

# 1931

11/10-12/2 Mabel Hyde Payne (Holley Bill, F9) \*\*

2/6/1931 + Louise Brock Wright (Wright Bill #12) \*\*

On the lower part we knelt before  
a candle there. And Marika had  
on a blue scarf as exactly the  
color in the room that she took  
it off and placed it under the  
candlestick and left it there.  
It was a dear gift and acceptable  
I know, Bless her!

Haifa - Feb. 6. 1931

Reading

Page 145. Nabiel's Narrative.  
Abdel Karim had a vision  
which came true.  
He experienced seeing the re-  
ality of this vision when  
he heard Sappid Nagim  
quote to his pupils the  
very sentence he had spoken  
in the vision. "Whoever  
maketh efforts for Us,  
in Our ways, we will we  
guide them."



5 wonder the old law —

do not hesitate, enter (take refuge) you all (beneath) under His shadow for He is the first and the last — the within and the without. And if you have not heard (with acceptance) with earnest (search) that the counsel of God shall not remain cut off until Mustagaith.

And if until Mustagaith you should not hear that He has appeared, — He who is our Beloved & your Beloved, our Lord and your Lord — then do not waver (hesitate) even an instant but enter all beneath the shadow of God and do not say, "Why?" and "What for?" This is my greatest command unto you that I may free

9  
on yourselves and all together come under the shade of the Poil — which though it had appeared you had not all accepted.

And if you hear that a soul has arisen with (conviction) verities and the people of knowledge of that day have accepted Him — not those who are only reputed to be the people of knowledge, but rather, those who are discerning such as in this day where those have remained veiled, and (but) the people of discernment & clear insight even though they are in robes of poverty & destitution, hurried to enter heaven & wear (donned) robes of silk. But the rest still remained



3 appearance of "Him whom God  
will manifest", you shall all  
believe in His supreme heaven  
and come into communion with  
Him.

Blessed are you! Blessed are you!  
Blessed are you!

If you hear that His Manifestation  
has appeared with (convincing)  
verses before the (fulfillment  
of the?) numerical value of  
the Name of God, Al Mustaghath  
(2000 years) Then enter you all  
(all of you).

If the Manifestation does not  
(appear) but rather the time is extend-  
ed until the numerical value  
of Al Mustaghath (2001 years) +  
then you hear that the Point has  
appeared — but you have not  
all become assured, have you?

2  
shadow & enjoys (rejoices in)  
praising Him, for he will  
dwell in Him. (dwell within  
the light of His Manifestation)  
with the (coming of) the next  
Manifestation. Thus if they be-  
lieve in Him and enjoy (rejoice  
in) mentioning Him, (His Name)  
They will recognize His advent  
in the most dispersion (New  
Day of God) and also His next  
(and so on) through all  
eternity.

If they continue in their obli-  
viance to the past Manifestation,  
being and (the) blessing (there-  
from) will be cut away from  
(impossible to) those who  
are again assured.

My command to you, O people,  
of the Bayan is, that do the

Turn these next few pages  
backward as it proceeds

1. Bayan Book 16. Write a  
Rishi Anon, Martin Road and I  
sat several evenings trying to trans-  
late into intelligible English some  
of the Bayan.

"Similarly, the people of this  
heaven will enjoy it (worship  
there) until the beginning of  
the appearance of "Him whose  
God will manifest". I swear by  
the Presence of God that at the  
time of His Manifestation there  
will be for them (the people)  
no greater Paradise than belief  
in Him & obedience to Him.

All blessings for the people of  
(depending upon) Bayan will then  
cease. [The light no longer will  
be emanating from there]

"Blessed is he who enters (takes  
refuge) within (beneath) His

Bygen. Book 15 of the 2 unit  
(the setting of  
And every Manifestation of the  
True of Reality the believers in  
Him to His precious Book are  
Told by His ascending Messengers  
Toward away with His  
Talon to Book, TARD To such  
an extent that all fall away  
over the true believer. And  
such a believer is man-priest  
than not sufficient. For example,  
there who believed in Jesus  
in Jesus, son of Mary to His  
Book, if they had acknowledged  
that the Manifestation of Man-  
hood was the same as (the  
Manifestation of Jesus, only in  
a pillar form, in the one deep  
of indomitable, and His Book the  
power as the Bible, none of  
The Christians would have  
devoted from their religious

Mag, rather they would have believed  
in the Mump of God to accept  
ed His Book. Similarly, if  
the believers in the Message of  
God (Mich.) & His Book would  
acknowledge that the Manifesta-  
tion of the Reign of the  
Beyan is the same ~~way~~  
Manifestation ~~of~~ the Message  
of God (Mich.) only in a  
more explicit  
fuller form in its day of  
fulfillment; and that the  
Book is the deep secret Message  
which has been revealed in  
a still fuller form in  
this last day, none of the  
believers in the Message  
which have ~~been~~ ~~received~~  
would have gone as deep  
from their religion & in  
the twinkling of an eye would

Can Trade from H. H. H. to  
Paul S. D. Dec 21. 1929  
Stops at EL-ABO  
has believed & acknowledged  
the Beyan - <sup>was a self thought</sup>  
Then back several  
BOOK 16 UNIT 2 PAGE 2  
S. in. wife, the people  
heaven will enjoy it - unit 2  
the beginning of the opposi-  
tion of them whom God will  
"Manshat" - lowered by the  
presence of God, that at the  
time of His Manifestation  
there will be for them (the  
people) no smaller families  
than belief & substance.  
to him: All blessings for  
the people of Beyan will  
"be stated". That is the  
power & love of God will com-  
e to substitute in the Manu.  
and men should (hope) that  
it would (the Beyan).  
Beyan is the who enters  
T. H. H. H.

Geneth

(Syriac)

with the Him ~~shadows~~ and ~~enjoys~~  
receiving them for the ~~ubi~~  
shell ~~in~~ Him until the  
with ~~transformation~~ in them  
if ~~they~~ select ~~in~~ ~~the~~  
in ~~the~~ ~~same~~  
or ~~in~~ ~~the~~ ~~same~~  
they ~~will~~ ~~be~~ ~~able~~ ~~to~~ ~~do~~ ~~it~~ ~~in~~ ~~the~~ ~~same~~  
in ~~the~~ ~~same~~ ~~way~~ ~~as~~ ~~they~~ ~~do~~ ~~it~~ ~~in~~ ~~the~~ ~~same~~  
the ~~same~~ ~~way~~ ~~as~~ ~~they~~ ~~do~~ ~~it~~ ~~in~~ ~~the~~ ~~same~~  
eternity. ~~And~~ ~~as~~ ~~for~~ ~~the~~ ~~very~~  
rejoicing with ~~the~~ ~~Mani~~ ~~of~~ ~~the~~  
He is on ~~the~~ ~~same~~ ~~level~~ ~~with~~  
them they will recognize  
Him ~~then~~ ~~after~~ ~~the~~ ~~through~~  
and ~~eternity~~ ~~is~~ ~~it~~ ~~they~~  
continue ~~in~~ ~~their~~ ~~adherence~~  
to the ~~past~~ ~~Manifestation~~  
believe ~~in~~ ~~the~~ ~~bliss~~ ~~of~~ ~~the~~ ~~same~~ ~~and~~  
be ~~able~~ ~~to~~ ~~do~~ ~~it~~ ~~in~~ ~~the~~ ~~same~~ ~~way~~ ~~as~~ ~~they~~ ~~do~~ ~~it~~ ~~in~~ ~~the~~ ~~same~~  
It ~~is~~ ~~the~~ ~~same~~ ~~way~~ ~~as~~ ~~they~~ ~~do~~ ~~it~~ ~~in~~ ~~the~~ ~~same~~  
appears.



We sat in the garden near  
the Palace & watched the beautiful  
children.

Bécy translated for  
Stephen & myself &  
1931. Mrs. Hoag

Hai/a again!

Wahid's History

Shaykh Ahmad  
prepared the minutes  
for the Bab.

Sayyid Nazim

His pupil, <sup>his pupil</sup> another great  
mission, was

Mulla Hussayn.



Noble Page 493-4-5-6  
Village maid, Zaynab who  
offered her services to Hujjat  
at siege of Zaidun.  
Her valor was greater than  
most of the men. She terrified  
the foe & more but Hujjat  
knew she was a woman  
at first. She begged Hujjat  
to allow her to remain  
& not to withhold the  
crown of martyrdom from  
her. For five months she  
withstood with unrivaled  
the force of the enemy.  
Scarcely sleeping or eating.  
What she ate she got she was  
seen with her head resting  
upon her sword and  
covered by her shield. She  
was the only one not

assigned some special post.  
She was allowed to move  
as she pleased. Always in  
the thick and forefront of  
the turmoil where she would  
be obliged to rush out in  
order to disperse themselves.  
At last she saw her com-  
panions being surrounded  
by the enemy & brought  
Hujjat to allow her to go  
to their aid which he did  
& raising their cry "Ya  
Sahib-z-zaman" she  
rushed to aid, routed  
the first three banners  
of the enemy and was  
attacking the fourth when  
she was shot and dropped  
dead to the ground.  
Her spiritual exultation

and great deeds as exclaim-  
ed her to 20 friends that  
they all embraced the  
Cause.

The guards of the barricades  
were told to carry out  
the Robi injunctions to  
His followers & repeat  
19 times each night each  
of the following invocations  
"Allah - u - Akbar"

God the Great  
"Allah - u - Azam" 2

God the Most Great  
"Allah - u - Ajmal" 3

God the Most Pure  
"Allah - u - Abha" 4

God the Most Clear  
"Allah - u - Akbar" 5

God the Most Pure

The first night that these  
words were used & all  
the defenders of the barri-  
cades joined in shouting  
them simultaneously &  
"so loud and compelling  
was that cry that the  
enemy was roused, awakened  
from sleep, abandoned the  
camp in horror & hurried  
to shelter near the Governor's  
house. A few were so  
shocked that they fell  
dead."

Others rushed to neighbor-  
ing villages. Some thought  
it heralded the Day  
of Judgment.

Mirza Ali<sup>7</sup> - Talib Khan  
distressed Baha Ullah's  
horse his father had  
left - to him at Takur  
Their country horses of  
magnificent beauty,

Baha Ullah left Takur  
1269 A.D.

The Greatest Horse was  
7 years old when she  
accompanied her father  
1 trag

JANUARY, 1931. Vicroy

3rd after  
Epiphany. Sunday 25

Sung, "O God! Our help in  
ages past" at services.

1. Share Table No. 19.

I found on my right a woman  
who lived in Jerusalem.

on my left - (vice versa) a  
young woman pretty, fair  
ignorant and flirtatious -  
going Haifa. Her husband  
barrister in Eng. Rep.

So, I felt I should be com-  
panied on journey.

Vicroy JANUARY, 1931.

Monday 26

Beautiful day & sea good.

Have spoken to Cassie to  
woman from Jerusalem.

She has seen something of it.  
Is receptive.

Also told little missionary  
something of it. Saying  
she would hear of it in  
Bombay. That she can  
show it is genuine and  
that it holds the laws  
to bring to pass Christ's  
prayer "Kingdom come".

JANUARY, 1931.

Tuesday 27.

The interesting looking woman whose father has the usual typical place at Malta & who was in my cabin got off at Malta. She looked sad. She told me that they are P.C. in religion - she dreads the sea and is on 'd-meeds. Next autumn she would join her husband in China!

Egypt

JANUARY, 1931.

Wednesday 28

Landed at Port Said. That good Mohammed No-Shawaleh met me, took me to see his wife & children and to wait at his house until I could board the train at night. Such a comfortable, loving, intelligent household. Spoke a few words at the men's meeting in eve, before train left. That meeting is remarkably spiritual. About 30 men of all grades. Smile true faces & seeing eyes! Must have been there and went to the train also.

His face is noble.

Hills of sand - a camel <sup>cam</sup> now & then. The sea to the left. On and on - Dawn! The land of Jesus Christ! and Abraham & Moses etc!

JANUARY, 1931. Haifa

Thursday 29

Took night train to Haifa.  
Pilgrim House - Shoghi Effendi  
at luncheon. Arist, singing high, deep.  
Mrs. Emogene Hoagg - Mrs.  
Distel hotel Miss Effic Baker.  
Was given the room opposite the  
one I had last time. The one  
Martha Root had.

Looking up Mount Carmel &  
the shores of the Bahr well.  
"Aldia Bahar!"

So grateful to again be in  
this sacred place.

Mrs. Baker lately returned  
from her 13000 mile journey  
through Persia to secure pho-  
tographs of the places sacred  
to the Bahais.

Travels here and occupied  
with affairs all day & eve.

JANUARY, 1931.

Friday 30



JANUARY, 1931.

Saturday 31

To see the ladies at the house of 'Abdul Bahá.

The precious daughter of Bahá'ílláh holds my hand and says dear things which the others tell me some-  
times. Margam's sister was standing near and when the Most Exalted Leaf said something to me looking deep into my face - I said what did she say. "She says you have the face of an angel". I said to her she was seeing her own face re-  
flected in my eyes and not my face. She always tries to make people happy.

FEBRUARY, 1931.

<sup>Septua-  
simis.</sup> Sunday 1

To the Shrines this afternoon. All try to go on Sunday. Shoghi Effendi chants manually. His chanting is steady, clear and assuring. It scales high heaven.

First to Shrine of the Báb, always. There to put one's forehead on the Threshold and call to become as strong as possible in realization.

'Abdul Bahá's shrine.

The Point.  
FEBRUARY, 1931.

For Mr. Romer, as I promised Annie <sup>Haelen</sup> his wife O  
Wednesday 4 in London!

Walked up to the Shrine as usual  
Ya! Allah el Mustigath, all the way.  
Where I kneel at the threshold  
of the Bab's Shrine I had an inner  
experience. Above me I perceived  
a dazzling point of light. This be-  
gan to move into a circle and as  
it completed a circle, flames spread  
outward from the ring. Within  
the ring the point moved to the  
center and from it moved toward  
the circle. <sup>Final</sup> a wonderful color  
of green - <sup>Bab!</sup> <sup>follow!</sup> then a beautiful blue.  
Then the green, blue and <sup>merged</sup>  
the ring a purple color. All  
salpitating and meaningful.  
Great rest and peace and con-  
fidence pervaded me.

A usual, Wed. meeting at the  
Master's house. Saw <sup>my</sup> beloved The  
Holy Mother & The Gr. Holy Leaf.

FEBRUARY, 1931.

Thursday 5

To the Shrine again.  
Shoghi Effendi hurried with a  
troubled face. Wauliy guidance  
The Most Exalted Leaf & the Holy  
Mother were absent today with  
Maryam's sister to train later.  
Such melancholy ways they  
have!

Shoghi Effendi asked me to  
read the "Nabil's Narrative"  
which he is translating from  
the Persian and Eugene Hoag  
is typing. He was kind enough to  
ask me to read it and tell him  
if I thought it would be of  
value to the believers.  
Such an inspiration it is!!

Haifa  
FEBRUARY, 1931. <sup>The</sup> Shines

Friday 6

Shoghi Effendi is better. He came to lunch again. Talked of Nabil's history. Also of my Janet Campbell experience. No!  
This was on the following day!

The beauty of scene here is indescribable. The ever changing Mediterranean - hills distant - Mount Hermon's snow capped peak seen at times over Aza's distant outline. Lebanese Hills, Carmel, the strong supports.

FEBRUARY, 1931. Haifa

Saturday 7

Reading Nabil with amazement and wonder. Of all books this is the most inspiring. The early history of the Cause! Beginning with the account of Shahk Ahmad who announced the coming of the 12<sup>th</sup> Imam - the Bab.

The unprecedented faith, courage and deeds of those pioneers!!! Persia, containing greater jewels. Have dinner each night with Mrs. Hoag, Mrs. Baker, Mrs. Disthorst and Ruki Effendi. He is very compassionate. He is very true and simple and admires the Master. He said one day that he would obey Shoghi Effendi.

FEBRUARY, 1931.

Sexa-  
gesima.

Sunday 8

Shoghi Effendi too accepted to come to  
Czech.

To Shrine in room in morning.

To see the ladies before going to  
Shrine with Monsieur Kharon.

The beloved Guardian again chanted  
in that clear, bell like voice.

Monsieur and I walked round about  
way to Plymouth House. Dark, and lovely  
stars coming out.

Monsieur spoke of being glad I had come.  
Not only a Bahá'í but a friend specially  
congenial.

FEBRUARY, 1931.

Monday 9

FEBRUARY, 1931.

Saturday 14

FEBRUARY, 1931.

<sup>Quinga-  
Rosina</sup> Sunday 15

Went to <sup>Quinga-  
Rosina</sup> Struse in afternoon.  
Shoghe effueli, Shabell, So Lucha  
and Strub a voce. One knew  
that it reached the source.  
Walked down round a blue way  
with Monaver Kharoum, Rank,  
Star plomato. Pulu came to  
accept her. We sat talking  
late to 1. Mr. Mills &  
Mrs. Disthorpe came to see  
with us also. We were talk-  
ing of America & his time  
there.

FEBRUARY, 1931.

Monday 16

To the home of Adish Bala.  
Sat on high divan with Bahayyat  
Khamm. The Mail Exchanged Leaf.  
She continually shakes my hand  
Looks at me, laughs a peevish  
laugh. Zia Khamm translated  
occasionally. "She says you are  
her baby" she said.  
O! love to be with her! Then  
Zia Khamm came to sit on  
the other side of me. She told  
me how troubled she was  
about Shogha Effendi because he  
worked all day & would not eat.  
No breakfast. No lunch unless  
he comes over to this house.

FEBRUARY, 1931.

Tuesday 17

Miss Jack & Miss Doolittle  
arrived this exquisite day.  
Moreover Khamm was here  
sitting with us in the writing  
room where they came. The  
boat had been in harbor  
since last evening. Bel-cus-  
toms need many possessions  
took until about 11:30 to-  
day. We soon are to have  
lunch with Shogha Effendi.  
Baki & Fohail just came in to  
say "hello".  
At table Shogha Effendi spoke of  
overcoming prejudice.  
American - Negro  
England - Class prejudice, Germany.

Also said that with local & National  
Album. Should come. Archives.



up at 5:4. To Shiras. ad some news.  
FEBRUARY, 1931. Hoāpa

Ash  
Wednesday. Wednesday 18

At Table Shogha Effendi talked much.  
And so did I. I spoke of a room &  
the way; (maybe would be well to do  
in regard to a room - Bahii. A  
kind of Studio room. Small tables  
with books. On ground floor where  
people could come in for brief  
private - sit - read.

S. E. said that pages 301 - 302 in D. B.  
are not reliable. That about matter  
fairly true. He spoke of the Sun  
the way - that reflects in the  
Mirror. True - a timely, basic  
& real.

Would should I go back to England  
to Oxford to look for another to  
whom <sup>Part 2</sup> Campbell & Sawil spoke. He  
said No. To go home, need &  
then return!!! He said "Go home  
first" - (see manuscript)

FEBRUARY, 1931.

Thursday 19

Shogha Effendi did not come to luncheon!  
Had talks early in morning with E. Hoop!  
She spoke to S. E. regarding D. B. It was  
concerning Divine ~~...~~. All was  
well and right and S. E. has been  
wraying.

Must see the ladies.  
Went afternoon to Torba Khanum  
who is not very well. All  
arranged - Miss Jack & I talked.  
Much playing & thinking  
Today Shogha Effendi asked us all  
to help decide what photographs to  
select, from those Mrs. Effie Baker  
took in Persia to have printed  
in the history of Nabih.  
It was understood to take part  
in this selection.

FEBRUARY, 1931.

Friday 20

Reading in Nabil the 25th  
Chapter of Bahá'í Willard!  
Cabled previous Colina Kelley  
have to see me from my bank  
to get and has to be more  
than I had feared and I do  
not wish to be stranded if any  
thing occurs to land me on  
foreign shores.

Shoghi Effendi

Exquisite Day!  
FEBRUARY, 1931.

Saturday 21

Shoghi Effendi came to lunch  
& remained a long time talking of  
the family tree. Beginning with  
the grandfather of the Bab. \*  
It is wonderfully done & is to  
go into Nabil's history. That  
book is to be a treasure for  
all of us. \* Perhaps grandmother  
Also when he <sup>again</sup> spoke of posting  
the book to America I said  
Would he not allow me to take it  
He said he would be very happy  
to do so and when I said I had  
been looking up the sailings at  
Cooks & found that it seemed  
impossible to get a boat at Haifa  
for American he told Fugita  
to see to the matter.

I was grateful to be treated with  
any thing so precious!! & and not liking  
to trust it to the mail

FEBRUARY, 1931.

Quadragesima. Sunday 22 1st in Lent.

FEBRUARY, 1931.

Monday 23

Miss Baker looks very ill. So does Eugene and Hoag.  
Fugate looks fit. He is like an (filling) bird. Waddling so nicely on table - stopping to utter into the conversation at times and so self-conscious. Started to Jerusalem by motor. Miss Jack, Miss Doodlette and I. North to Nazareth to get the road. Rain! Barren hills all the way. No trees but a few here & there. Stony fields on the hills.

Are there any who love this land enough to reclaim it - beside the Jews? Where they need air freshness & beauty & spring. First they must acknowledge <sup>See</sup> ~~the~~ <sup>the</sup> Bahá'í faith & a neglected Messiah.

FEBRUARY, 1931.

Tuesday 24

Our guide at Jerusalem was a Musselman of unusual intelligence. When he had conducted us to the end of our journey we sat on Mount Zion and I spoke to him of Mohammed. Then I asked "Do you remember the Mohammed prophesied that at this time the 12<sup>th</sup> Imam would appear." He looked at me in wonder and said "No! he had not heard that he had."

"Look for it - it would be a great misfortune to miss him" I said. He gave me a deep look and a heavy sigh. "Yes," he said, "it would. Search for him," I said, "I will," he answered.

FEBRUARY, 1931.

Wednesday 25

FEBRUARY, 1931.

Bahji again

Thursday 26 Afternoon

Zia & Morauer Khanum,  
Zarah, Soraya, Marheugies,  
Miss Jack, Mrs. Distelhorst  
Miss Doolittle, Effie Baker, Mrs.  
Mills (German, Dr. Gump's pupil)  
and drove along the shining sand  
toacca meadow - then turned  
off to Bahji. How beautiful it  
is!! We were assigned bedrooms. Mine  
was the one at the front of the house, the  
corner room, opposite the one Bahji had  
used. A very large, high room & beautiful  
in all ways. One said how shy the Effie  
had taken the utmost pains to make  
every detail perfect. Next my room was  
the writing room. A desk with lovely  
writing paper and all conveniences.  
There were or four other rooms, <sup>all</sup> ~~near~~  
up along that side of the house.  
We established our few belongings there.

FEBRUARY, 1931.

Friday 27

Trace, <sup>Distelhorst</sup> to on her way to Cairo.



MARCH, 1931.

Wednesday 4

Had talk with Shoghi Effendi at his house. Of some things concerning my winter of our lives & hands - of our hopes of realization of my music and its possibilities. He will pray about it & pray that if it is well, the music will open out. I said it - might be a door to telling the message. He has to take the most important part of the Nabli Narrative back to Boston with me. He showed me all the various additions to the book. It is amazing what he has collected in regard to the early history of the Cause. He said he that I would return to Europe & do more there. Also he said you are an international Bahá'í.

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MARCH, 1931.

Thursday 5

Miss Jackson & I sat above the Shrine while she painted a landscape for Shoghi Effendi. Her picture is <sup>from</sup> the back of the Shrine on the inner side. She gets half the Shrine, gardens, Haifa, sea, Acca Mt. Hormon & hills. There is such a true dear! Noble! I hope that Shoghi Effendi will be pleased with what she is doing. He likes careful, detailed work & chose this view. She is going to Bahji to paint what Baha'ullah saw fr. the balcony there. No words can paint the exquisite beauty of that divine place where our Mighty Lord lived and looked over His World & Universe!

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Mrs. Halderman  
MARCH, 1931.  
Krishna Murti's pupil.  
Friday 6

To the Shrine in the morning of  
Mrs. Halderman left ~~to catch~~  
the train for Cairo. I like her.  
She has recited a castle in  
Northern Italy where she en-  
tertains Krishna Murti and  
his followers. The followers  
are poor guests.

Mrs. H. was puzzled - but  
delighted with all at Haifa.  
Though Shoghi Effendi was  
deeper wonderful.

To the Shrine of the Master  
Haifa MARCH, 1931. about 10-30

Saturday 7

Have just come away from Abiel <sup>1/2</sup>  
Bahá's home and the embrace of  
The Most Exalted Leap and The Holy  
Mother!! They are balm to my  
spirit and a joy to my heart.  
Such depth of love, such encour-  
aging words! The Holy Mother par-  
ticularly solaced me today. She  
seemed to know that I needed  
to have her take me in her arms  
and say, "I love you very much -  
with such a look of strong mother-  
ly understanding." The ~~Lord~~ <sup>Lord</sup> exalted  
Leap - playfully held me off and litly  
taking my hands and laughing. She  
drew me down to his feet.  
O, it is wonderful to find such  
heavenly peace! Oh Earth,  
Shoghi Effendi's presence has reach-  
ed the Source for I feel the rest

MARCH, 1931.

3rd in Lent. Sunday 8

Finished packing  
 To the Holy Shrine late afternoon.  
 Monaver Khanum with me. Shoghe  
 Effendi chanted as usual on Sunday.  
 I know that it reached the Apex!  
 I let my prayers be carried on that  
 assured appeal of his. Walked  
 down with Monaver. Such a see-  
 sky, flowers, fruit - acca!  
 Shoghe Effendi sent for me an eve.  
 He gave me Nabil's Narrative which  
 he calls "The Dawn Breakers".  
 I am to add straight to Boston &  
 give the precious charge to Fred  
 Hunt, The U.S. Secretary. Also  
 I am to give him the Treasury for  
 the Archives. I have carried this in  
 suit case ever since last year's  
 visit to Haifa.

S.S. Pres. Fillmore.

MARCH, 1931.

Hoped to see Amudaria before starting!  
Monday 9

Left the house of the Sireel Haifa!  
 What kindness & true friendship!  
 At Haifa 5 weeks & 4 days!

Mohammed Noberati met me  
 at Kousana with an old servant  
 who brought a bag of peas - he had  
 grown in his garden! A gift to  
 Bahadur in Paul Said, & wanted  
 me to have some.

To Mohammed's home to see wife  
 so loving & strong, & children.  
 Suffered - well - and walked to  
 boat. Mohammed carrying the  
 precious M.M.S. in my suit case.  
 Beautiful, warm night! Landed  
 took us to S.S. Pres. Fillmore.  
 Mohammed No. 20 very satisfactory!  
 Set long at 20.00. waiting for  
 launch. Water & lights lovely.

MARCH, 1931.

Started 5 o'clock in morning for  
Tuesday 10 Alexandria

Page 151 "Iphigeneia". Knowledge of  
divine Word depends on purity of heart  
healthily of soul and freedom of spirit  
Sitting up in luxurious cabin.

Getting used to motion.

Nice Chinese steward.

Reached Alexandria at eight  
at night. What a great  
half moon port! - '85!



S.S. Pres. Filmore

Start at 2 P.M. for Naples

MARCH, 1931.

Alexandria

Wednesday 11

Went down to breakfast and  
was placed at table with  
Dr. and Mrs. Howe of Virginia,  
Hampton Institute. I like their

came to read I have some  
more. I found the place where  
from The Guardian showed me  
he had quoted - or rather - retrans-  
lated is a quotation on the  
first page. (Think, of Nobel.  
Many would visit Alex.  
I will not leave the M.M.S.

Lovely day! Sunny, warm  
 calm. MARCH, 1931. after  
 S. W. wind.

Thursday 12

Reading much. Traveled  
 Paris Talks.

MARCH, 1931.

Friday 13

Up to breakfast. Back in  
 my room mad with a cold,  
 Uncle Claudia Cole - Ear-  
 nst Booy and Mrs. Jack,  
 reading her the German ad-  
 dresses.

I pray that I may receive  
 wisdom! The great love  
 at heart!

MARCH, 1931. Naples.

Saturday 14.

In my bed with a cold

MARCH, 1931. Naples

<sup>4th in</sup>  
<sup>Leni.</sup> Sunday 15

In cabin all day. Looked out  
of Port hole at Naples &  
bay. Wish I could go  
out! Wish Caline was in  
the other bed in my delightful  
cabin. It seems long since  
I left Haifa.

Much I can't understand.  
Must always there be such  
negotiations? O Lord! How  
long? It is not just an  
fair or right.



MARCH, 1931.

about  
noon  
Genoa

Monday 16

Remained in room on breakfast. Put myself to rights, put on my new striped trousers and went to lunch. Mrs. Howe I like much. I may go on shore with them tomorrow. If so I shall put the M.M.S. of "Nobil" into a private box and have it locked up in the office. Boone Hope Earnest and Bogie are in Florida. I would like to come here if they could. For since the death of dear Amy in America, I have a great desire to see them. A strange conviction came to me while I was getting dressed. It is that Haifa was attacked by the Occultists of London - in my behalf!

MARCH, 1931. Genoa

St. Patrick's  
Day.

Tuesday 17

An appropriate day to write Patrick Gaddas to meet tomorrow when we reach Marseilles. Perhaps post it here. Mrs. Howe at Epi Co. and bought three scarves. We took a taxi to Restaurant St. Pietro by the sea & had lunch there. I was looking northward delicious lobster - walked up to Sane Pietro - got big view - down taxi to shops - taxi to boat. I walked in all alone to look - got train to shops again. No! This was tomorrow - the 2<sup>nd</sup> going out Pradip. Any questions? Much proper! Half wrote a letter to Haifa. Sailed in eve. at 9 o'clock high wind. Meg Sobier is so nice & rosy. With had a companion!



MARCH, 1931.  
Marsailles.

Wednesday 18

Up early & dressed. Arrived here much earlier than expected. Saw them unloading great blocks of tin from Singapore and tea & rubber. Went with Dr. and Mrs. Howe to chapel. Had lunch at Restaurant Barrière du Verdun - noted for cooking! Bought one collar & cuffs for Pally. Took Touring Bus all round town from Amer. Ex. Co. - glad I did. Went to church in the <sup>so high</sup> ship. View of sea, mountains and big outstretched city. Mrs. Howe so very quiet and unwell. I try to make her laugh. Shep. & Clerk. Dinner. Old man fr. Mauroux at table. Intelligent. Talked of China. And on 1 <sup>sort of</sup> things that he not much interested in. While with in - much occurred. Sailed at 6.

MARCH, 1931.

The Sea off Spain. Rough.  
Thursday 19

Reading Disraeli again by André Maurois. I seem to understand him so well!

I have met no one on board except keep here at my table. I will make an effort to find those interested in deep things and I shall try to tell Mrs. Howe of the great coming of The Light in B'nai U'lah. How I long to impart this great Cause. Nothing else interests me.

MARCH, 1931.

Friday 20

first lecture in Harlow and talk  
 about his ideas on the me.  
 When Ruggie talks it all  
 means. I take my birds who  
 come to visit - to see his farm.  
 I give pictures and try to all  
 them. Ruggie says they were  
 written on 1 day to a m.  
 origin of Ruggie's knowledge. But  
 we would all like to know what  
 it means. I give him "Buck  
 World" showing places that ex-  
 plained the Movement. He was  
 delighted with the pictures in  
 L. of Harlow. I told why do  
 you and write. Skellin 2/10/31  
 a letter explaining your feelings.  
 I will be glad to see it.  
 in my card to introduce them  
 in the letter.

MARCH, 1931.

Saturday 21

leave message to Mr. & Mrs. Val-  
 entine - up in case reason.  
 they are at our sister's in  
 dining room. At my table and  
 Dr. & Mrs. Harry D. House of  
 Hampton, Virginia, and an  
 old man - lawyer or Judge -  
 Mr. Fossil.

MARCH, 1931.

Passion  
Sunday. Sunday 22

Much wind rising.  
Gave the Haines and Mr. [unclear]  
the message. They interested. Talk  
ed in drawing room in a corner.  
A girl in a wheeled chair & her  
mother sat not far and after  
word said they were much in-  
terested in what I said. So I be-  
gan to tell them. A young Jew-  
ish boy sat near. He put up his  
back and came to a chair next  
me. Listened long. Then said I  
live at Haifa. The others were  
called to play cards. I went on  
to see with this boy. His family had  
left U.S.A. for Palestine. He is  
going to U.S.A. to study agriculture 4  
years. Then returns to Palestine to  
practice on the land there! He said  
"Why does not Shoghi Effendi (See 20?)

MARCH, 1931.

Monday 23

On deck a good deal.  
I reached Andrei Mawrois' Dis-  
ciple's again. I have such a feel-  
ing of companionship with him.  
Mrs. Howe plays games on deck  
much. Do. also.  
Reading "The Crystal Cup" by  
Guthrie Atherton. Don't like it.  
Most of the time I read Bahá'  
books. How I wish I had a  
great memory.

Bus. Fillmore SS  
MARCH, 1931.

Tuesday 24

Suit "Bakid" (Bakid) over in  
New Era" to the American  
Talking to several.

Name of Jewish boy from Haifa  
is - Jesse Zelig Kurier. He  
is going to write "Shyhi Effendi" &  
ask why he does not lecture in  
Haifa. They want there to know  
about the beautiful Gardens &  
what it all means as to the re-  
ligion & the shrines etc.

MARCH, 1931.

Wind, rain, in doors.

Lady  
Day. Wednesday 25

Reading a good deal.

My cabin is luxurious. Two  
great beds. Two bureaus, two  
chairs. Wash stand, hot & cold;  
No end of things, trunk, pillow,  
case on the side. Also bedspread  
and one sheet! Such a nice  
Chinese boy as steward! Very young  
boy as waiter. Does well.  
I like this boat. Compact, steady.  
Very good arrangements in all  
rooms.

Love M. M. M.





Ya Baha el Akbar:

MARCH, 1931.

Pres. Fillmore.

More quiet  
Sea.

Saturday 28

Feel more rested and better in every way. Much prayer and realization of Universal divine Mind at work before my eyes thru His Holy Spirit & His Word. Both - blessed - great faith. Have a feeling that the work for the Cause on this ship is progressing. Studied "Power of Wine & Beer", all morning. Made notes as to certain teachings. At lunch told old Mrs. Friend of How of W.P. "He wants to buy The Christian Church, Baha'i Revelation in cloth. O that heartens me!!" At lunch Mrs. Howe said she had spoken of my snipe to youth who plays piano in ship's band. Just had a little talk with the Jewish boy who lives at Haifa. Said he had begun a letter to Shoghi Effendi. Talked with girl in cabin about her mother.

MARCH, 1931.

Beautiful at times these days.  
Sunday 29

Went to Special Class to sing hymns. "When morning fills the skies".  
Wrote Shadia Ezzadeh of Haifa on boat, who had listened to Messiahs. Particularly the Jewish boy from Haifa who is reading The Baha'i World, 1929.  
Papers all very painful. Dressed in hot lace for dinner - yellow Egyptian cone. Sat with the white girl & her mother after dinner & talked a many things - Theosophy - popular songs & the day's mail. Talked of Casara.  
Bed rather easy



MARCH, 1931.

Lovely day, <sup>and</sup> windy.

Monday 30

Deck alone in middle a sheltered place. Basked in sun. Found my brushy my "Biblical Words". Talked a little with him and told him how Christ had spread the teachings of Moses. 600 languages Torah translated into. He read it!! He wants me to write The Guardian of his brother Lu Haifa & ask him to come to see him!!

Captain's dinner. Very good. Two children sitting near were so excited at the appearance of fowls & flogs and gaily that they looked almost cross-eyed!!  
Dear children!

Montclair MARCH, 1931.

Tuesday 31

Arrived Jersey City in apt.  
Lina Adams I saw first on wharf!  
Then Margaret's head - then Francesca!  
Rise of boat to see them. Back again & got my suit case with the precious M.M.S. book that only with me. Lina drove us in their car to 54 Melrose Place - Cousins Lincoln & Margaret's house. It did seem like home! Precious Francesca! Her room is always a dear, dainty spot! Mc Chico D'and & Mr. Grange his play thing - Moving pictures of Stone also appeared. And Bellina and Malcolm. Francesca insisted on my having her bed. She went to top floor. It was cozy & he with all these dear relations!  
Jack looks better than I thought possible. They pay help expense here.

AA

EXCERPTS FROM NOTES ON SHOGHI EFFENDI'S TABLE TALK

Haifa, Nov. 10 to Dec. 2, 1931

By Mabel Hyde Paine.

Bahais are loyal to the government. Bahais should seek administrative positions, but must not accept political positions, and must explain why. Some Bahais hold important administrative positions in Persia. One Bahai is chief Magistrate of a city; one is head of an imperial bank. This kind of thing will eventually happen in America. In Persia the Cause is prominent enough so that civil authorities sometimes look to Bahai methods of administration as models.

Bahais are not to meddle in politics. One meaning of this is that they are not to seek political office, but may, administrative. They do not hold political office because holding such office involves corrupt practice. Non interference in politics is very important (this principle is new and unique; other religious bodies make the mistake of interfering in politics.) An example of the evil of interfering in politics was a Persian (Ali Akbar) in Moscow, the most capable Bahai in Russia. He was quite friendly with the chief officials of the Soviet government for a time. Finally he became involved in politics, lost favor with the officials in power and was exiled to Siberia. Bahais in Russia have been suspected by officials of having dealings with parties in Persia desiring to oppose the Soviet government. They were able to convince the government that they did not do this, and that it was a principle of their religion not to interfere in politics.

When asked whether Bahais should vote he answered that it was better for them not to. If questioned about their position in this respect they have a good opportunity to explain their attitude of loyalty to the government. Their position in regard to voting is a little like that of many good people in England, who had eschewed party politics but voted for the national party in the last election because the country was in such a plight.

This principle of non interference in politics would be a guide in deciding such questions as whether Bahais should sign the petition circulated by the Women's International League for Peace and Freedom. Bahais should question such enterprises and find whether they are political. If not, they should sign.

In answer to a question as to whether or not Bahais should support the League of Nations, Shoghi Effendi replied that the League is not on the foundation it should be, to be the ultimate League, but it will develop into that. As far as we can support it without becoming involved in politics, we should.

Bahais are not conscientious objectors because the conscientious objector disregards the good of the whole and seeks only to be at peace with his own conscience. Bahais, on the other hand, state their position as loyal members of the state who yet seek exemption from military service. If this is granted, good; if not, they obey the government. Bahais must be wise and courageous in taking their own stand before the world. Bahais will have their courage tested in such matters. The Bahai position is much like that of the Quakers. This should be looked into. Bahais should find out whether they could gain exemption from military service in something the same way as the Quakers.

There is to be another war. This will involve the world. This is necessary, because a new political structure is needed and cannot be

the old structure is destroyed. The nations are not yet ready to give up their sovereignty. England is not more ready than the United States to relinquish her sovereignty, in favor of the League of Nations. Shoghi Effendi does not see any immediate prospect of war.

President Wilson gained the ideas for his 14 points from the Bahai writings, but did not advance to the point of accepting the Bahai Cause. He was right in trying to lead the United States into the League. The United States must give up its policy of isolation. Wilson saw this but was hindered by politicians. Abdul Baha said that Wilson's work was the dawn of peace and BahaU'llah's ascendancy would prove to be the rising sun. Bahais must show their admiration for Wilson and his ideals though such ideals are unpopular in America. The Bahai teaching about a universal league of nations is now unpopular, but we should be loyal to it.

The Mandates Commission of the League of Nations has recommended to England expropriation of the Baghdad property. England has recommended the same to the government of Iraq. They recommend destruction of the houses on the property and making the land into a park. This, Shoghi Effendi deplures.

Most of the Persian representatives in foreign capitals are against the Cause and misrepresent it.

The Catholic Church is weak on the whole, but strong in America. They have just received a heavy blow in Spain. Abdul Baha has said that eventually all the sects will scrap their differences in order to oppose the Bahai Cause.

A letter from Queen Marie explained how she was prevented from visiting the Holy Shrines and Shoghi Effendi, and how she regretted it. She wrote something for the Bahai World which will be reproduced for a frontispiece.\*

BahaU'llah says that constitutional monarchy is the best form of government. This does not mean necessarily that all governments will adopt this form, but probably there will be a tendency this way, especially as there seems already a reaction from democracy. Some pomp is necessary in order to impress people with the majesty of kingship, but England spends too much in this way.

The principle of obedience to a just government meets something of a problem in Russia, as some might say the Russian government is not a just government. Shoghi Effendi thinks this government should be obeyed, as the Russian people and most of the other governments recognize it.

Russia and Germany have each a great future. Russia will discard Sovietism. In answer to a question as to whether it will be by a gradual development or sudden change, he replied that there will be a destructive phase and new institutions will evolve. Two disruptive forces are now at work, Sovietism (extreme left) and irreligion. A reaction will come in favor of religion and against democracy. The right catchword in regard to government is: "Government of the people, for the people, by the best of the people." The common people are not intelligent enough to make pure democracy successful. England will soon see that the seeming victory of democracy is not lasting. There will be a reaction and labor will get in. All this will show a lack of stability in a popular electorate. England has the most democratic government in the world; i.e., the government is most immediately responsible to the



to the electorate.

\* Her sending this contribution to the Bahai World will be an answer to those who say that she did not wish to visit the shrines.

Bahai organization is not very different in form from other organizations. The difference is that Bahais have the principle of loyalty in greater degree than others. They have the principle spirit of faith, e.g., the Esperantists tried to spread Esperanto through the world. They didn't succeed, but when the Master wrote one line to the Bahais in Persia telling them to study Esperanto, not because it would be the universal language, but because it was a universal language, they studied it.

The supposed quotation from Abdul Baha that the Bahai Cause is not an organization should be; "You cannot limit the Bahai Cause to an organization. The Bahai Cause must be organized, just as anything must be organized. Institutions are nothing but anarchy. Bahais regard institutions not as ends, but as means.

Bahai government is neither purely democratic nor autocratic. It is half way between. The House of Justice is not responsible to the electorate but to God. The two state election diminishes the democratic element. The Guardian cannot legislate. He has only one vote in the House of Justice. He interprets the Sacred Books. The House of Justice is responsible to God and is inspired. How far this is applicable to national and local bodies is not so clear.

Some one said that some think that the N. S. A. is elected by those who vote by mail. The Guardian replied that the few days of the conventions is too short a time for delegates to make acquaintance of the friends. They should seek all through the year to do this. He does not think the reading of all names voted for, an especially good procedure.

National committees should not dictate but should consult the desires and talents of individuals offering their services.

The N. S. A. is in the peculiar position of being absolutely dependent on voluntary support of the believers. Any appeal given out must be dignified.

Local Assemblies should advise believers in regard to private affairs, although Persia carries this custom too far. To the question as to whether local Assemblies should take up private problems of an individual believer without being asked, he said probably not unless the matter was affecting the interests of the Cause.

Bahai literature cannot go into Persia. It is kept out by the government.

In each country the Bahais have an especial problem. In America it is racial. The main thing is to show the Negro in social ways that we have no prejudice. Make sure that the whole Bahai group in a given place is unprejudiced. Let them then determine their methods and policy. Bahais are not courageous enough in this matter. Bahais are really the only ones that

## Table Talk-Shoghi Effendi

have the ideals and sincerity. Discrimination should not be exercised on color lines, although it may be necessary on intellectual lines in such matters as appointing committees for Bahai work.

World Unity was one of the divisive elements in the Cause which has passed away. I asked if the failure of this experiment indicated that the indirect method of teaching should not be used. He said that in some cases one had to be cautious and not use the Bahai name, but generally it is better to use the name.

Keirella and Mohammed Ali headed another schism which failed. Mrs. White another. She is mentally unbalanced and Shoghi Effendi does not consider her responsible. The New History Society is another such movement. This is kept going by Mrs. Chanler's money and Ahmad's personality. Both will pass. Schism is impossible in the Cause because Baha U'llah provided against it in an unmistakable way. The New History Society does what they criticize the Bahais for doing. They have much more organization than the Bahais. Ahmad Sohrab is dependent on others for money. He is also clever. Mrs. Chanler was sincere at first but became too much influenced by Ahmad. The best of the people in the New History Society will eventually learn the Truth. This episode is hard for New York and they are not over it yet. Berlin also had a very bad start. It has often happened that the Bahai movement has had a bad start in a given city. Shoghi Effendi was very much pleased to receive a letter signed by about fifty believers in Berlin.

Mrs. Ford is well liked in London. In other places as well.

Bahais will have little to do with establishing the new world order. Of course this fact should not prevent them from serving the Cause to the utmost of their ability. Unity among the Bahais of the U. S. is much better than it was seven or eight years ago. The tasks they now face are teaching the Cause and building the Temple. The new plan of unified action is good and practicable. The local and national assemblies are important as foundations of the new political order. Obedience to the majority must be established.

Soon there will be a chain of Bahai centers between Constantinople and Paris connecting East and West. Pilgrims to Haifa can visit these. Albania, Dresden and Vienna have believers. The believers in Constantinople are timid about organizing. He asked me especially to tell American friends about these places, so the pilgrims can plan to visit them.

If a group of about four American Bahais go to Persia they should be united, a working group. There would be advantages for any individual who should go to Persia. He or she could master the language in about a year. A study of Nabil's Narrative will be advantageous to anyone going to Persia. A study of Persian in America is not practicable now but eventually America will have to have a teacher of Persian.

In reply to questions from a young person as to choosing a profession, Shoghi Effendi said that the ideal is to give half one's time to the Cause and half to earning one's living. He advised a young person who wished to help in spreading the Bahai teachings to master the Iqan and the answered questions. Select passages for memorizing so as to be able to quote without

referring to books. Persian teachers do this. Someone spoke about memorizing whole Tablets and all the Hidden Words. He said it was better to make selections for memorizing.

It is all right to make use of outlines in studying the teachings, but one should not make a creed of what any teacher gives out.

Nabil's narrative will make us more conversant with the early history than the Persians. Their knowledge is fragmentary. We should memorize the most important proper names in this book. It was written between 1890 and 1892. Baha U'llah encouraged Nabil to write it and made some suggestions about the book. Abdul Baha revised certain passages.

Prejudice will be overcome only through suffering.

No religion is final, not even the Bahai. In the Hidden Words Baha U'llah says that in this revelation only two letters are given; B and H. This indicates further revelation. Progressive revelation is the basis of Bahai Teachings. Unity of mankind is the distinguishing feature of the Bahai revelation.

When asked whether he felt rested after his vacation he said that he came back rested, but already begins to get tired. He has worked very hard this fall. The Bahai work is still highly centralized although the National Assemblies have taken over much. He said that the amount of service rendered by the American Bahais, particularly those on the N. S. A. was remarkable when we consider that these Bahais carry on their own individual professions too.

Bahais should understand that there is no interdiction of marriage with non-believers. (In fact such marriage with a non-believer may be good. The Bahai may win his mate to be a believer.) But Bahais must claim the right of their religion, must be free to exercise their religion just as members of other religious bodies are. This is very difficult in case of marriage with Catholics.

The so-called marriage Tablet in the blue prayer book is probably only a report of a talk to an individual. The ceremony for a Bahai marriage is in the Akdas. When this is translated it will be required of all Bahais in addition to civil marriage. Also consent of both parents must be gained for a Bahai marriage. This will make a testing ground in the future. On points like this, Bahais will have to show their loyalty; i.e., Bahais will sooner or later have to take firm stand as members of a separate religious body.

In regard to keeping the fast in a family where some members are not Bahai, he said that firmness, tact, and faith would enable one to do this. The fast is of such short duration. If a doctor is consulted he should be one that both people have confidence in.

When someone asked about prayer he said; "Pour out your heart to God freely and fully. Then do something. God cannot work through you unless you act. In case of illness consult an expert doctor." One person said she prayed for a professor to become a Bahai. He said to pray not only that a professor but other capable people become Bahais, those who are in a position



to attract those whom we cannot. Difficulties in a group will not be removed by prayer alone. All must rise to consult and act to remove difficulties.

Directions about obligatory prayer are as reported by Mrs. True and Mrs. Moffat. The only obligatory group praying is a burial prayer which is not yet translated.

The Bahai idea of God is of a personal God, not an idea of God as a blind force. A personal God is a conscious God, but not an anthropomorphic God. This came out in a discussion of Dr. Forel and his relations to the Bahai movement. Dr. Forel did not fully understand the Bahai idea of God.

Regarding someone who claimed to get messages from Abdul Baha in the other world, Shoghi Effendi said that she should not impose her supposed messages on anyone else. Abdul Baha had said that most of such communication is imagination. Psychic experiences are an especial temptation to spiritual people, and if they gain strength this way and don't impose their communications on others, it is all right. They should be willing to admit, however, that about 80% of such supposed communication is imagination. It is very hard to draw the line between psychic and spiritual. Psychis activities if carried to excess lead to bad health and insanity. The Tablet on psychic forces addressed to Anna Mason Hoar, (Star, Vol.10,p344,) Shoghi Effendi thinks poorly translated, overstated. He would like to see the original.

Having teachers give all their time to the Cause is an exceptional occurrence. This one half time plan (of dividing one's time between service to the Cause and to one's profession) enables one to observe both kinds of worship and tends to keep one balanced.