or a great Beacon Tower--in any event a structure which would dominate everything within sight, visible from a great distance over land and sea, marking the location of the Sacred Shrines on Carmel.

Mirza Abbas Gholi took a hasty survey of the land which was approximately a square extending between the two parallel roadways which here run East and West on the top of the mountain. He thought that it belonged to German people and that it was possible to buy it. This was about all which could be done then, so we returned to the Pilgrim House, and later reported our findings to Shoghi Effendi.

After talking with me on various occasions about his several architectural projects for the future development of the Bahai Holy places in the vicinity of Mount Carmel, one day Shoghi Effendi asked me to work up for him preliminary tentative drawings as follows:

I. A design for the completion of the Tomb of the Bab upon the lines as contemplated and planned by The Master, including the stair cases of approach up the mountain from the German Colony.

II. A design for the Mashra'u'l Azkar upon the Promontory of Carmel carrying out Shoghi Effendi's own idea with a series of nine semi-encircling terraces around the mountain and coming down to the sea, upon which would be built a



III. A design for the Master's Tomb on the top of the ridge of Sarmel on a line drawn up the mountain from the Tomb of the Bab, which would be a continuation of the main axis of the German Colony.

IV. A design for the Masters Tomb on the plain where the valley of Akka meets the sea, half way between Mount Carmel and Behe.

V. The complete design for the Girls School to be built upon Mount Carmel.

Shoghi Effendi laid no restrictions upon me as to cost, style nor size of these buildings, but as already stated in one of our conversations he told me that the Masters preference of style was the Indian style. This coincides with what I have heard from a number of the friends at home and abroad, including Zia Bagdadi's testimony as well as that of Mr. Woodcock and the Maxwells from America. My thought is to do this work in the Indian style.

One Sunday morning Miss Rosenberg, Eugene Hoagg, Rnahanghize Khanoom (sister of Shoghi Effendi) Lotfullah and I started out in the family carriage (a three seated mountain wagon) for an excursion on Mount Carmel. Driving up past the monastery of Mar Elias we walked over the rocks gathering wild flowers and heather and enjoying the views off to the south along the coast toward Athlit, Caesarea and Jaffa--then we continued our drive on to the German Hotel where we had coffee and cakes before returning by the ridge drive along the north side of the brink of the mountain overlooking Haifa, the bay and Akka with the distant mountains the most prominent point of which was Mount Hermon. Arriving directly above the German Colony we found ourselves

near a mounted cannon placed there during the war to command the town and harbor. It was in a rather dilapidated condition but still could be revolved around upon its bearings. We helped Rahnanghise Khanom and Emogene Hoagg up upon the gun where they sat as Lotfullah and I revolved it about on its bearings making it go as fast as we could. Suddenly Rahnanghise Khanom saw a picnicing party approaching us and recognizing them as the family of the well known Pasha of Haifa she descended in great haste from her perch, lowering her veil as she did so, and seeking refuge in the carriage, the rest of us following--thus ended our brief hilarity, for this was indeed wild hilarity for Haifa.

Rahnanghise Khanom finished her education at a school in England, while Shoghi Effendi was studying at Oxford. She speaks and has a bearing quite like an English girl, and is a very attractive young lady--slender and graceful in her Oriental dress and veil, the latter usually looped back on either side of her head and somewhat after the style of the ancient Egyptians. She is very western in her ideas, but in the street her veil is lowered in order not to scandalize the moslem community.

During the early days of my visit Shoghi Effendi was occupied much of the time in consultation with Mountfort Mills, Roy Wilhelm, the Dreyfus-Barneys, Lady Blomfield, Major Tudar-Pole, and later when they came, with the Schwarzes. About the foundation of the Universal House of Justice I heard in a general way of the matters which they discussed. It seems that before the Universal House can be established the Local and National House must be functioning in those countries in which there are Bahais. I understood that Shoghi Effendi had called certain friends from Persia and from India for this conference, but they did not arrive in time to meet with

these friends from the West.

I was told that Shoghi Effendi commissioned the Schwarzes to establish local and a national House of Justice in Germany, and that he gave instructions to Mountfort Mills and Roy Wilhelm to give to the friends in America that for the present there would not be Houses of Justice in America, but that from now on our local Spiritual Consultation Boards would function as local Houses of Justice and that the function of the Board appointed by the annual convention should be so changed and altered as to make it the supreme legislative Bahai body in America instead of an executive body as before--thus from now on this body becomes as the National House of Justice in every respect except in name. Furthermore, I was told that as soon as Houses of Justice could be established in those countries in the Orient where there are numbers of Bahais, it was Shoghi Effendi's plan then to establish the Universal House.

During this visit I found a freedom among the friends in Haifa which did not exist in the days of the Master. Now that the vail of the temple has been rent and He is in His Supreme Station upon High, people are seeing and understanding His Reality, and that of the Cause, to a greater degree than ever before. This has produced a change among the friends, they are speaking more openly about the Cause than has been possible heretofore, and a spirit of liberation prevails among them.

The Masters ministry was the time of mercy and forbearance when He, The Master, was carrying all the burdens and protecting the believers and also propitiating the unbelievers as well, and

making easy their way hoping to bring them to the Kingdom. However now is the day of Justice when all are put to the test, believers and unbelievers, enemies and friends. The following anecdote illustrates this--it was told me by one of the friends in Haifa:

It was the Master's custom to receive every one who came to Him. Often the Moslem priests, the officials of the town, and other people not interested in The Cause, would come to see Him for the pleasure of His company, spending hours in conversation, tea and coffee drinking and smoking. This was a great burden upon Abdul Baha, but one which He bore ever patiently and with a real love for these people, many of whom in reality were His enemies and the opposers of the Cause. Thus he sacrificed His desire to be with the believers rather than to spend time with others.

One day, some time after the ascension, Shoghi Effendi was busy in his home with the affairs of the Cause, when word was brought to him, by one of the members of the family, that a group of the Muftis (Moslem priests) had arrived to pay him their respects. Shoghi Effendi gave a message excusing himself on the grounds of being very occupied--whereupon that member of the family reminded him that The Master had always received these Muftis, also expressing the fear that they would be greatly displeased if he did not see them--whereupon Shoghi Effendi said that the time had passed for such considerations and that he must devote himself undivided to the Cause.

One day I went into Curtis Kelsey's room--he lived in the Pilgrim House--and I found a young American there with him--Clarence Welsh--who had just landed from a large tourist ship that day anchored in the harbor. He proved to be an admirer of Lorraine

Hopper. I recalled having heard her and her mother speak of him. It was through them that he had heard of The Cause while at College in Urbana, and this gave him a great desire to visit the Master--a desire which resulted in his working for a year after leaving College and getting together enough funds for the voyage. He had word from The Master that his coming was welcome, but alas the Master had departed this life before he reached the Holy Land! Clarence had come over steerage, and was roughing it generally. With a camera and a large supply of films he proposed taking photographs in order to make his expenses. He had been up the Nile and was planning an extended tour of the Holy Land. I was only sorry that we could not have done some travelling together.

Last year when I was in the Holy Land I went up to Jerusalem for several days. It was a rare treat, and one which I long to have again. If I could say that I had any regret about this recent visit it would be that my time was not sufficient for going up to Jerusalem. Another time I hope to make this visit and also one to Damascus where there are some Bahais.

As usual there were gathered in Haifa Bahai pilgrims from various parts of the Orient, Persia, India, Turkistan, Arabia, and Egypt being represented. On several occasions, both with others and alone, I went up to the Oriental Pilgrim House on the mountain to call upon these friends, taking tea with them. One afternoon we Western pilgrims gave a feast for the Oriental friends at our pilgrim house. About seventy gathered in the central room of the House where tea and sweetmeats were served the Oriental friends changing the prayers and tablets, we friends from the West welcoming them--our words being translated into the Persian. It

was a most spiritual gathering expressive of the Bahai spirit of unity between these people of the two hemispheres. When asked to speak I quoted to the friends the cablegram sent to America by the Bahai friends in T heran when they received the news of the Master's ascension which were to the effect that the light of the center of the Covenant had been transferred from the eye to the heart--telling them I was beginning to realize the significance of this spiritual message, for I had been very unhappy at the thought of coming to Haifa, with our Lord not there, but in the Guardian of the Cause and in the love of the friends for one another I was finding the living spirit of the Master, so my heart was being comforted and I was happier. Shoghi Effendi translated the remarks of the Western friends since none amongst us save the Dreyfus-Barneys spoke Persian.

On the morning of Norooz the believers both Oriental and Occidental assembled at the Master's house to view the portraits of the Bab, Baha 'u' llah and Abdul Baha. These were exposed to view in the south east room of the house, which adjoined the room which had been that of the Master. A large photograph of the master was on view and beside it a miniature on ivory, the work of Miss Rosenberg. On former occasions during the Master's ministry only the portraits of The Bab and Baha 'u' llah were thus visited. Now as the friends gazed upon the portraits of The Master they were much affected. Then we all went into the Master's room. Flowers had been placed here and there--the room was just as it had been while He had been there. The light filtered into the chamber through the closed blinds and plain white curtains falling upon the bedstead

the curtains of which were closed. Here the grief of the friends overflowed though always restrained. I was one of the last to enter the room--Emogene Hoagg and I were there together and for a few moments we knelt in prayer while our tears flowed in silence.

Later on in the middle of the afternoon we all gathered at the Pilgrim house on Mount Carmel for tea before visiting the Holy Tombs. Shoghi Effendi was there and he led the group to the Tomb. He poured rose water on our hands as we entered the shrine. Visiting the tomb of the Bab first, we all stood while Shoghi Effendi chanted a prayer of visitation. Then we all went into the Master's tomb where we seated ourselves in Oriental fashion on the floor while two of the friends chanted in melodious voices from the Holy Words. After this we withdrew one by one from the building going down the mountain singly and in small groups. This was also the usual Sunday afternoon program of spiritual meeting upon the mountain attended by the pilgrims and Bahais of Haifa and by the few friends who could come over from Akka for the gathering.

While I was in Haifa in the winter of 1921 the Bahai School for Girls to be built upon Mount Carmel was under consideration. Some of the visiting women Bahais were deeply interested in the work, and various conferences were held between them and the ladies of the blessed Bahai household. At the request of Moneera Khanom I made some sketches for the first building of the group to be constructed. These drawings were offered to The Master and He looked them over and approved the plans and elevations. Between Moneera Khanom and Mirza Abbas Gholi a site upon Mount Carmel has been given for the school. It is a tract of land fronting about 280 feet upon the road way near the Tomb of the Bab, and it runs up the mountain (to the south) to the road along the top of

the ridge. My sketch contemplated a continuous layout of buildings in the Syrian romanesque style stepping up the mountain the terraced tops of each building forming terraces before the adjacent buildings higher up the mountain. These buildings so arranged as to enclose a series of three garden courts running up the mountain. At the entrance upon the lower roadway was the Administration building. Next above that came the incitation buildings while highest up were the dormitories and the living quarters. The plan contemplated the building of the Administration building first, this being used for the school in its beginning until the funds were available for the construction of the other buildings of the group.

Recently in Haifa I learned that during the past year some funds had been sent from America for this building fund. Kouha Khanom being the one who received these offerings. At her request this money was banked in Haifa in the name of Abdul Baha. Shortly after the Master's passing Mirza Mohammed Ali filed a claim to Abdul Baha's property, and I was told that according to the Moslem law a brother could claim the third part of all town properties (including moneys) of another brother's estate as his inheritance, and that this claim had tied up the school money. The friends hoped that Mirza Mohammed Ali's claim would not be granted and that this money will be saved for the school.

One day Kouha Khanom called me to her home and spoke with me about the school, suggesting that a committee be formed in America to receive and guard the funds, banking the funds in the United States until needed for building in Haifa. She explained that she and her sisters were greatly burdened with so many cares and duties that they did not wish the added responsibility of handling these



finances. Later on she consulted Shoghi Effendi about this matter, and I understood that his decision was that the offerings had better be forwarded on to Haifa as they came in rather than be kept and handled in America. Just what arrangement was made, and to whom the funds were to be sent I was not told.

Some years ago Hadjir Mirza Hassan, the Cairo merchant from Khorassan, invested in a large tract of land on the high land in the eastern part of Haifa near the Jewish colleges. While I was in Haifa last winter, the Master had me subdivide this property into 19 building lots to be sold in order to settle up the Khorassani estate. While in Haifa this time, Mirza Jalal told me that he and his wife Rouha Khanoum had purchased one of these lots and wished to build a house upon it as an inheritance for their daughter. Moreover he asked me to make him a design for this house to be built upon semi oriental occidental lines--without the very large rooms characteristic of the Orient, but at the same time with rooms and hallways larger and more spacious than usual in Europe. In other words a building particularly adapted for living conditions in Haifa. This I was very pleased to do, making a series of studies for a house, which, when I reach America, I expect to finish off and send to him giving a general outlay of house without buildings, gardens etc. This is the first house to be built in this Khorassani addition, and undoubtedly it will be followed by others, so it is hoped to establish there a type of building which will be a credit to the Bahai Colony.

With us in proletariat America the term lady is used so promiscuously thereby losing its original meaning so that many of us prefer to use the term woman where formerly we were wont to say

lady. So much so has this become the custom that now it often sounds strange to our ears when the term lady is used, as it still is in some foreign countries, in its former or original sense. It is in this sense, now obsolete in America, that the friends in the Orient always speak of the ladies of the Blessed Holy Household, for they are ladies in the social sense they are of a class above that of ordinary women. I feel that we will understand this distinction more as we grow in the knowledge of the Master's testament and institutions there in outlined, for it can easily be seen that as the Cause grows and develops the Household of Baha 'u' llah who have remained firm in His Covenant, and in the Master's Covenant, will become the most revered and respected family of the world.

At various times during my visit I caught glimpses and had conversations with the ladies of The Blessed Household. There is now so much freedom for them than existed formerly that they are able to meet with the men of the Cause without the fear of incurring difficulty and trouble from the fact that by so doing they are breaking away from one of the most time honored customs of the Orient which does not allow a woman even to be seen by any man but her husband and nearest male relatives. Not unfrequently one or more of the Master's daughters would drop into the pilgrim house for a call, and several times I saw them one or two at a time in one of their homes.

The day before leaving Haifa I had a message from Kouha Khanoum telling me that her Aunt and Mother and sisters would be pleased to receive me at her home at a certain hour. This made me very happy because on that visit up until then I had not seen Zahayah Khanoum (The Greatest Holy Leaf), nor Moneera Khanoum. The former is very frail and delicate--and since the shock of the Master's passing has

not been as well as formerly. I had a very pleasant visit with them all. Housseer Khanoum was not there having left a few days before in company with Emogene Haogg and the Schwarz family for Europe for a change of climate and treatment for a run down condition of nerves precipitated by the shock and strain of the sad events of the few previous months. Rizwaneyeh Khanoum, the wife of Mirza Hossain Yazdi, and cousin to the Master's daughters, was also present. The ladies asked for various of the friends in America, talked much about the spiritual work waiting for us to accomplish in America, and sent their love and greetings to the friends in the United States and Canada. Moreover they spoke of the weight of work upon Shoghi Effendi, and expressed the hope that we in America would do all in our power to make his path easy and to bring joy and gladness to him in his labors in the path of the Master.

Just before I left Haifa Shoghi Effendi came to me with a sealed package containing some of the precious blood and some of the priceless hair of Baha 'o' llah, delivering this to me as a most treasured possession. The inscriptions upon the outer and the inner cover of this precious package read as follows: "Of all the remnants of Baha 'u' llah's all sacred person, the most hallowed, the most hallowed, the most precious confidentially delivered in the hands of my brother and co-worker in the Cause of God, Mr. Remey.

(signed) Shoghi. March, 1922.

"Coagulated drops of Baha 'u' llah's all sacred blood and ringlets of His most Blessed Lock presented as my most precious possession to Abdul Baha's dear son, Mr. Charles Mason Remey, as a token of my Bahai affection and brotherly love.

(signed) Shoghi.

(Sealed with the Greatest Name)

I have received many precious Holy relics of the Cause, but of all this is the most precious of my Bahai possessions.

While passing through Germany I had a silver case made to contain this treasure appropriately engraved with the Greatest Name and inscribed with the above words written by Shoghi Effendi. It is arranged to be carried in the inner pocket, and has a guard chain to go around the neck to insure its safety.

With an affectionate farewell Shoghi Effendi commissioned me to tell the friends in America that he was asking the friends in the Oriental Countries to collect and to send money to America for the building of the Mashriq'ul Azkar and that we might expect to receive these contributions before many months. Then he gave me two packages of partly burned candles from the Holy Tomb of The Master, to be distributed among the delegates to the coming convention, which packages I now have with me in my luggage.

The journey from Haifa to Kantarah passed without particular incident. From the Canal I took an evening train from Cairo getting into a compartment where there were a couple of men asleep. As the train neared Alexandria I found that one of the travellers in my compartment was a Jewish lad from Palestine who was bound for Italy. Further conversation revealed that we both intended sailing on the same steamer--we looked one another over and soon agreed to dine together for the next few days of travel.

Moses Ruben, or Heritz Rubin as he called himself when away from home was twenty three years old and from Jerusalem on his way to college in Berlin via Italy. Before we parted I had told him something of the Cause. He was interested and sympathetic on hearing of some of the principles, but like many Jews I have

Not of my choosing because when I voyage fourth class I usually give a wide berth to the people of the first, especially when I know them, because in the concrete people naturally shrink from those of another class even though they may hold quite contrary thoughts in the abstract.

Moritz made friends with Mrs. Bailey and her party. This lady who was of the motherly type, had lost her son in the war, and her errand in Europe was to visit his grave in France, so I presume she was naturally drawn to young men. Through her I met a gentleman on board, Mr. B. L. Nahas, an oriental from New York, who seemed to know the Bahais in America, and told me he had been to Haifa to meet Shoghi Effendi shortly before my arrival there. When our ship reached Brindisi I saw little Moritz off with Mrs. Bailey they having planned to make the rail trip together to Naples. He parted from me with some demonstration and show of feeling and with the assurance that he would see me next year in America. I hope he will turn up there for I have formed an affection for him, in addition to which I feel indebted to him for as circumstances were he did a great deal more for me during our four days together than I did for him.

Curiously enough my next companion was also a Jew, but one of a very different type from Moritz--not the typical Jew of the vaudeville type like the first. He could almost have passed for something else, in fact I don't believe that he ever acknowledged to me that he was an Israelite, although probably he understood that I knew it. Gaston Blum had the round headed short stocky build of a southern German with light hair and blue eyes. As soon as he and Moritz saw one another on boarding the "Cleopatra" at Alexandria they clashed--Gaston seeking me out warning me

against being in company with a Jew who, in his estimation would bring me nothing but annoyance and trouble. I had chosen to chum with Moritz and I liked him and trusted him, so I gave a somewhat cold shoulder to the other, which grew a bit cooler if anything the following day when he and Moritz had an encounter with wards on deck which resulted in their avoidance of one another thereafter. During the three days to Brindizi Moritz had a fashion of walking the deck with me--his arm through mine, and as we would pass Gaston I was so keenly alive to his disapproval of my taste that I made up my mind to give him plenty of sea room. However the day after Brindizi Gaston came around and would not be snubbed so I simply had to be decent to him, although I was on my guard and even tried to hold aloof, but it was impossible.

Gaston was on his way to his home in Berlin after an unsuccessful business trip in the Orient. Insurance was his line, I believe. He was a versatile chap speaking nine languages, a good dresser and of his type very good looking, with a posing way not offensive to me in itself but rendered very antagonistic at times to others by an almost insane desire to fight and argue with people--however he did not quarrel with me, and after I accustomed myself to him we got along famously.

Finding out that I was going to Germany Gaston proceeded to take me under his wing, without the asking. The morning we landed in Trieste he engineered the luggage business, and once on shore rushed me about town getting German and Austrian visas, and transacting other travelling business etc. Later we had a square meal which tasted good after four days of picnic eating. Then we made our train for Villach in Austria where we planned to spend the night going on to Salzberg and Munich the following day.

It was a beautiful day and the road beyond Treiate afforded fine views of the sea and the coast. At one point we passed around behind the castle of Miramar which I had always wished to see from hearing my father describe his entertainment there at dinner years ago by the Emperor and Empress of Austria. Then we passed on through the devastated country about Monfalcone. Houses in ruins with trenches, tangles of wire and breast works and their remains upon all sides. Through the Udine and up into the mountains along the Piave and railroad took us until night fell and we came to the Austrian frontier. Here our troubles began. In addition to four good sized valises which were mine, Gaston had six, three of which were a small sized trunks. All this luggage we had with us in our compartment, and the one next to it, which was occupied by some Italian officers without luggage, who taking in the situation were friendly in helping us out by allowing us to fill their racks. So it was in Italy, but when the Austrian frontier was reached the guards insisted on our paying 1700 Kroners excess luggage. Here Gaston's temper arose. Hotheadedly he told the guards exactly what he thought of them--then offered them 1000 kroners. Much loud talking and quarreling ensued witnessed by a crowd from the other compartments gathered in the corridor outside of our door. Gaston was excited and volciferous in his denunciation of the officials. I saw there was nothing to do but to let things come to a head, so I assumed the role of spectator. At the next station the train halted for twenty minutes while all of our luggage was removed from the train and weighed. In all it tipped the scales to 167 kilos and we had to pay between six and seven thousand kroners, and then move all back again onto the train.

After this experience even Gaston's fighting spirit was so exhausted that he did not seem to be annoyed at the 3 miles of the crowd. In fact he settled down so quietly in his corner of the compartment and I in mine, that we did not notice when the train arrived in and left Villach, and we were some miles on the wrong road speeding on toward Vienna before we were aware of our mistake. We got off at the next station where we found a hotel for the night. In the very early morning we took a train back to Villach and then caught an express through to Salzburg and Munich. The ride over the mountains which adjoined the eastern end of the Austrian Tyrol was very beautiful, the snow being deep at some of the higher stations. In Munich Gaston had an hour to wait for the Berlin express, and he insisted in taking me to a hotel near the station and settling me there. Then he called up his wife in Berlin to tell her of his coming, insisting that I enter the booth with him and have a word with her. He seemed very much in love and most anxious to get home. I saw him off and since have written to him. He was a curious type quite terrible and impossible at times with others, but my short but rather intimate experience with him was unique and a never to be forgotten addition to my many pleasant travelling experiences.

The next morning I spent knocking about Munich, and at noon I took an express train on to Stuttgart which landed me there at about half past four o'clock. A small group of friends greeted me at the station among which was a South American, Ochoa by name whom I had met the previous year in Zurich where he had been a University student in engineering, and where we had talked about the Holy Cause. After a hearty greeting I was taken to the Hotel Banzaf opposite to the station where I was comfortably quartered.



for my few days stay in Stuttgart.

My six days in Stuttgart passed rapidly attending meetings and going about seeing the people. Each day I went to see Herman Geiger who lies very ill with tuberculosis. Miss Staebler had had him in her home for almost a year, and with the aid of the friends is serving him and doing everything possible to save his life. Each time I saw him I was refreshed by his spirit. Ill and weak as he is in body through his suffering he is aflame with the knowledge and the spirit of the Bahai Teaching, and has flights of enthusiasm which arouse his hearers and inspire them with the faith. He seems to be very free from the limitations of the human man in that he has been able to discard all which he ever knew of teachings and philosophus other than those of El Baha-- and to see him ill and fading away little by little distresses our hearts beyond words, for he seems to be needed here in the active work of teaching and of spreading the movement.

Herman Geiger's illness is unexplainable in our eyes. To my mind of all the Bahais whom I know in Germany he is by far the best teacher of the Cause which we have there. Severed from all attachments, a free soul unhampered by the thoughts and the spirit of the world, a Bahai spirit which is an inspiration to us all.

I found much illness and trouble among the German friends. Fr. Böring was ill and had been confined to her home since last September--nevertheless she was carrying on her meetings as usual. I saw her twice--once in a gathering of a dozen or more people in her home. I found that Fr. Sebalt had died shortly before my arrival in Germany. I had a short visit with her mother in their home. Among the Tablets found in the Masters things in

Haifa was one addressed to Herr and Frau Eckstein. This Shoghi Effendi gave to me to take to them which I did. I found them rather depressed from illness and old age, but most cordial and evidently glad to see me.

At the regular weekly meeting of the Assembly I told the friends something about my recent pilgrimage. All received me most affectionately and warmly--particularly my friends Gustav Eger and Max Bender. Both of these boys are now engaged--I met their sweethearts who seemed to be fine girls. The Sunday of my visit we all had dinner together at Gustav's home and afterwards some people whom he had interested came in for an informal meeting. Later on, the same day, we all went to a special Bahai Feast held in Esslingen in the museum in the old town where, nine years before from that very day, the Master Abdul Baha had met with the Esslingen Bahais. About three hundred and fifty people gathered and were seated at tables where, tea was served during the program of speaking and music. There was a fine spirit of harmony and union there. The people were of simple type--not very expressive in words but expressive in sympathy. I had the feeling that the Cause in Germany now needs a few people gifted in speech and expression and knowledge of the teachings--people who with the united spiritual backing of the Bahais can go forth and give the Cause to the larger German world.

Herr Herrigel was not in Stuttgart. He was in Berlin, Leipzig and Gera in Reuse, giving lectures and holding meetings. I regretted not seeing him, for he is an indefatigable worker in the Cause. I had a pleasant visit with Frau Herrigel and a small group of Bahais in her home, as well as a happy evening meal at the home of their niece, Fräulein Anna Kostlin and her mother and brother in Esslingen,

later attending their weekly assembly meeting. The Kostlins are most sacrificing servants in the Holy Cause, and their meeting is always happy. I found my old friend Professor Straeler of Esslingen ill but slowly recovering, and in the spirit of the Cause as always.

Upon three occasions I was with the Hauff family who were kind and cordial as ever, Negar Khanoum Yazdi of Haifa was with them and I was interested and pleased at meeting her for the first time as she was one of the girls whom Liza Getsinger picked out for me to marry--years ago. Liza was always trying to arrange marriages. Negar Khanoum is now the wife of Dr. Mohammed Saleh of Cairo whom I have known on several visits in Egypt and whom I like very much. While I was in Haifa her mother told me that she, Negar Khanoum was not happy, but she did not go into any details. I found the daughter a bit sad--a beautiful young woman of her type.

Some time since Miss Klebs of Augusta, Georgia, and of Green Acre, sent me the names of her nephews in Stuttgart asking that they be put into touch with the Cause. I wrote to some of the friends of them, and I was happy to find them in the meetings. One day I called on them and their mother, but found no one. I was out also when they called on me at my hotel. A morning was spent with Herr and Frau Golmer in their home where they had living with them an invalid mother and her son who were interested in the Cause--in fact the mother was a firm Bahai. They were from Coblenz.

Kaushal K. Bavargha the Brahmani Bahai from India was with me much during my visit. Through him I met with the Fosch family of Esslingen. One evening we dined at their home. They were

attracted to the Cause, but as yet were not acknowledging it-- people with an outlook worldly means and an education much above that of the generality of our Bahais in Germany. I felt that I had great hopes for the work which these people might accomplish for the Cause.

One very happy phase of my visit in Stuttgart was the renewal of my friendship with Kurt Fengler and Josef Tyssen Bahais who had come into the Cause during the time that I was in Germany last year. Of late they had not been much in touch with the assembly, but the few days we were together brought them together with the friends. We made two visits together to Herman Geiger, and they attended several meetings besides lunching and having coffee with me on several occasions, while one night we all dined at the Tyssens. Josef and his wife are bringing up their little family in the light of the teaching. I feel very near to them all, and through their Dutch connections (the Tyssens are Netherlanders) they are casting about to further the Cause in the low countries. I was able to tell them of some people there whom I had met in Amsterdam and in Appeldoorn.

The day before I left Stuttgart Consul and Mrs. Schwarz returned home from Palestine. Our meeting was a surprise to them, for when we parted in Haifa I had had no thought at all of going, to Germany. I wished that I had been able to see more of them. But a brief visit was all I had the time for.

In Germany the Bahais are now suffering from the growing pains of the Cause. Personality among some is strong and there are some differences and ruptions. In Freiburg because of troubles meetings have ceased. Had I had more time I would have thought of going there, but <sup>in</sup> as much as Shoghi Effendi had instructed

clined toward spiritualism, so I have hopes of interesting him in the Cause. I am fortunate in having a cabin to my self, so I do not come into too intimate contact with the great unwashed of the steerage. We are a great mixture, mostly all parts of southeastern Europe--Poles, Serbs, Czechs Slovaks, and Jews of all sorts, but it is all very interesting. In fact I rather enjoy studying the mixture in spite of some rough days when four out of five persons were sick--actively so all over everything'.

We are due in New York early tomorrow, Friday morning the 21st. I expect to start as soon as possible for Chicago and the Bahai Convention, going via Washington where I plan to make a short visit of a few hours with a family.

In brief such were some of my objective experiences on my way to the Holy land. However, in my inner thoughts a change was taking place, and this change began to objectify to me during the days of my voyage. Since the fall of 1917 a struggle had been on in the Cause in America. This had first been generally felt at the time of the violation at Chicago when a partial split formed over the Kirchner affair--a split which was never really healed, and which latterly has continued as a widening difference between those friends who champion "Reality" and its policy of supporting certain people as against those people who stand with the Washington and Chicago Assemblies against these people and their doings. Of late this has become a breach between the people of the New York Assembly upon one hand, and Chicago upon the other hand--the other assemblies throughout the country for the most part siding with Chicago.

These and many other matters I reflected over during the voyage and now before landing I have quite definitely made up my

mind that I must get away from all this discord in order to  
find that peace of soul so necessary for Bahai Service.

(signed) Chas. Mason Remey.

*Charles Mason Remey*

From Mrs. True's Note Book - February 23, 1922.

Interview with Shoghi Effendi:

His first words were: Forget the past! Genuine sincerity. Do not spread Shoghi Effendi's instructions abroad now. Star enlarged - printing things that are universal so that when it goes into other countries it will have matter that is beneficial to all, and not just for local affairs such as Chicago or America but for the world.

Have an efficient person as Editor-in-chief. (Shoghi Effendi used as an example, a person with ability like Mr. Vail). The Executive Board will know who is the best fitted for this. Also ~~with~~ good executive business head - also one who has a deep knowledge of the Cause and Teachings.

All books must be under the jurisdiction of the Executive Board. No believer should publish a book, pamphlet, or even an article unless under the authority of the Executive Board.

The work just at this time is to put into action the Akdas of Baha'u'llah.

Every Assembly consisting of 9 or more believers, 21 years old or more, should elect a House of Spirituality of not less than 9 members (men and women). Advisable not to have an Auxiliary Committee such as Jinab-i-Fadi advised in Chicago. The nine elected members should all attend the meetings at least.

By "forgetting the past" Shoghi Effendi explained that we must lay aside all these differences that have arisen among the believers themselves and start a new clean page hoping all the time unity may be made, but keep our eyes opened all the time that no harm may come to the Cause, and if a harmful thing appears report it to the Executive Board.

Extracts from Kathrine True's Notes taken while in Haifa, 1922.

Shoghi Effendi said that there are still many difficulties concerning Reality (magazine). He said to be patient, treat them with kindness and helpfulness, but at the same time be ever watchful.

The Star of the West was brought up - and Shoghi Effendi said that fundamental changes should be made in the English and Persian parts: that its standard should be raised: it should become a publication representative of the dignity of the Cause. He suggested an Editorial Board to actually get out the paper. He said that since the Master has written that all publications should be under the supervision of the Executive Board, the Star should be also, and that the Executive Board could appoint the Editorial Board, which Board should at all times be responsible to the Executive Board. The Star should be fundamentally changed and bettered, and that if it were so there should be no financial difficulties concerning it, since every Assembly and every individual will support it.

True (Kathrine) Notes.

Reality and the Star of the West discussed generally and the suggestion was made that the idea upon which Reality was supposed to have been founded was very good, and ought to be combined with the Star, but to this Shoghi Effendi gave no comment whatever. (I do not know who made this last suggestion but it is significant that Shoghi Effendi did not endorse it. E. G. C.)

When Mrs. True reminded Shoghi Effendi that 'Abdu'l-Baha had instructed Mr. Vail to give all of his time to teaching, he said that this work on the Star would be ~~xxxx~~ the most effective kind of teaching.

1919: 'Abdu'l-Baha told Mrs. True in 1919 that the Hidden Words of Fareed (translation) should not be used but another translation should be made. He said that Fareed's translation was full of errors. He was not a Persian or Arabic scholar and if he had asked 'Abdu'l-Baha for permission to make the translation, 'Abdu'l-Baha would not have granted it!



Notes of Mr. Roy Wilhelm:

Haifa, Thursday, February 23, 1922.

Mountfort Mills and I arrived noon Tuesday and were met at train by Hippolyte Breyfus-Barney and Mirza Jalal. Ruth Randall's steamer we could see in the harbor about a half mile from shore - but she did not land until late afternoon: very glad to find her recovered from the attack of flu which we found her in the midst of when we boarded her steamer in Naples. Last night she hurt her ankle in coming down the steps from a meeting in 'Abdu'l-Baha's house, and will have to keep off it for two or three days. Dr. and Mrs. Krug have gone to Italy and Germany - the Bosch's to Europe enroute to America. Lady Blomfield is here as is also Miss Rosenberg from London, who with Hippolyte and Laura and Mrs. Hoagg and Curtis we have quite a family. The food is cooked at 'Abdu'l-Baha's home from where it is sent across the street to Pilgrim House and served to us by "Fudgo" and Dr. Lotfullah Hakim. Yesterday afternoon we had an interesting gathering composed of Shoghi Effendi, Mons. and Madame D-Barney, Mountfort, Mirza Jalal, Dr. Lotfullah Hakim, Houhi Effendi, Ruth Randall, Monever Khanoum and myself. In the evening we attended a meeting at 'Abdu'l-Baha's house at which there were about fifteen of the men, including one elderly gentleman who is a son of Subhi Ezel - so even the children of former enemies are now accepting the Cause. In the afternoon Hippolyte, Mountfort and one of the Persians visiting from Egypt and I went up to the Tomb - a good climb of perhaps 500 feet above the house. The faithful caretaker admitted us to both the rooms where 'Abdu'l-Baha and The Bab lie beneath the floors which are covered with finest Persian rugs upon which are placed lamps and candelabra. 'Abdu'l-Baha at various times has told the friends that it is very good to pray upon Mount Carmel.

We found Curtis Kelsey busily engaged with an assistant in completing the electric wiring. The lighting makes a great difference in the appearance of the rooms. 'Abdu'l-Baha once expressed a desire that a beacon light be placed upon the Tomb. It was a great surprise to see the power of even the small light now in place which makes shadows visible in the main street of Haifa a half mile or more distant. Mirza Jalal stated that this attracted great notice, even the Government of Haifa saying it should be marked upon the Marine Charts. Curtis plans a new arrangement which will double and possibly treble the power so that this beacon will be visible at a greater distance than the present small light-house being so much higher above the sea level.

This morning Mirza Jalal called and took us to his home which adjoins the house of 'Abdu'l-Baha, and here we met the ladies of the Holy Household - The Greatest Holy Leaf ('Abdu'l-Baha's sister), the Holy Mother (His wife) and the four daughters. A very interesting two hours were spent with them - the daughters talking and also interpreting for the Holy Sister and Mother. The face of the Greatest Holy Leaf is wonderful, in many ways much resembling that of 'Abdu'l-Baha. It possesses wisdom, tenderness, and power. We are told she possesses, like 'Abdu'l-Baha, a rare sense of humor.

Among other things it was explained that by the terms of the Will and Testament, Shoghi Effendi must now be regarded as a young and tender shrub, and must be carefully nurtured and protected by all the friends of God. He is at times almost overcome by the thought of his great responsibilities which so suddenly have been placed upon him. This afternoon he and his cousin and secretary Rouhi Effendi took Mountfort and me a long walk during which affairs of the Cause were discussed and many questions asked about America. He has impressed upon Hippolyte, Mountfort and me that we must very carefully study the Will and Testament so as to become quite familiar with all its details. We are to await the arrival of other friends whom he has called for consultation from various parts of the world, among them Jenabe Fazel and Herr Consul Schwarz from Stuttgart. Major Tudor-Pole is in Cairo but was prevented from carrying out his intention of coming with us by an attack of the "flu" from which we hope for his speedy recovery.

Shoghi Effendi asks that the Will and Testament be regarded as private - the details just for the Baha'is and asked me to cable this to Miss Lloyd who will receive the copy for America addressed to me late in January. He has also said that this Document is not merely for Baha'is but its import is for the whole world and gradually it will become known and effective. Plans for the organization of the House of Justice are being undertaken, but there is much to be first done. He made it very plain that all of the friends of the world, and particularly those in America, must now devote their whole energies to teaching and spreading the Cause and to helping establish the principles of the Will and Testament. All lesser things he said must be subordinated to the "Most important work."

Shoghi Effendi is a most interesting character study. He is, I presume, about twenty-three, small of stature, a singular sweetness of countenance and character, possessing extraordinary brilliance of mind and perception, it seems to me, for one of his years. His quickness too is remarkable. He makes it constantly evident that he wishes authority to rest in the body of the Baha'is at large. It seems to me that we should as far as possible shield him from the multitudinous perplexities which continually were presented and pressed upon 'Abdu'l-Baha from all quarters of the globe - else his sympathetic mind will be so overburdened that his health may not be equal to the strain, and in any event his time and attention diverted from the most important matters - of bringing into operation the terms of the Will and Testament. This may be and probably is a pattern and standard for the formation of the only World Governments which shall survive these times. Another point upon which Shoghi Effendi placed great emphasis was that the local Spiritual Assemblies are responsible for the spiritual affairs of the Cause in their respective centres and that likewise the Convention and the executive Committee are responsible for general spiritual matters. He said all this had become so well understood and established in Persia that there was no further question or trouble there; that while sometimes there were differing understandings about details - all were united in putting in first place the interest of the Cause itself. Tonight (24th) we had a most interesting experience - a meeting at which were present quite a

number (nearly 20) of Persian pilgrims who recently arrived, some of them having traveled for weeks, from interior cities. There were between sixty and seventy present - a number of the women of the Household and the Haifa friends standing in the hall outside the room in 'Abdu'l-Baha's house. These pilgrims represented various religions and classes - some were light, others dark - some were merchants, other landowners or farmers - they wore various kinds of costumes - some had red fezes, some black, some tall others short - one or two big turbans, another the head covering and bands, like the Sphinx. But their faces all shone. They expressed great love for us and asked us in turn to send their affection to America and to express the hope that as time goes on they may have the opportunity to meet American believers. Shoghi Effendi said that when arrangements are made for better contacts and closer acquaintances between America and Persia it would be productive of great good and make for spiritual progress in both countries.

After meeting the Household this morning the Greatest Holy Leaf sent to Mountfort and me a Baha'i "bouquet" which now adorns one whole corner of our room - it is 7 to 1 feet tall and nearly as wide -- a whole tree top with about fifty beautiful mandarines (tangerines) large, juicy and not only sweet and flavory but as fragrant as the rose. The oranges are superb too- those of nearby Jaffa of the long "sheep-nose" variety being known as among the finest in the world. I'm sure Mountfort would not want you to know how many of these wonderful fruits he surrounds in a day - for myself I do not usually eat more than three or four at a time- several times a day.

Friday 24th: Now I am in 'Abdu'l-Baha's garden at His home - an abundance of golden mandarines hang on the trees - lighter colored lemons, bananas, oranges --- this must be the best season for these luscious fruits. The flowers of many varieties are in bloom - roses large and small - white roses, red roses, large golden roses, violets growing along the paths - a number of kinds of smaller flowers such as one finds in the old fashioned country gardens - all these fragrances blend together into a wonderful symphony of color and sweet smells. No find here a great peace- what a contrast when one thinks of the world's cities. One day at our home 'Abdu'l-Baha quoted from Baha'u'llah, "The city is the abode of bodies - the country is the home of spirits."

(Signed) Roy (Wilhelm).