

UNSORTED

UNDATED OR UNIDENTIFIED PILGRIM'S NOTES

Mary J. MacNutt
(Chase B9 F22) 15*

Mary J. MacNutt
(Ibid) 15*

Juliet Thompson's papers, Box 3-4, (*)

Ruth Moffett (Parsons, B20 F33) **

Myron Phelps (Robb B7) ***

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F.J. Kozzaberg (Robb B7) ***

Fred (Sigfried) Schopflocher (Kelley B11 F11) 4*

Lydia Schott (Kelley B7 F2) 5*

H.C. Straven + CMR (Robb B7) ***

Tooba Khamm (Robb B7) ***

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Dr Katherine True (Kelley B7 F2) 4*

Ben + Gladys Weeden (Kelley B7 F2) 4*

Mrs. Robb for Lia Bapledi (Robb B6) 5*

Ms. Helen Bishop (Letimer B11 F34) 6*

Ms. Helen Bishop (Roberts B7 F40) 7*

Ms. Clara A. Brink (Robb B6) 5*

Ms. Isabella Brittingham (Seto B4 F4) 8*

Mrs. Isabella Brittingham (Parsons B20 F25) 9*

Mrs. I.D. Brittingham (Robb B6) 5*

Miss Elizabeth R. Stewart (Robb B6) 5*

Azizullah Behadar (Robb B6) 5*

Couch (Clare Xerox) (Couch F3) 10*

Josephine C. Cowles (Chase B9 F13) 11*

Miss Louise Dixon (Chase B9 F14) 12*

Mary Hatford Ford (Robb B7) 3*

Mrs. Goodell (Robb B7) 3*

Mrs. Pauline Hammen (Chase B9 F17) 13*

Harrison (Chase B9 F17) 13*

Florence Broad Khan (Robb B6) 5*

Mrs. Ali Kuli Khan (Parsons B20 F38) 14*

Ms. MacNutt (Robb B7) 3*

Mary J. MacNutt (Chase B9 F22) 15*

TOMB OF THE BAB.

A little more than half way up the eastern side of Mount Carmel, terraced deep into its bosom of solid rock, stands a splendid white mausoleum looking out with five great round eyes toward Akka upon a heavenly picture of sea and sky. Above it rise the massive, beetling brows of Carmel's rough ridges and boulders, gnarled and twisted into convulsive shapes like wrinkles of agony upon a giant forehead. Below, the profile of the giant face projects peacefully down the mountain slopes and merges into the sea. This mausoleum, the most conspicuous object upon Carmel, is the Tomb of the Bab, that winsome Messenger and Forerunner of the Day of GOD, who came in the Spirit and Power of Elijah to prepare the Way of the Lord in the year 1844, and who, like Elijah ascended into Heaven in the fiery chariot of a glorious martyrdom. No spot of earth could more appropriately mark His last resting-place, for here upon Carmel cluster the scenes and historical events in the life of His illustrious prototype, the old Tishbite Prophet;— that grand, solitary figure who stands out alone and luminous with the radiance of GOD against a black background of Israel's degeneracy. The more we study these two holy lives, the more they parallel in character and accomplishment;— each appearing suddenly upon the scene, speaking words burning with fiery zeal; with unflinching courage and fearless confidence in GOD;— each calling down fire from Heaven upon the priests of religion and consuming their ignorant idolatries. Just westward along the mountain side is the cave or den in which Elijah lived, and it may be, notwithstanding the tradition of his literal ascension into the sky, that the mortal dust of the old Israelitish Prophet is mingled with that of the Bab in this same sanctified soil.

The Bab suffered martyrdom at Tabriz, a city in north-western Persia, July 9, 1850. After the tragedy of His execution, His body was thrown into a moat outside the walls of the city where it lay until midnight of the second day. Then loving hands carried it away and since then knowledge of its whereabouts has been locked and sealed in the depths of loyal hearts. This much can be said with certainty however;— that after being removed from the moat, the body was embalmed, swathed in silk and afterward sent as a bale of silk to Teheran by the command of Baha O'Elah. It remained hidden in Teheran many years. The method of concealment was to cut a hole in the solid masonry of a room in some believer's house, put the body therein and wall up the opening. There it remained until it was deemed expedient to remove it to another similar hiding place. From Teheran it was finally carried by faithful and appointed suls through Irak-Arabia across the Syrian Desert to Beirut and from thence transported to Haifa where it now rests.

The Tomb is a solid gray-white structure built of the limestone rock from which its site has been excavated. This rock hardens by exposure to the atmosphere and merges in color after a time into a soft mellow grayish white tone peaceful and refreshing to the eye. The terrace upon which the Tomb proper stands is built out into a projecting level, flanked upon either side by deep square subterranean cisterns hewn out of the solid rock for the purpose of storing water, which is always scarce upon Carmel's rocky slopes. The surface of the terrace, about fifty feet square, is laid out in paths and planted with beautiful flowers. In the centre of the terrace and leading down the steep slope between the great cisterns is a log stone stairway. From the foot of the stairway the mountain side descends sharply perhaps six hundred feet to the upper edge of the German Colony in Haifa, the

Tomb being located so that a line drawn from the stone stairway down to the Sea will pass through the whole length of its principal street. That is to say, when we stood in front of the Tomb, looking down the mountain the line of vision passed directly through the center of the long beautiful avenue of the German settlement, bordered upon either side by fine trees which meet in perspective at the Pier and shore front. The purpose is obvious. As all the mountain side from the Tomb to the German Settlement is owned and controlled by Bahais, some day a broad, beautiful esplanade, surmounted by the Tomb and terrace will extend down to Haifa, making a continuous and striking ascent from the shore of the Great Sea to the Tomb of the Bab.

The Tomb itself is about fifty feet in front width and rises about half as much in height above the level of the terrace. It is built in three distinct sections, separated upon the front wall by high pilasters of masonry, each section containing two long windows; - the only doorway of entrance opening into the middle section. High above the doorway and windows, just under the simple square stone cornice are five great round eyes or circular openings, two upon either side and one directly in the middle over the doorway. As we entered the doorway we stood in a large square ante-room or chapel which communicates right and left with two other rooms of equal dimensions. Each of these three ante-rooms opens at the back by a doorway into the actual Tomb or crypt. There are three tombs in the crypt of ~~this~~ this wonderful Bahai mausoleum, extending side by side with head toward the sea, their hemispherical mounds of masonry almost flush with the floor. In one of them it is supposed the blessed body of the Bab rests; - the remaining two await the mortal temples of Baha O'Llah and Abdul Baha. Back of the crypt, excavated into the very heart of the limestone rock will be three other chambers or rooms, similar to those in front. At the time of our visit (January 1904) all work upon the Tomb had been temporarily discontinued owing to an investigation by the Turkish authorities; - certain enemies of Abdul Baha having circulated a report that the structure was in reality a fort so planned that it commanded Haifa and approach to the harbor by sea. The rear chambers were therefore not yet complete. The structure throughout is unique in architectural simplicity and solidity, - being entirely without ornamentation or embellishment, chaste, pure, religious in tone and designed to last for centuries. Its central purpose is to enshrine the mortal bodies of the Forerunner, the Manifestation and the Servant of the Glory of GOD. The three outer rooms or ante-chambers are intended for congregation and assembly; back of them three tombs or sarcophagi; and the rear chambers evidently for retirement, communion and prayer. In ground plan the sacred edifice is built in three times three divisions making in all nine, the number of "Perfection."

Before we enter upon a statement of its evident symbolism and significance in architectural design and detail we must speak of our own experiences and visits to this Kibla of the world. We first saw the Tomb as we came into the Bay from the open sea. Far out from land, the eye catches its white conspicuous head rising from the sombre side of the old mountain. It resembles no other building near it nor anywhere in fact, and could not be mistaken for church, chapel, monastery or fortification. Architecturally it is designed and blended into the mountain picture, prominent and striking, yet such an intrinsic part of the whole that it seems as natural as the rocks, ridges and boulders upon which it stands and as if it had always stood there. As we drove up the mountain the evening of our landing, we passed directly behind it, the terrace upon which it stands being about two hundred feet from the roadway leading from Haifa at the base to Pass House at the summit. During our stay on the mountain we spent long hours upon the edge of

cliffs looking out toward Akka, Haifa at our feet and the listening white Tomb just below our rocky eyrie. Nestling almost beneath the Tomb in the ensemble picture is the little white stone house of Mirza Assad Ullah, its blue-shuttered windows looking up at you like timid eyes beseeching yet not courting recognition. Several times we went down the steep mountain foot-paths and spent hours at the Tomb lost in holy reflection and looking with ever new delight and wonder upon the matchless picture of mountain, sea and plain stretching from far-away horizon to horizon. One rainy day when Mr Mac Nutt was alone upon the mountain, he went down to the Tomb and found it closed, the attendant absent. It was his first visit to the sacred spot. Above the doorway was an open transom, unfinished and still in process of construction. He climbed up and looked into the interior. Upon the pure white cemented wall of the middle chamber hung a frame surrounding these words from the Bayan "I am forever alive in the Horizon of El ABHA." The Spirit of the Great Bab is still speaking these words to our conscious listening souls from the Horizon of the Supreme Concurrence. They halo the Tomb, express its meaning, embody its purpose, perpetuate its memory and significance. Like the glorified Spirit of the Messenger of the Day of GOD they will never pass away.

The attendant at the Tomb was a simple-hearted Persian believer, his face filled with the fire of love, his whole life centred upon service in the Cause of GOD. Whenever we appeared, he would come running to meet us from his little hut among the rocks, showing showering Persian greetings and salutations upon us, holding our hands and breathing the Greatest Name. Then having found us rude seats, he would hurry back to his little house and presently return bearing steaming cups of tea. While we drank the tea he would gather anemones and other wild flowers for us among the rocks. One day to test him we offered him a coin in return for his kindness and service. He took it held it a moment, said some holy words in Persian, then carefully placed it in Mr Mac Nutt's bosom just over his heart.

Immediately behind the tomb, between it and the roadway is a group of cypress trees, ten in number, growing very close together upon a circular knoll and forming a dense shade. They are about twenty feet in height and most striking in appearance from the fact that the slopes of Carmel at this elevation are absolutely bare. Beneath the shade of these cypresses the Blessed Perfection rested and drank tea upon one occasion with those who loved Him so completely, and devotedly. Each time we visited the Tomb we stood silently under them hearing the voice of the Spirit in the waft of the mountain winds through their branches, filled and overflowing with realizations so deep, so solemn, yet so completely happy.

I shall not venture into extravagant or emotional interpretation of the Inner Meanings so evidently embodied in this glorious Bahai Shrine of the Dead. The soul of Abdul Baha is speaking in its plan and mysteries;— his, not mine the power to set forth the lesson of its architecture and significances,— for the design and authority of its construction are from him. The secrets which lie unrevealed behind that Authority will be known in the years and centuries yet to come long after the spirit of the third and last of these wonderful beings has ascended to the Horizon of El Abha and loving hearts have entombed the mortal dust of its glorious Temple with tender tears of love and remembrance. O Abdul Baha! Blessed is the nostril refreshed by the Fragrance of Thy Love! Blessed is the soul which hath been quickened by the Breath of the Spirit of Thy words! Happy are those who know and have looked upon thee! Thrice happy those who perceive the Blessed Perfection of the Mystery of GOD in His Messenger, His Manifestation and His Servant!

Yet I cannot turn away from the Tomb without some simple sincere mention of its broader, clearer symbolism. As I looked down upon it from the cliffs of Carmel, as I saw it from the sea in the calm radiance of the moon when we sailed away, - as I see it now by the spirit-light of memory, it is ever to me the expression and symbol of those wondrous mortal bodies in which the Divine Breath of Spirit was once manifest. Standing there white and glorious upon the bosom of the Mountain of GOD, - a shrine of earth, pure, holy and spotless; - its five eyes of vision turned toward Akka, looking out upon the Great Sea of Revelation, filled with Light from the Heaven of the Divine Will nine chambers of soul-powers within - now empty - now nothing but dust - the Light of Spirit fled from the mortal Temple of Its Messenger, Manifestation and Servant; three shrines yet one, in whom the glory of GOD has appeared, spoken and ministered to humanity; - we are looking not upon the Tomb of the Bab, but the Tomb of the ABHA Manifestation.

When the day of our departure from these holy scenes came we walked down the mountain for the last time and sat upon the beautiful terrace in front of the great white mausoleum, looking over toward Akka where the blessed Servant of GOD still kept his faithful vigil upon the walls of the Holy City. We were watching down the coast for the little steamer which would carry us away from him. Few words were spoken; the mountain wind sighed through the green cypress trees just behind us. For a long, long time we sat there; then we saw the steamer coming and we started away, down the mountain to meet her. And as we slowly went, the simple hearted Persian believer who keeps the Tomb came running after us - his arms filled with roses and red anemones.

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From notes taken in Akka by

Mary J. Mac Nuttall

In the presence of Abdul Baha you partake of Food from the Heavenly Table of his words, every crumb of which is filled with spiritual nourishment. His answers to questions or his happy greetings in the Spirit of Love are deep, wise and epigrammatic, - the very essence and brevity of Truth, - conveying inner meanings and significances which must be ~~thoroughly~~ ~~condensed~~ thoughtfully considered and treasured. Historically his words are of the very greatest importance, explaining as they do the events of the Bahai Revelation in which he himself has been a central and commanding figure since the day of his birth and the Bab's Declaration, May 23d, 1844. Naturally we were anxious that none of these precious crumbs should fall to the ground wasted and so it happened that in addition to his talks with us upon specific subjects, our notes contain many statements from his lips which we have not classified under separate headings. Our trip to the East naturally centred in the ten days we spent with Abdul Baha in Akka and it is wonderful how every contingent fact and impression, whether in Europe, Asia or Africa, by sea or by land, upon mountain, desert or river - everything we saw, everything we did, or thought, was haloed by the Light of that Love which shines so brilliantly out into the world from the walls of the prison City. Without connection, system or clarification I will mention some of his statements, then add a few Bahai impressions, reflections and experiences during the days of our happy pilgrimage.

Abdul Baha said -

"I was born in the year of the Bab 1260 A.H. (1844 A.D.), t the night of May 23rd upon which the Bab declared His Mission."

"Baha O'Llah dictated the Book of Ighan to me 1275 A.H. (1858- 1859 A.D.) in less than twenty-four hours."

"Sometimes Baha O'Llah the Blessed Perfection dictated simultaneously to two or three scribes."

"The Book of Ighan must be read by believers only; others will not understand it. Those who are fixed in the Truth of this Message should live according to the principles of the Kitab-el-Akdas - but the Kitab el Akdas must not be issued until a thoroughly capable translation has been made by the best scholars in Arabic and English. For the present the Tablets of Ishrakhat, Tajelleyat and Tarazat should be followed and carefully studied, as they lead up to the Spiritual Laws of the Ki tab el Akdas."

Abdul Baha kissed Mr Mac Nutt, saying "You have been with me a year; I have known you and talked with you as a year."

One day at dinner he said as he gave us our seat s "This is a prison. I cannot entertain you here as I would like. Please to see the good, not the bad."

In answer to the question "Did Baha O'Llah reveal the Commune "O my GOD, give me Knowledge, Faith and Love"? Abdul Baha said "It will be necessary for you to send me a copy of it in order that I may tell whether it is from the Supreme pen of Baha O'Llah. I do not remember it. As the commander of an army reveals his instructions to teach his army how to fight, so the Manifestation of GOD reveals prayers showing us how to gain strength from GOD."

Abdul Baha explained certain political happenings as follows. "A Mohammedan Doctor in Cairo who is said to have known Baha O'Allah has written a book entitled "To uplift Islam". In this book he says that the attempt to assassinate the Shah of Persia was instigated by Baha O'Allah; that the Teachings of Baha O'Allah were filled with such statements as "Mecca abolished!" "The Koran a thing of the past"! that the Bab's body has been carried from place to place and worshipped as the Imam Mahdi; that the so-called Tomb of the Bab upon Mount Carmel is in reality a fort, etc., etc. Every effort has been made in this book to throw an unfavorable light upon the Bahais and their belief. It is a mixture of some truth and much falsehood. This book is to be translated into Turkish and Persian and spread among the Mohammedans to inflame and excite them against the people of Baha. In Persia the publication of such a book would result in a revolution."

Shortly after our arrival in the Household we placed in Abdul Baha's hands a large packet of letters entrusted to us by believers throughout the United States. Among them were letters from Fred Curneck, Frank J. Phelps, Hooper Harris, Wigon M. Logee, Carrie H. Kinney, Frank E. Osborne, Esther A. Magge, Edward B. Kinney, Alice R. Beede, Gertrude M. Forshay, Maud Lillianthal, Ida M. Dorsett, Grace Wall, Josephine Tallman, Sarah C. Harris, Ida M. Theil, Mary A. Morton, Harriet E. Sprague.

While we were in the Household, messengers would come in from the post bringing armloads of letters sent from all parts of the world. Every pilgrim who comes from East or West brings a packet of letters. Abdul Baha is able to answer about one in a hundred.

Mr Mac Nutt attended a Meeting of the Bahais in Haifa, at the home of Abdul Karim. The brothers present were deeply interested in his words regarding the Bahais of America and asked him to explain the Message from the Western standpoint of interpretation. The Meeting occupied all of the afternoon. There were present among others Mirza Assad Ullah, Mirza Mahmoud, Abdul Karim, Agha Bala, Mulla Aboutallib, Mohammed Ali, the messenger who brought us word from Abdul Baha when we were waiting on the top of Mt. Carmel, Mirza Hussein, brother of Ahmad Yazdi, Nasr, Son of Assad Ullah, Badi, interpreter, Mirza Jalal, Mirza Badi, Mirza Hadi.

In the Household one day we asked a believer "What is the greatest blessing that could happen to Abdul Baha?" He answered instantly "More strong workers arising in the Cause of GOD."

Abdul Baha frequently mentioned some of the believers at home pronouncing their names in an indescribably loving tone as if the thought of them was a most precious treasure in his memory. He mentioned Mr. Beage Hoar, Mr. Harris and Mr. Dodge several times.

When Mr. Mac Nutt was with us in Akka Nured Din interpreted the words of Abdul Baha to us, but while Mr. Mac Nutt was alone on Mt. Carmel, the interpreting was by Miss Barney and Moneva, Abdul Baha's youngest daughter. Abdul Baha was always wonderfully patient, - speaking slowly, deliberately and making long pauses to insure the right meaning of his words reaching us in English.

We were always summoned to dinner by one of the bright faced Persian boys. Abdul Baha had usually arrived ahead of us. One day we surprised him putting beautiful roses before each of our places at the table. As we came in his splendid face lighted with radiance. After greetings which always seemed like sweet spiritual songs from his heart, he would say "Bismullah!" (In the Name of GOD) and we would all be seated. In a few moments he would com-

mence speaking. Everybody listened with rapt attention; nobody ate. Then looking around as if in happy surprise he would say "Bism Ullah!" and we would turn our attention to material food until he spoke - then the same thing would happen over again. There were usually ten or twelve together at dinner. One striking peculiarity of Abdul Baha is his quickness of action, every motion betokening economy of energy without a trace of hurry or nervousness. The clear decision of this wonderful being manifests itself in his walk, speech and simplest action. When you are in his presence, you are conscious of a searching mental and spiritual scrutiny. Mind seems to envelop you and vibrant power quickens every natural force in your being. You feel his presence; you have come under the rays of a wonderful sunshine of Love.

One morning we rose at four-thirty and went up to the roof as the gray dawn came stealing down from the Lebanon summits and spires. A Mohammedan in a nearby Mosque had been praying and chanting his Koran all night, his high shrill voice making weird melody to the diapason roar of waves pounding upon the heavy stone battlements under our window. When daylight came he finished his devotions and we stood there upon the stone housetop as if risen from the tombs of night into the light of a resurrection morning. No sign of life, no sound but the restless wash of the sea, a pure fresh breath of wind in our faces coming over from Carmel, the world asleep. Here Abdul Baha walks and prays in the early morning hours before dawn. Here he often sits in silent vigil under the stars through the night. As the day came we saw the tall prison tower in which the Blessed Perfection was confined and from whence the Light of Heaven streamed forth into the darkness of the world.

Abdul Baha points the path into fields and gardens wherein we may walk, gathering bouquets of heavenly flowers.

I would give the world to be beloved as he is; to possess his capacity for loving; there is nothing higher; nothing nearer the image of GOD; GOD is Love.

It is the destiny of the West to uplift the world. xkkrk Christianity especially is at its lowest levels in the Orient. The greatest evidence of Baha O'Allah's coming is the crucial need of light in the religious systems of the East and West.

In reference to the present day teaching about Reincarnation, Abdul Baha said among other things - "The prayers of sanctified souls here can reach those who have passed away from this earthly ~~plane~~ life and assist in their development in the immortal Kingdom; - therefore why need we come back to be perfected and developed?"

We cannot measure the priceless privilege of a visit to the Household in this day and time. During the life of Baha O'Allah pilgrims came from all parts of the East but could not see Him. They could only stand looking at the window of His prison.

The Christ said - "What has happened in former times will happen in this Day". Abdul Baha quoted these words and said "This is likewise true of the Day of GOD in Baha O'Allah, for all things are under the operation of Divine Law which is universal and unchangeable and human blindness as to the Light of GOD is ever the same."

(From notes taken in Akka by Mary J. Mac Nutt.)

VISIT TO THE TOMB.

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Our visit to the Tomb of the Blessed Perfection today was the outer realization of that inner soul pilgrimage which devoted and faithful servants of God are making from all the religious systems of the world to meet the Manifestation of God in this "Day of Judgment." For now that Holy Temple in which the Spirit revealed itself and from which the Word spoke, has become the universal Kibla of mankind.

The Spirit needs its Temple of Manifestation, - the Soul of man requires its Kibla of worship; and these two are one in Bahá'u'llah. Though we have not been privileged to see Him in the flesh, yet we may look upon the beauty of His life and the divinity of His teachings; - be uplifted by the sacred association of these holy scenes amid which He walked and beheld the Glory of God revealed in the Blessed Perfection of Man.

The true "pilgrimage" is not a mere visit to Akka to look upon these scenes of historical interest with a vision colored more or less by sentiment and emotion but it is that journey of the soul across oceans of superstitions and imaginations, through valleys of trials and tribulations and over mountains of obstacles to the Holy Land of Spirit where we meet God, see Him with the eye of a pure heart, and know Him by the Light and Knowledge of His Manifestation. Happy are those who perceive! Blessed are those who know! Blessed are those who give ear unto this Message and attain this Pilgrimage!

We drove slowly through the narrow, crooked streets of the "Prison City", literally threading our way through its scenes of squalor and wretchedness, on and outward toward the great fortified entrance, - that "Door of hope" and gateway of despair, through which all must pass coming or going. A few wretched shops or bazaars line the passageway on either side as we approach the gate - mere holes in heavy walls of masonry. Mendicants and cripples - (every native of Akka seems to be either one or the other) - begged alms almost under the horses hoofs. Mute, imploring eyes, eyes of sinister hatred, sightless orbs from which the light of vision had fled, sharp scrutinizing glances from soldiers and sentries are turned toward us as we go along the narrow, tortuous road until it opens into a small square just inside the walls where throngs of soldiers are sitting in barracks and drinking shops.

Now we have passed the sentries and are outside the walls of Akka. The heavens seem to open and flood the picture with light and beauty. It is a golden Oriental day - deep blue sky over head, the sun brilliant in the zenith, a balmy southwest wind coming up listlessly out of the ~~land~~ land of Egypt and almost directly across the back of old Carmel; away to the left as we go, rise the heaven-kissing heads of the Lebanons, Hermon with its snowy cap surmounting them all;- behind us and seeming all around us the encircling arc of the Mediterranean, deeper in blue than the sky itself;- a rare day, and in January too, a rare day indeed for us in everm sense,- a Day of God.

From the gate the road leads straight out into the Plain of Akka. For awhile the border of fine trees upon either side deceived us with the promise of fertility and cultivation, but after a half mile the trees ceased and sandy desert-like soil, the true plain of Akka, came all around us. Over there to the right upon Tel-el-Fukhar, a high sand dune, Napoleon 1. planted his guns and laid s~~iege~~ge to Akka without success in 1799. Called away by momentous demands in Europe, he abandoned Akka with the memorable words - "My fortunes have been arrested by a grain of sand. Had I overcome Akka I would have changed the face of the earth."

Everywhere as we drove along the earth seemed crying out for water, a ver~~m~~ realistic symbol of those parched and arid conditions of human need which have called down the Deluge of Living Water from the Heaven of the Divine Will in these latter days. The road grows more and more sandy; the going more and more difficult. After a while we turned sharply away to the North East, heading toward the Lebanons. Here and there we passed little clusters of mud huts, mere hovels thatched with straw, harboring chickens, dogs, donkeys and miserable looking Arabs. The sand gave place to dust which followed us like a cloud. Savage looking dogs kept guard over the mud villages. Groups of lazy, vagabond men were playing cards in the dusty lanes between their habitations; the women, whenever visible, hard at work. Children scantily clothed mingled with the animals in the squalid doorways of the huts, darting out to pursue us with shrill cries of that omnipresent word "backsheesh".

About a mile from the city gate upon a slightly raised plateau stood a group of buildings, white and clean, with red sloping roofs;- oriental in aspect and architecture. We were approaching them. Soon we made out Behje, the "Palace of Delight", wherein the Blessed Perfection lived,

and just beyond it the Tomb in which His body lies. Before we reached them we were joined by a number of believers who seemed to spring up out of the earth. Passing by, but not entering Behje, now the home of Mohammed Ali, we looked reverently up to the ~~rooms~~^{windows} of the Blessed Perfection's rooms, where He so often sat, and beneath which during His life time groups of faithful pilgrims were accustomed to gather.

Beyond Behje we entered the Tomb, a simple structure, rectangular in structure and one story in height. At the threshold we removed our shoes. The interior, after passing through a small vestibule, opens into a large room, built in the form of a court with side aisles and columns. The atmosphere is redolent of sanctity. Rich, beautiful rugs cover the white stone floors. Hanging around this court and standing upon the floor are numbers of costly and rare lamps, gifts from pilgrims to the shrine. Plants and flowers are growing luxuriantly in the center, leaving the side passages-ways clear. Spiritual associations halo the interior and spiritual forces surround you as you walk slowly upon the soft, silken rugs, or stand silently in prayer, bathed in the holy light which filters through the windows.

Nobody speaks. One of the ladies with us beckons with her hand that we should go forward to the far end of the room. We do so, turning to the right and entering the sacred precinct of the Tomb itself. The same chaste simplicity prevails even in this inner holy of holies. A rug covering a great stone slab in the floor marks the resting place of that mortal shrine in which the Divine Breath of Spirit once manifested itself. We were swept with profound emotion. The ages and cycles seemed here to have their quintessence and culmination. Here we stood in the presence of the Blessed Perfection Himself; that glorified Spirit now manifest in us as we knelt in prayer upon the Tomb of its Mortal Body, realizing in ourselves the eternal Purpose of its Incarnation in the temple of man.

The earth receded and the Heaven of the Divine Will opened. We were indeed upon "holy ground". The Voice of inner consciousness spoke- "Let all the earth keep silence before Him!".

The Spirit knows,-- It sees, hears and feels,-- but speaks not in words of tongue or pen. These are realizations through inner channels, only to be received and conveyed in the language of intuition and inspiration. In these precious moments we lived forward, backward, through

cycles of time to the threshold of Eternity. All seemed so clear, so real, so true and perfect. We saw our own little lives enlarged and expanded into illimitable vistas of purpose and accomplishment. Soul quickened into Spirit. The significance of Oneness with the Abha Spirit became clear and evident to us. In silent wonder we withdrew; then stood a long time amid the flowers He loved so much, lost in vivid panoramas of past and future, seeing ourselves by the Light of the Glory Itself, as new creatures of immortal vision and eternal Life. Our pilgrimage to the Tomb was perfect, complete.

Sea was served in a small ante room just opposite the entrance door. One of Abdul-Baha's daughters chanted a prayer and we drove "home", for "home" indeed Akka has become to me; "home" of the Spirit of the Blessed Perfection. Nobody spoke on the way back to the prison gate. The "holy leaf" took me in her arms and we rode on in silence. This time I did not see the mud villages, the Arabs, dust and sand. Ahead of us on donkeys rode a number of believers, holy and patriarchal men, their faces turned toward the sun which had not begun to sink behind the purple brow of old Carmel, the Mountain of God. We entered the city just at sundown, drove again through the narrow and crowded streets,-- narrow and crowded no longer,-- for we had come to realize that prison walls and oppression of earth have no power to restrain the Spirit from soaring upward into that Paradise of Freedom where It has its Home. Nay, rather through oppression, persecution and imprisonment is the soul of man perfected and released into its divinely appointed station of Oneness with God and His Manifestations.

(From notes in Akka by Mary J. MacNutt).

935 Eastern Parkway -
Brooklyn.

Words of Abdul Laha to Mr. MacNutt.

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"Say, O people! Can the mosquito of violation withstand the eagle of the Testament? No, by the Orb of Effulgence!

"Or, can the fly of impotence and the spider of superstition repel the Birds of the Kingdom, soaring high in the space of the Gift of God?

"Can the gloomy darkness oppose the lights whereby the heaven and the earth are illumined? No, by no means! Verily, the obstinate Nimrod with the power of his armies could not resist the Affectionate Friend (Abraham). The fierce Pharaoh with the power of steel could not repel the Glorious Moses. The obstinate Jews were not capable of extinguishing the Praised Light, the promised Christ. And the communities in Mecca and Medina could not quench that Fire enkindled on Mount Paran. (This Fire signifies the appearance of Mohammed - May the peace of God be upon Him! Paran is a mountain near Mecca.)

"By My Lord, the Merciful, all their exertions proved in vain and the host of God made them as dispersed dust. They found all their houses void, their country forsaken, their thrones upset, their trees uprooted, and so on."

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Excerpts from Madam Ali Kuli Khan's Letter

"On October 23d last, we left Teheran and motored via Bagdad, the Arabian Desert and Damascus and Beyroot to Haifa: we, meaning Khan, Marzieh and Hamideh and myself."

"Rahim Khan, our dear son, is finishing his second year at St. Cyr, the West Point of France. He comes to America next August for his summer holidays."

"We are returning to educate the young girls in their higher studies in English, in America. Khan is on a leave of several months but will prolong it to enjoy a little vacation. We have just spent six weeks at Haifa in the Holy Household. We were with Shoghi Effendi and them all for the Commemoration of the third anniversary of the Passing of our precious Abdul Baha,--an inestimable privilege."

Concerning Jeffrey's possible visit, she says: "I hope he will come to see and be with, our glorious young 'Vali', or Guardian of the Cause of Baha O'llah and of Abdul Baha. It will be a remarkable experience for a young man, I am sure."

"For the blessed Day of Abdul Baha with His ineffable mercy towards each one of us,--that day of His Bounty and Seed-sowing, has evolved into the new Day, when it seems we must bring forth the Harvest of all those Seeds of Divine Love and of Divine Favour. During the grief of the days preceding November 21st, a Bahai said to me 'I understand Shoghi Effendi says 'It would be well if a little of this grief be transformed into action!'"

"Activity; travelling and teaching; great giving; great

deeds; great development spiritually speaking in individual conduct and character, great services, -nothing too great to show our love and devotion and gratitude to Abdul Baha, seems to be what Shoghi Effendi looks for, from the true friends of Abdul Baha."

"He speaks also, of the necessity of bringing 'new blood' into the cause;-- new believers, new servants.

"When we hear of, or read about, people who seem friendly to spiritual movements and ideas, Shoghi Effendi says it is good for some of the Bahais to get into touch with such souls."

"I am their Friend and Fellow-worker!" he said to me. "I am their Co-worker; I am their Brother," speaking of how he is to teach his station to the Bahais. "I am undevishly the Guardian of the Cause of Baha C'illah." "I am under the unerring protection of Abdul Baha," he said.

He says it is too early to say much about his being also the Head of the Universal House of Spirituality, as it is not yet created.

Into his dear hand I placed the signed Greeting of the Rose-Tree Circle, containing your own lines of Greeting to Abdul Baha and asked him to accept it, in Abdul Baha's stead, and to please bless it. He was very touched when I gave it to him, as I tried not to break down.

He took it and said, "I shall read it carefully, and I shall place it on the Holy Threshold of Abdul Baha, and tell

them also please, I shall pray for each one of them."

"Several days later he returned the little scroll to me saying 'Please tell them I read the letter aloud, and I named aloud each name, before the Holy Threshold, and prayed for each one of them.'"

"When Shoghi Effendi is asked to bless any object, he takes it to the Blessed Shrine of Abdul Baha on Mt. Carmel, and lays it on the Holy Threshold and prays:--or else he lays it on the blessed bed, on which the Master breathed his last mortal breath."

"His reverence, and touching whole life and soul-consecration to Abdul Baha is most tender and awe-inspiring. All he is, and has, and can do, belongs wholly to Abdul Baha."

Shoghi Effendi's particular wish in regard to people who have at any time been attracted or interested (in the Cause) is to "frequently gather them in small groups with simple refreshments, with the aim in view to confirm them in the Cause."

The Guardian is very anxious for the N.S.A. thro' the National Teaching Committee, to investigate a net-work of group meetings-informal- around Bahais in all neighborhoods, to concentrate in study classes, and in more/ⁱⁿ⁻direct programs to gradually confirm all those who have been attracted to The Cause. Such as porch gatherings in afternoons with tea, or in evenings with light refreshments- to talk over vital problems of the day, to read some of the Words, to discuss, to read lives of The "artyrs (Dawn Breakers) to talk especially of prophecies that are today being fulfilled, on the principles upon which peoples are coming together, etc., inserting the Teachings and as many of Abdul Baha's stories as possible for illustration.

If one can help the isolated Bahais to begin in small groups on these two forms of frequent gatherings-study and meetings for newly attracted with invitations given to those who are chosen in their neighborhood- interest will broaden and deepen very soon, and perhaps they all can succeed in confirming many new friends, so that, before the Convention, we may have many new Assemblies added to our list and many to help us finish the Temple.

If you will read in the Bulletin I sent you, it contains Shoghi Effendi's wishes for our summer work, in order that Bahais may be as busy as bees among the idle groups and spread the Cause in all

directions. What more fitting memorial to the Greatest Holy Leaf than during this nine months of mourning we do strenuous teaching work- abandoning all gatherings for worldly pleasures, and devoting our time to the Cause she was so anxious to see spread over America?

The Guardian is anxious for this strenuous teaching to be done this summer, in order to have groups well established ~~in~~ in fall for active inter-assembly gatherings to confirm the attracted friends, and he expects reports to be sent to N.S.A. from all centers by the regional Chairmen, of all kinds of work done, whether individual or group or assembly efforts, stating results. From these a resume' will be sent to Baha'i News to help inspire one another, and the N.S.A. are sending a detailed report to Shoghi Effendi as he has requested. ----- *****

The nineteen day Feasts are obligatory- sickness and absence the only alibi- and at these feasts the programs of all groups should be discussed, bettered if possible, changed if necessary etc. in order to make ones work as effective as possible. It is the purely social feasts that are to be abandoned, passing time in worldly fashion, etc, in order to make all our time count for The Cause.

***** The main thing stressed is that the gatherings be informal with simple refreshments always & so the smaller the group the better and faster the progress and the easier to entertain, & plan the meetings frequently and ahead of time with invitations to each one. Then once a month perhaps the different neighborhood groups brought together for short talks by a few, and then questions. This is the National ~~W~~ and enthusiasm is running high everywhere work has been started-even

Worcester.

There is a National Teaching Conference at Green Acre the 19th & 20th of August, and I hope you will be able to be there, that we may have pleasure of your company and your suggestions. Then I thought on Saturday P.M. at 8 P.M. after Conference is over it would be fine if all the isolated Bahais, the Eliot and Portsmouth assemblies gathered with others who wished to attend, to help each one to start an efficient and effective program, each Bahai being a centre of work. Do try hard to be there to help us.

The picnics have been chosen as a good way to attract the friends, each one bringing his or her own lunch, and all the time devoted to ways and means of promoting the Cause. This means little work for hostesses, and the more there are at the beginning the better, as more plans are suggested and enthusiasm & inspirations help so much to get programs started.

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The following is an excerpt from the Mss. of a pilgrim to the Presence of Abdul Baha during the time of His life at Acca.

"Having heard somewhat of the dreams in the East, - how great spiritual truth may at times be received through the symbology of a "true dream", I asked Monaver Khanom, one day, if she had ever had any wonderful dreams? as I was sure she must have had; and if she cared to relate them to me.

"She smiled gently, and said, "I have had three wonderful dreams, that I especially recall"; and then she began to tell me the following beautiful and significant dream. She said:

"It was after the death of The Blessed Perfection (Baha'o'llah), and we were all very sad and sorrowful. At that time, I used to be troubled by the thought of what my Father's (Abdul Baha's) station might be, in this Revelation, --- One night, in the midst of many sad ~~sad~~ days of questioning, I had a dream. I dreamed I saw a beautiful garden, oh! it was ~~so~~ so beautiful!! Soon, walking through the garden, towards the spot where I stood, (I was standing outside the gate, looking into the garden) I saw my Father (Abdul Baha), approach. A great light shone about him, streaming from a radiance in his heart. As he drew near, I saw in the very centre of his heart, the face of the Bab, out of which the wonderful shone.

("Ah yes!" I said, "I know well how my Father loved the Bab, even to placing him in the centre of his heart! Yes! I understand this!")

He came a few steps nearer, and I saw the face of the Bab, change, replaced by ~~the~~ the face of Baha'o'llah, The Blessed Perfection.

(This, too, I understood.)

Then, as he came still nearer, the face of The Blessed Perfection vanished, and in its place, came the face of Abdul Baha! The radiance emanating continuously. And then my Father looked at me, and smiled very lovingly, and I awoke! clearly understanding. And thereafter, all my doubts vanished, I became peaceful and happy, and I knew clearly my Father's (Abdul Baha's) station."

"Could anything, I thought in listening, express more clearly and beautifully, the spiritual equality of His Holiness the Bab, Baha'o'llah, and the spiritual station of Abdul Baha, - One and the same in essence; differing only in mission, and function, and manifestation."

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Robb 66 (Florence Breed Khan) 5*

The following words of 'Abdu'l-Baha are copied from a copy found in the private files of Mrs. Goodall. M.M.R.

One day we spoke of an active worker in this Cause, and 'Abdu'l-Baha said:- "In this Cause, he who is active and who makes an effort will always meet with success. In worldly matters how often we see a man work hard for a lifetime and never achieve success. But the worker in the Cause of God is like a gardener. The more attention he gives this garden, the more fruit will reward his efforts, or, like the traveller who has a great goal before him, no matter how hard the road, if he only keeps on walking, and is not turned aside by discouragements, he is sure, eventually, to reach his goal."

Question: Will the stations of the believers continue to be different hereafter? 'Abdu'l-Baha answered: "Yes, it will be necessarily so for the Kingdom requires it."

"The King appoints one to be his prime minister, another to be his greatest general, another a soldier, and so on from the highest to the lowest. If all were generals or all were soldiers there would be no kingdom. God created the mineral, the vegetable, the animal and man. Had He created only man there would be no world."

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A question sent by a believer: "What is the meaning of Christ's eating the fish and honey after His Resurrection?"

ABDUL-BAHA answered: "All these things- the fish, the honeycomb, etc.- are symbols, and were meant to be understood spiritually, just as the Resurrection itself was a Spiritual Resurrection. But because the people who received these teachings from the first teachers were ignorant, they understood them literally."

January 9th. ABDUL-BAHA said: "We know that the body or form has nothing to do with spirit or spiritual conditions. When the spirit is disconnected with or leaves the body, that is no reason for thinking it can be re-absorbed or joined with the whole of spirit, as the drops of water are absorbed or lost in the sea. The earth is one unit, yet how many beings and separate parts it contains! The body of man is one unit, yet it has an infinite number of separate and individual parts that compose it- such as eyes, hands, fingers, etc. So, in like manner, is Spirit ONE, but consisting of many differentiated parts."

During a former visit to Acca, when conditions for the prisoners were most severe, Miss Rosenberg was deeply distressed and asked ABDUL-BAHA why He, Who was so PERFECT, should have to endure such suffering:

He answered: "How could They (The Manifestations) teach and guide others in the WAY if They Themselves did not undergo every species of suffering to which other human beings are subject?"

At the conclusion of this talk, Abdul Baha arose and, walking up and down while He spoke, said that, while all these questions were interesting and might be endlessly discussed, the only thing of supreme importance is that we may learn to know and love God. Going up to a mirror that hung on the wall, He laid His hand on it, saying: "Make your hearts as bright and shining as this mirror, so they may reflect God. If you do this, all questions will become clear to you, all doubts be set at rest."

In answer to a question, asked at supper this same day, He said: "God has made mankind of one family; no race is superior to another."

Asked if intermarriage between different races was right and advisable, He replied: "Yes. As in the vegetable world the best results are obtained when one kind of fruit is grafted on another, so in the human family the best and strongest children are obtained by intermarriage between different races."

"True civilization exists only where the spiritual and material combine to reach their highest development. For example, a good man, without any development along material lines, does not represent true civilization; so, on the other hand, the man who is developed on the material side only, with no thought of the spiritual, does not represent true civilization."

Just before retiring that evening, Abdul Baha came in and we asked if a soul is ever annihilated, and He replied: "No, it will be placed in different conditions by God's Mercy, and will eventually progress."

Asked if Jesus was immaculately conceived, He answered: "It is not impossible that He should have been, tho it is not necessary that all Manifestations should come in that way."

Asked if Baha'o'llah were of the blood of Abraham, He replied: "Yes; not thro Isaac nor Ishmael, but thro one of His other sons, of whom He had six."

October 15th.- This morning Abdul Baha sat with us while we drank our coffee. We asked Him if Jesus Christ was the first Universal Manifestation, and He replied: "No, Melchisedec, who was 'without beginning or end of days' was the first one," adding that Melchisedec was the instructor of Abraham.

Asked if Baha'o'llah was subject to earthly potentates, He said: "Yes, in Persia to the Shah, in Turkey to the Sultan, tho in reality He was not subject to anyone, for, tho His body was in prison, His Spirit was in Heaven."

October 16th.- In the course of a short conversation this morning with Abdul Baha, we asked if it were necessary to believe in all the Manifestations, and in reply He quoted the words of Jesus to the Pharisees: "Had ye believed in Moses, ye would also believe in Me," adding: "If a king send many governors to rule a city and the people obey all but the last one, it will be to the king as tho they disobeyed all an earthly ruler deals."

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From a conversation between Abdul Baha and a visitor to Haifa.

Abdul Baha:

"Let us look at the glorious life of Christ, and those sanctified souls who came after him. Did they not embody in their deeds the ideals of their words? There have appeared many philosophers in the world, but they are all forgotten. But because Christ was the Spirit and the Word of God, He and His disciples through Him, became the fountains of the water of life. Now I hope that like unto them thou wilt be the means of the illumination of the world of humanity and will serve God."

The visitor:

"Serve God? There is no one in this world who can serve God, because we are not able to see Him. He is above our human ken. In my mind the only way we can serve Him is to serve mankind and try to alleviate the sorrows and sufferings of the people."

Abdul Baha:

"Christ served God and his apostles served God. Their service was to humanity, which was a reflection of their service to God."

The visitor:

"What are you doing?"

Abdul Baha:

"I am serving God. I am the Servant of God. I give sight to the blind, hearing to the deaf, the power of speech to the mute and knowledge to the ignorant. I raise the dead, deliver those who are in darkness and guide them into the realm of light. I make the poor rich and the weak powerful. I satisfy the hungry ones with the Bread of Life and allay the thirst of the thirsty ones with the pure water of immortality. This is my work."

The visitor:

"Does Abbas Effendi know Abdul Baha? He has many followers in Stuttgart. His religion is called Bahai."

Then, at a word from the interpreter:

"Is it possible that I am in the presence of Abdul Baha?"

Words of Abdul Baha.

Friends, the time is coming when I shall no longer be with you. I have done all that could be done. I have labored night and day all the years of my life. I have served the Cause of Baha'u'llah to the utmost of my ability. Oh how I long to see the believers shouldering the responsibility of the Cause! This is the time of the proclamation of the Kingdom of ABHA! This is the hour of union and accord! This is the day of the spiritual harmony of the friends of God! All the resources of my physical strength are exhausted and the spirit of my life is the news of the unity of the people of Baha. I am straining my ears toward the East and toward the West, toward the North and toward the South; perchance I may hear the songs of love and good fellowship raised from the meetings of the believers. My days are numbered, and, save this, there is no joy left for me. Oh how I yearn to see the friends united like to a strand of shining pearls, like the brilliant Pleiades, like the rays of the sun and the gazelles of one meadow! The Nightingale of Significance is singing for them; will they not listen? The Bird of Paradise is warbling; will they not hear? The Angel of the Kingdom of ABHA is calling to them; will they not hearken? The Messenger of the Covenant is pleading; will they not obey? Ah me! I am waiting, always waiting to hear the glad news that the believers are the embodiment of sincerity and loyalty, that they are the incarnation of love and amity and the visible symbols of unity and concord. Will they not rejoice my heart? Will they not satisfy my cravings? Will they not comply with my request? Will they not fulfill my anticipation? Will they not answer my call? Oh, I am waiting, I am patiently waiting..."

Look at one another with the eye of perfection. Look at me; follow me; be as I am. Take no thought for yourselves or your loves, whether ye eat, or whether ye sleep; whether ye are comfortable; whether ye are well or ill; whether ye are with friends or foes; whether ye receive praise or blame; for all these things ye must care not at all. Look at me and be as I am. Ye must die to yourselves and to the world. So shall ye be born again and enter the Kingdom of Heaven.

Behold a candle, how it gives its light: It weeps its life away, drop by drop, in order to give forth its flame of light.

Shouldst thou become entirely attached to the Kingdom of Abha, thou shalt find the Holy Spirit always thy companion, and shalt behold the spiritual confirmations uninterrupted.

O ye friends of God, this mortal world is not worth one's attachment and doth not deserve one's reliance. Nothing in this world is accounted as important except the appearance of virtues, good qualities and excellent attributes of humanity, which are the greatest Divine trusts, and the Merciful Splendor consists in the appearance of these exhortations and admonitions.

It is incumbent upon thee to be severed and isolated from the grades of the material world and to rely on the bounties of the Divine World, so that thou mayest become a tree fruitful with the heavenly virtues among the concourse of the earth, and a bird warbling in the melodies of the Spirit, in the Garden of Sanctity, in the open space of the Kingdom.

The Spirit of Truth is soaring on the Supreme Apex like unto a bird, that it may find a severed heart, and alight therein and make its nest.

O thou daughter of the Kingdom, I hope, from the Almighty, that thou mayest be confirmed to the necessities and conditions of the following address; that is, to forget the world of possession, become wholly heavenly, become embodied spirit and attain to universal mind. This arena is very vast, and unlimited. Therein the Charger of Spirit must move swiftly, for here one cannot travel with foot. This gift is very great, but complete and sufficient capacity is necessary.

Capacity attracts. The more your capacity, the more you will be filled. When the child is hungry and cries for milk, the milk begins to flow rapidly. Kurrat'ul Ayn had nothing but her love. This was her power.

I wish you to become detached from the entire world of existence; to turn to the Kingdom of Abha with a pure heart; with a pure Breath to teach the people. I wish you to teach constantly. Therein lies your happiness- and my happiness.

O maid-servant of God, verily, the Holy Spirit breathes in this Day unto the hearts which are moving, beating, pure and attracted by the love of God.

I ask from God, and I supplicated and entreated in the Threshold of Oneness that thy utmost desire may become realized. The desire of the sanctified souls is always sacrifice in the Path of God, attraction by the Merciful Fragrances, the vivification of the souls, the proclamation of the Universal Peace, the establishment of the oneness of humanity and the enkindlement of the fire of the Love of God in the souls of men. It is my hope that the desire of the friends of God be as such, so that they may be released from the influences of the ephemereal world, shine in the Kingdom of Eternity, be exhilarated by the wine of the Love of God, and like unto the temestuous sea, rage and roar with the ardor of the Love of God. I desire this station for thee.

The daughters of the Kingdom should not have a desire.

The Master spoke to us about the lives of several Persian Bahais who have made all sacrifices, and yet they think they have done nothing.

"Such ~~xxx~~ souls are the jewels of existence."

I had one hour's walk with the Beloved. He spoke about Columbus and the discovery of America. He said: "I want two souls like Columbus in America, who may be filled with the love of Baha u' llah and spread His Teachings. Then you shall see results. Columbus discovered America. They must establish the oneness of the world of humanity."

Later on, looking up at the star, Venus, which was shining in the horizon like a blazing torch, He said: "Do you see that brilliant star?" "Yes, Master, it is most luminous." "I declare by Baha u' llah, that it is my fondest hope to see each one of the Beloved of God shining like unto this star! I wish for them this illumination; I desire for them this luminosity, so that they may rejoice the hearts and spiritualize the souls. But alas, how often they let the cloud of the ego becloud the horizon and thus prevent the stars of their Divine Verities from shining." Here He paused, looked again toward the brilliant orb and then said: "It shines clearest at the early dawn. So, at this dawn of the Sun of Reality, the stars of our lives must gleam and glisten in the darkness of the world."

Today the greatness of the believers of God depends upon delivering the Cause of God, diffusing the fragrances of God, self-sacrifice in the Love of Baha u' llah, and attainment to attraction, love, knowledge and wisdom. This door is open before the face of every one, and this arena is spacious for the skill of all. Every one must think of this alone, and know that success and prosperity depend upon it.

When the ray reaches the Sun it becomes annihilated and vanishes, and the drop, when attaining the Sea, disappears. A true lover, when reaching the Beloved One, becomes extinguished. So long as man has not reached the Station of Sacrifice he is deprived of every gift. The Station of Sacrifice is the station of nothingness and non-existence, and when man attains to this station, then the Existence of God becomes manifest. And the place of Sacrifice is the field of Severance, and when one reaches unto it, then the verses of Immortality will be chanted.

O thou maid-servant of God, the penetration of the word of man depends upon the heat of the fire of the love of God. The more the splendors of the Love of God become manifest in the heart, the greater will be the penetration of the word.

I declare by the Beauty of the Blessed Perfection that nothing will produce results save intense sincerity! Nothing will be productive of fruit save complete advancement toward God! Everything is condemned save severance, and every idea is fruitless and unacceptable save supplication, communion, prayer and obedience. We must entirely collect our scattered thoughts, purify and sanctify the house of our existence from every attachment, and make the palace of our hearts the nest and shelter of the Dove of Holiness. Then, and not till then, will the significance of confirmation and assistance become evident and known, the Power of the Kingdom become apparent, and the Hosts of the Supreme Concourse run swiftly into the arena of heavenly conquest, to gain victory over the east and west of the hearts, and make the north and south of the spirits of men the flowery regions of the Love of God.

O ye friends, the personages who inherited the thrones and diadems and crowns passed their lives in continual luxury and pleasure but at the end no name and no trace has been left of them. But the friends of God lived a few days amidst physical pain and calamities and finally gave up their lives on the field of Sacrifice. The illumination of those sanctified souls became the cause of the spirituality of the world of humanity, and the heavenly fragrances emanating from the rose garden of those pure hearts perfumed the universe, rather, embalmed with celestial aroma centuries and cycles. Now ~~XXXX~~ thou beholdest the differences between these two! Should we also pass our lives like unto this negligent humanity and adorn our meetings with players and singers and cup-bearers? If such is the case may our heads be covered with dust! After His Highness the Supreme (Bab) and the Blessed Beauty and the martyrdom of the friends, entertaining giddy pleasures, desiring rest and composure of body, is of the attributes of the unfaithful ones, and not of those who are intoxicated with that Cup and perfumed by that Flower and Tulip!

Jesus Christ said: "Freely have ye received; freely must ye give." That is to say: Man receives the bounty of the Kingdom for nothing, so he must give it to others as he has received it; that is, he should not wish any reward or compensation from the people. You should expect your reward from God.

But in this great Revelation many of the believers have obtained the Kingdom of God with great difficulty. They gave much in order to obtain it. The Blessed Bab and Baha u' llah were the Possessors of the Kingdom. They gave the Kingdom to the people. But they had many trials and difficulties. The Bab exposed His breast to thousands of bullets from the enemy. Baha u' llah, too, spent all His life in the prisons. The Beloved of God obtained the Kingdom by the sacrifice of their lives under calamities and oppressions. Their houses were destroyed and their honor lost; all their properties were pillaged; their families and children were taken as captives, and at last they were killed- martyred. Now consider how difficult it was for these people to obtain the Kingdom. Notwithstanding this, the Kingdom is so great that still they received the Kingdom freely! This is what Christ meant. Now the purpose is this: that you also should procure the Kingdom with so many sacrifices.

Although thou art in great need, yet though art partaking and sharing from the Immeasurable Treasury. This is affluence and wealth! Their holinesses the Apostles had naked bodies and bare feet, yet they were engaged with enthusiasm in spreading the teachings of His Holiness the Christ. This is the characteristic of those who are near to the Threshold of the Almighty, and when such is the case, their utterances will produce a mighty influence upon the souls. Other if a soul seeks repose and composure, desires pleasure and adornment, and wills the spread of the Truth, attraction and severance and the good of the people, these two (desires) will never be united, for composure and sacrificing life, (material) happiness and destitution, collection and dispersion, the desires of the soul and the attraction of the spirit, never unite!

Undoubtedly, when a soul seeks this Path of God, and searches after the Beauty of Abha, he may become afflicted, homeless and helpless, but these afflictions, this helplessness and destitution are the eternal happiness and everlasting bliss. Therefore, no matter how much difficulty, anguish, poverty and wandering descend upon thee, be not at all sad, neither grieve nor be distressed, nay, rather while hungry, thirsty and bare-foot cry out: "Ya Baha El Abha!" These are the attributes of the severed ones! These are the qualities of the attracted ones!

In brief, this Cause that you have embraced is great, is glorious. A monumental service should be accomplished and an earnest resolution should be kept in view, in order that, through Divine confirmation, you may uplift such a "weighty" burden. Consider what troubles and tribulations the disciples undertook in the early centuries, suffering persecution and affliction until they accomplished their aim! Therefore we must entirely focus our thought upon diffusion of the Divine Lights and the building of the heavenly foundation.

I want to tell you that most of the nations and the majority of the people are in perfect ignorance. They are trying day and night to do something to destroy the foundation of man. There are among them political fights and wars; there are conflicts and disturbances. Every day they are inventing new instruments for the destruction of human life. There are among them also religious disputes and conflicts; conflicts and disputes of art, conflicts and disputes of trade, and also conflicts and disputes of patriotism. You hardly find two men among whom there is real harmony and sympathy.

Now you must do your best, so that you may be able to remove all these conflicts and disputes. You will change this darkness into light; you will change this hatred and menace into love and harmony; because your aim is a glorious one. It is sure that you will have to endure many difficulties in this Cause and that great obstacles will come before you; you will have many hindrances; but you must confront all, and you must endure all these difficulties.

You must give up all differences among you- differences of opinion- and all work for the same aim. You must be qualified with Divine Attributes, so that the Word of God may assist you- so that the bounties of God may descend upon you. And know that without the help of the Holy Spirit you cannot be able to do this. And the magnetism of the Word of God is sincerity of intention. And until you are entirely severed from yourself and emptied of yourself you will never be sincere enough.

You must entirely sacrifice yourself. You must close your eyes to all rest. You must give up even your happiness and your enjoyments, so that you may be able to do this.

It is true that you will be blamed very much, and that you will have some difficulties and troubles. It is sure that people will show enmity toward you, and it is possible that even your own relatives will try to oppose you. But you must be firm, and if you be firm and steadfast, be sure that you will become victorious. You will be the cause of the union of the world of humanity.

As Christ said to a rich man: "Go, and give all you have, and take up your cross and come, and be my follower!"

This saying of Christ indicates that unless one is free from everything one cannot be a real follower of Christ.

Whenever the heart finds attraction, the spirit seeks ecstasy and exultation and turns toward the Kingdom, the confirmation of the Holy Spirit will descend. Thou wilt be taught and encouraged; ~~thy~~ thy tongue will be loosened, uttering clear and decisive explanations. Therefore when one has attained to spiritual success and prosperity, material advantage will not be of much importance.

Consequently, if thou art desiring to become assisted in the service, detach thyself from the world, and become thou attracted to the Merciful Fragrances. Seek His remembrance night and day, discover His Path and announce His Mystery. Then thou wilt find thyself in such a condition that thy breath will become effective in every soul

Alexandria, Egypt.

Praise be to God, that Abdul Baha is enjoying good health. Once for all He has left the gloomy city of imprisonment for the freedom of the world. His only aim is to teach and raise the Standard of the Cause. When He was under the surveillance of the enemies in Acca and confined to a limited prison life, He created the spirit of happiness and joy in every heart, he never complained, neither had He shown distress or sadness on account of His imprisonment. But as soon as freedom was proclaimed in Turkey, constitution declared, prisoners set free, and a new era of brotherhood and good fellowship was ushered in among the various sects, Abdul Baha while happy for the freedom of the people, longed for His own imprisonment. His opinion was that under all circumstances He ought to serve the world of humanity, and while living in Acca He could serve it more effectively while He was a prisoner. But once being freed, nothing was left for Him to do in Acca and like a bird released from its cage, He had to soar to other climes and countries. Abdul Baha in all His Divine characteristics is intensely human and keenly alive to the joys and sorrows of existence. There is no one who feels more acutely the sufferings of humanity than He. He loves His fellow-men as no creature has ever loved before. While in Alexandria, He lives just exactly like other men, he goes into the stores, into the mosques, into the churches, into the schools and into the prisons. He converses just as kindly and amiably with the humblest man in the street as with the highest in the land. His matchless and magnetic kindness attracts all, whether ignorant or wise, rich or poor, he is no respecter of persons and often after a half an hour's conversation, His bitterest enemy becomes His staunchest friend. His coming into Egypt has added great enthusiasm and zeal to the hearts of the friends. He has uplifted them from a state of comparative oblivion to a world-wide celebrity. He is no more a myth or a fable; He is there, standing, powerful, mighty and supreme. The Sun of His Presence radiates the light of love and compassion. People see Him, feel the wonderful influence of His presence, talk with Him, walk with Him as did the men of old walking with Jesus of Nazareth along the shores of Galilee. They can no longer doubt Him and His Teachings. When He first arrived in Egypt, a great cry and clamor was raised by the representatives of the people (the newspapers.) Everybody was expressing his opinion of Abdul Baha. There was not one who could form a just and impartial view of Him. Facts were exaggerated and misrepresentations abounded in every paper. One writer expressed the opinion that Abdul Baha hates all religions, that His followers throughout the world are very few, and that His Teachings are destructive to the well-being and prosperity of the human society. Then showing his utter ignorance of the principles of the Bahai Revelation, in order to establish his already fallacious ideas, he calls the attention of his readers, if they are in doubt of his statements, they should go to the library and read the Book of Akdas, Ighan and Faraed. Of course any seeker after reading these books will easily realize how utterly false were these statements.

Such were the conditions when Abdul Baha with His might and His glory, His meekness and humility, entered the land of Pharaoh. But Lo! After a short time the clouds of misrepresentations are dispelled and the heaven of reality shines forth with great splendor.

At present there is not one dissenting voice in the land of Egypt about the greatness of Abdul Baha, so much so, that "Mogattam", one of the most influential Arabic newspapers, in a long article of November 28, 1910, comes out valiantly and defends the most eloquent terms, the Teachings of Abdul Baha. Not being satisfied with this, he quotes from the Book of Akdas where Baha'o'llah commands all the despotic rulers to lay aside their absolutism and adopt the Constitution and establish in their Kingdoms the Houses of Justice. He even upbraids in the strongest terms the other newspaper writers, calling their attention to their responsibilities and duties of their positions--that is, to mirror forth facts and realities and not falsehoods and accusations. He says that every writer has been revelling in a riotous feast of exaggeration and derision; that they have gone beyond the limit of politeness and courtesy, which attributes differentiate man from beast. Now if we compare the first articles with the last articles which have appeared concerning Abdul Baha, we will find them just as different as day and night.

Many people have expressed anxieties and fears because of Abdul Baha's visit to America; they think that the newspapers will write sensational articles and ridicule the Cause. Such people are very short-sighted. They have not realized deeply, nor superficially, the electric force of Abdul Baha's presence. Neither have they dreamed of the magnetic influence of His Highness (rather kindness.) Ah, me! He is a man whose very appearance will solve all the perplexed anxieties of the visionaries of disaster.

We as Bahais have nothing to be afraid of. We are the spiritual physicians of the world. We are the torch-bearers of the ideal civilization. We are the teachers of the Kingdom of Abha. Should we be afraid to receive the One who is the source of all our inspiration and all our light? America must raise the gladsome voice of spiritual beatitude and spread the heavenly banquet and be prepared for He shall come as a thief in the night. Future historians will record the coming of Abdul Baha to America as a greater and more momentous event than its discovery by Columbus. Broaden your vision and look into the future, when the nations of America shall celebrate from one end to the other end of the Continent, the day when Abdul Baha planted His feet upon the land of the brave and the free.

Future generations will sing in anthems and songs the resplendent glory of such a day. Children shall be taught to respect and love that day even more than the day of Independence. America is on the threshold of a great spiritual awakening, and it must arise to fulfil the responsibilities of such a wonderful and glowing promise. Abdul Baha has written to you in several Tablets that He shall come as soon as the Friends in that country are united as bands of steel or a golden chain of life. Now it depends upon you. You must show to the world that you are united, that you live a life of paradise, that you are worthy to receive Him in your midst. If He does not come to America it will be a great proof that you are not united. He has left the choice with you; united, you will have Him; disagreed, you will not have Him. Let not this opportunity slip from your hand, wise, work, band together, remove the difficulties from His path.

This day is not for fretting and discontentment and imagining the possibilities of ridicule by the masses. Have not faith in

Him? Do you think Him a child? Has He not grappled and solved the greatest problems for the past sixty years? Has He not conversed with the wisest men of the age? Again we say, prepare the way for His coming, let not your minds be troubled with outside questions; He is able to change the ridicule into praise, the enmity into friendship and derision into exaltation. When He arrived in Alexandria we were not prepared to receive Him. Are you going to wait also and lose the blessing of receiving Him? There is no need of preparing houses and establishments for His reception; the probability is that He will take a place for Himself when He arrives. The first thing that He did when He arrived in Alexandria was to take a house, and all the friends from far and near flocked around Him. He does not want your houses, and palaces, but your hearts. Prepare your hearts, purify your hearts, cleanse your hearts, that He may find a place therein.

The life of Abdul Baha is simple; his attitude is humble; his needs are very few. You think because He comes to America you must have a house prepared, and surround Him with luxuries of modern civilization. Far from it!

With love, unity and harmony, like the stars of Heaven shining in your midst, a little cottage is greater than the Imperial palace of the kings. All through His life His sole purpose and aim has been to spread the Fragrances of God, to serve the Kingdom of Abha, and to sacrifice Himself for the good of the world. He has done all these; nay, rather, His services to man cannot be measured by any criterion. His life, which, like unto a tempestuous sea, is ever in motion. Pearls of significaces and diamonds of truth are found on the shore and in the mines of His life. Humanity owes to Him a debt that can never be paid with any money or gratitude.

We can always learn useful lessons from His word_s and deeds. Notwithstanding all He has done for the world, yet hearken to what He says, and let us emulate Him in our daily lives, He has said in a recent Tablet:-

"The invisible Hand has opened the doors and wisdom requires that Abdul Baha hasten to the Country of Egypt; for He is infinitely ashamed and chagrined that He has not yet been assisted in servitude. Perchance through traveling in this land He may be assisted in the future to some small service. Now we are living in the Country of Canaan and are supplicating day and night at the Threshold of Mer-cifulness and beg confirmation and assistance for the Friends of God, so that all of us may participate and become partners in the Serv-itude of the Holy Threshold and be ~~ab~~ aided in accomplishing one service."

Copy of a Compilation for the help of a student of Biology.
from the teachings of 'ABDU'L-BAHA.

Extract from a letter by Mrs I.D.Brittingham to Mrs Harriet Latimer,
of Portland,Oregon.June 5th 1914 or 1915.

Following are the Teachings given by 'ABDU'L-BAHA.

- 1 - That before man appeared upon this earth ,he never ~~existed~~ lived upon any planet.
- 2 - That after man leaves this world,he never goes to any planet. The worlds of GOD to which he goes are the "Many Mansions"of which Christ spoke and which 'ABDU'L-BAHA tells us ,are not plan etc ,but are spiritual,divine,heavenly,single,unlocated.
- 3 - He tells us the planets are physical bodies and therefore are located and that they are inhabited by beings ,whose bodies are in accordance with the formation of the planets.
- 4 - That the souls of human kind existed before coming to this world but,not as we know personality upon this planet.
- 5 - That the human soul has always been a soul upon this planet and that the mineral,vegetable and animal planes are ever existing within their own planes ,but develop in perfections,each kingdom within its own plane ,but never to the station of intelligent consciousness of GOD ; and having no will to develop themselves ~~is~~ into fuller consciousness of GOD.
- 6 - That each of these lower Kingdoms referred to,has only its own one condition ;the condition of nature within its own plane.But,that the human kingdom has two conditions : one the station of nature, which is that of the human animal ; and the other,the station of the consciousness of GOD ;that the " Essence of Light deposited in man." is NOT GOD - but the essence-of the reality of the station-of consciousness of GOD .By turning to IT alone, and reach~~ing~~ ing into ITS STATION ,which is beyond and above the station of nature,we then -and then alone- can find HIM,standing within us powerful mighty and supreme.
That man's will is given him with this divine consciousness that he may choose . That BAHU'O'LLAH,said " Verily, man is not called man,until he be imbued with the attributes of the Merciful,etc."
If we were a part of GOD ,we would never require any regeneration or struggle to come into Nearness to HIM.
" Any part of GOD,is always GOD." (see Daily Lessons by Mrs H.S. Goodell pages 34/36.will cover these points also Some Answered questions.)
GOD Never progresses...H E I S ---We,human souls, 'ABDU'L-BAHA tells us will progress hereafter forever , IF WE BEGIN OUR JOURNEY HOME. - This journey is ever toward the Creator,but never equal in station or "arriving" to equal station.
- 7 - We come here but once.* When GOD wills,we slip into the arena of this world*The material contact even ,as with a babe for a few hours is necessary,but sufficient.

The foregoing teachings given to Mrs Brittingham were interpreted by Dr. Marseed,Mirza Valiollah Vargha Khan being present and also writing them down .

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is an excerpt from a Tablet to Mrs Helen S. Goodall, Oakland, Cal. by 'ABDU'L-BAHA, November 2nd 1908.

You have asked concerning the stars, whether they are void and uninhabited".-

Know thou, that GOD has not created all these existent things without a purpose. Everyone of these stars is like unto the sphere of earth and with the utmost grandeur are inhabited by living beings. Notwithstanding, that this sphere of earth is so small, it contains very many different species, then how much more, those great celestial bodies! Existing beings live in each one according to its position and it is sure, that none are void."

Also an excerpt from a Tablet to Madame D'Astre of Paris, France dated May 21st 1908.

" But, regarding the innumerable stars and the distance between each other, that the astronomers in this day explain as worlds containing the living spirits, this is pure imagination and not fact. For all the infinite stars are material bodies and the realm in which spirit does exist, is the spiritual world and the heavenly kingdom, which is eternal and everlasting. Because these illuminating bodies which exist in immeasurable immensity are all composed of matter, and every composition is followed by decomposition and this shows, that these stars are deprived from the gift of perpetuity; but as the Universe of the Kingdom is abstract and sanctified above the Laws of composition and decomposition, therefore, it is imperishable and indeluctible."

Question asked 'ABDU'L-BAHA by Mrs Brittingham in a letter in 1902.

" Are the planets or stars, the "Many Mansions" in heaven of which Christ spoke, telling the disciples, that He went to prepare a place for them? "-

Answer: " Rather they are worlds, as this world of ours, but they differ in their bodies, by difference of elements from this earthly body. They differ in their formation. The beings existent upon these bodies are according to their formation. - As to the worlds, whereunto Christ-unto Whom be the Great Glory- referred: They are spiritual, divine, heavenly, single, unlocated."

Excerpt from some questions and replies asked and given to Mrs Brittingham in 1912 in New York City by 'ABDU'L-BAHA.

" Some think that this teaching has been incorrectly translated and 'ABDU'L-BAHA, teaches, that the souls leaving this earth do go to the planets or stars and that they progress in their spiritual development and through living upon one after another of these bodies. Is of this teaching true? -

'ABDU'L-BAHA, said: " NO". (in English.)

Were the souls created as individuals before they entered the physical bodies of this world? " 'ABDU'L-BAHA: " They existed before coming to this world, but NOT as we know personality upon this plane."

about it.

Extracts from Miss E. Goodall's
account of her visit to Acca.

1.

Abdul Baha began to talk to us of the "far country" from which we had come, saying we were blessed indeed, for many who were nearer had begged hard for the privilege but had been denied, and we, who were so many miles away, were children of the Kingdom and had been received.

He then spoke of the difference between Napoleon and Christ. The one had sacrificed over four thousand lives simply for his own sake, to gain his personal ends and to satisfy his vanity, whereas, though thousands had suffered in the Cause of Christianity, the good it had done humanity was incalculable, and His Name would shine forever, in the Spiritual Realms as well as on earth, while the other had never done anything for humanity, - no good had ever come of his exploits and his name would only be remembered in a material way for a few years.

He then spoke of the persecution of the Babis in Persia and said that at the time of the exile it was so bitterly cold that water from a drink would freeze upon their beards, yet during these trials, and with such hardships, the love of GOD so burned in their hearts that they were happy in spite of all.

While in Persia they were terribly persecuted by the government and were of course accused of every bad deed possible. They never complained, only kept quiet and bided their time. When the summons was sent to examine them, try them and see if they were dishonest, drunkards, thieves, stingy, liars, etc., they were proven to be honest, clean, pure, truth-tellers, never selling liquor, and most generous. So the examiners would say: "We can find nothing against them; but it is a pity they are Babis." When the cabinet met to discuss their affairs, the prime minister goes on record as saying: "I do believe that if we had not persecuted these people, their religion would have died a natural death, but we have brought them into prominence by our action that everybody is inquiring into their belief and they are making converts daily."

The difference between truth and error is that truth must live and grow strong by opposition, while the weaker religions die out one by one.

A Babi who had been condemned to death, was being ridden through the town backwards on a donkey, and the people were running beside him, beating the donkey with sticks and shouting and mocking at him, and as they passed by the hut of a hermit fire-worshipper, he heard the great noise and came out

to see what was going on. They told him what they were doing with the Babi and he said: "I think this must be the truth, else why do you make so much of it? If you are so afraid of it that you must persecute it, it must be strong indeed!" He became a convert, and with him many fire-worshippers for he was a high priest.

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11.

Abdul Baha said our coming there was like a seed; we could not see anything yet, but if we would try to cultivate it faithfully, in time the sun would warm it, the rain would water it and we would at last see a green shoot that would, in turn, by the sun of GOD's truth and love and the rain of His mercy, grow larger and larger and finally become a tree that would some day bear most delicious fruit.

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111.

At luncheon the talk was about Columbus' discovery of America and the expeditions to the North Pole. Abdul Baha said it was amazing to think of the men who were willing to face the hardships of cold, ice, snow, privations and almost certain death to discover a piece of land that would perhaps benefit nobody after it was found; but that they did not think of stirring one step to try to find the Kingdom of GOD. He said that Columbus only made a worldly reputation for the discovery of America, for which he got prison chains, and only after many years was he accorded any credit, and that even now his name would only be remembered a few years as time is counted, whereas if he had made a spiritual discovery, it would be glorified forever in the heavenly realms as well as on earth.

He then began to talk of the ancient great philosophers and astrologers. They believed that the planets had great influence on the life and destiny of man, and made offerings to Mars, Jupiter, etc. But as a matter of course, man is GOD's highest creation and the planets are of grosser material; therefore it is impossible that they should have any effect whatever on a superior being. Christ came and taught against their beliefs and in time they were obliged to accept His truth, for their old philosophies could not stand, and Christianity still lives. None of their doctrines are talked of or taught nowadays, and even their names belong to

an older time, but every word Christ uttered is prized and revered and believed, and His Name will last forever.

Greece had to be conquered by the Romans as a preparation for the coming of Christ, for at that time it was the most intellectual nation, and would have been too strong an opposition, so its power had to be broken before He came. Just as it was ordained that Columbus should discover America as the place appointed for the greatest spreading of the truth at this time - for it is the land of freedom, the land of growth, the land of plenty and promise, the fair, the blessed land.

RIZWAN.

The Rizwan (Garden of the Blessed Perfection) is spoken of in prophecy as like an ark with the water dividing it at the prow and on either side a green tent, without centre-pole or support, and a throne half on land, and half on water.

We found there Abu'l Kasim, who was the gardener in the time of the Blessed Perfection.

He told us how one day the Blessed Perfection appeared amongst them with a look on His face not of this world. He sat down and gazed across the river. In a few moments He began to speak and the words were the most beautiful Tablet they had ever heard. They all stood spell-bound until He had finished. He told them afterwards that He had been in direct communication with the Infinite Essence and His uttered words were an answer to what had been said to Him.

AT THE HOLY TOMB.

We found the Master seated on a divan, in the little room above the gardener's cottage, reading some letters just received from Persia. He told us that a poor ignorant man who could neither read or write had converted a very high official to the Truth, and he, in turn, had given the Teachings to twenty others, and their letters had just been sent to the Master.

From the window of the room we had seen the procession of believers walking on ahead as pilgrims, and we soon followed them, going ahead of the Master.

The Visit to the Tomb is very affecting indeed. It is here the pilgrims all come to ask for special blessings /

We all knelt and kissed the Threshold of the entrance and again the door-sill of the inner room. The first court or rather main-part of the building is like a court, with a little garden in it, filled with palms and shrubs and fenced in about 30 by 15 feet. Off from this, which is roofed with glass,

is a sort of(?) square, carpeted with a large Persian rug, and here we were conducted first to wait for the Master. He came among the bowed heads of the people, and opened the door of the Tomb, then motioned to us to go in. We knelt around the rug that covers the space which contains the Blessed Body, which is sunk beneath the floor. The whole room being flat, the square place is also surrounded by flowers, vases and candelabra. After a minute, the Master came back with a taper, with which He lighted some of the candles in the candelabra. He then beckoned Miss Hillyer and myself, gave us each a taper and told us to assist in lighting the candles. After we had done so, Abdul Baha took us out to the apse and stood there in front of us, facing the wall of the inner room, while we all prayed silently. I shall never forget His face as He stood there. He looked as though He were communing indeed with the Infinite, and receiving blessings and instructions from His only Superior. And as He lighted the candles, the sweet calm look of His face was the look of the joyful martyr and seemed to foreshadow the future.

At dinner-time we expressed our gratitude that to us had been accorded the great blessing of lighting the candles, -(which had been done only once before and no-one had been asked to assist). He said it was a symbol that meant a great deal, and He hoped we would never forget it. And what did we think it meant? Miss Hillyer said she thought we had been walking in the darkness of ignorance and were now to find the light, and light was to be given us. I thought we were going to be allowed to diffuse the light of the Truth and light the candles of others. He smiled and said: "Both are good," but it had another significance that would not appear now, but in the future we would know, and He wanted us to think much about it and hoped we would prove worthy of it.

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At lunch-time our Master sat with us and said to Mr Getsinger "Why dont you talk, doctor?" So it seemed a good time to ask questions and he began on Daniel XII -13, where it says: "But go thou thy way till the end shall be, for thou shalt rest and stand in thy lot at the end of the days." He asked if that meant that Daniel would be reincarnated now in the latter days, so he could stand with his lot? Through Mutzin Effendi we got the answer - viz. - "There are two kinds of coming again; one is the personality, the other is in the spirit or likeness of. It was promised to Daniel that he should come again in his personality, - that is, his soul would live at this time in another body. But in the case

of most of the prophets it means simply that one shall come in the same spirit as the one before him, or shall like Him come teaching the same Truth and showing the same spirit, like the lamp which has to be filled every day - the light is exactly the same but the petroleum is different. In the instance mentioned in Revelations about the ten thousand saints or host, it means only that these shall be sent at the latter-Day - ten thousand souls to do the same kind of work in the Cause of GOD as was done by the saints of the olden time. But in the case of John in Revelation it is the same as with Daniel - he will come in his personality.

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We also asked why the Greatest Name was repeated ninety-five times. Answer: Because the 19 Letters of the Living multiplied according to the Abjad of the Bab's name made 95. (5x19.)

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Our Lord said we were very blessed in hearing the Truth, for it made us superior to those who had it not, so that we would be able to teach them convincingly, as man is superior in intelligence and spirituality to the animal kingdom.

At lunch time the question was asked about the Garden of Eden. The Master said it only meant the space of time and also the part of the country covered by Adam in his teaching, up to the time of Noah. When the latter came to go on with the work, he also had his garden of Eden. Then Abraham, Moses/ etc., down to the time of Christ and Mohammed. And now the Truth was extending over the whole earth, so that in these latter days the entire world would be a Garden of Eden of the Blessed Perfection.

We also asked about the creation of Adam and Eve, and He said that the story is an allegory and means that Adam contained both the male and female principles - father and mother, for as there is no female soul equal to GOD, He is father and mother in one. So as He speaks through all the prophets, of whom Adam was the first, in the spirit He was both, as His GOD. The same is true of all the prophets. The people were their spiritual children and the prophets were the fathers and spiritual guides and the mothers, the material expression of love, in one.

The question was also asked "What is the spiritual meaning of Lot's wife turning to a pillar of salt?" The Master explained that salt meant death and when Lot's wife insisted on disobeying and looked back with longing eyes upon the world, she died spiritually.

I asked about my music, for I knew if I had that answer it would cover all the ground of education, cultivation of talents, etc. I asked it it were right for me to spend money on music lessons instead of giving it to the poor. He said "Maaloom" (of course) "study music, for with your music you can teach, even if not with the mouth." He said it was "good - very good".

Then I asked if we should marry. He said: "Yes" - if we wished to marry. "But" I said "how can your heart be cut from the world if you marry?" He explained that no occupation of man or the world would interfere with the heart that is turned to GOD; it makes no difference what we are doing, we can always work in the Cause of GOD, and it is right to marry.

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At dinner-time Dr Kheiralla was there, and a number of questions came up again and were thoroughly discussed and settled in our minds forever. It was the climax of opportunities, and all said they had never heard the Master talk so much upon these subjects.

First: Were there affinities? That is, were the souls created in pairs and did they belong to each other forever and ever, even if they did not meet on this earth?

He said "Yes" - that everything was created in pairs, but that this earth was the flaming sword and sometimes, even if affinities met, they could not be happy for various reasons connected with the imperfect conditions here; but in spirit they were related forever. Sometimes of course they meet here and have the happiness of living together here, but in that case nearly always they suffered in some other way, because the conditions for perfect happiness do not exist on this earth. The nearest we can come to that is to know the Truth and work in the Cause of GOD; then nothing matters to us, and material conditions lose their power to affect our happiness.

Then came the question whether we would know each other separately in the Kingdom, that is, would we all have our individuality or would we be as one spirit. He said it was very difficult to speak of the Spiritual Kingdom in any way to make our finite minds understand, or even grasp a faint conception of its mysteries and glories; that when we speak of love, - a thing we all know well - we are obliged to make a comparison and say it is like fire, in order to convey the idea to the intellectual mind. So in order to give any shadow of meaning to us of the Infinite, everlasting Kingdom, He compared it to this world as it would seem to a baby still in its mother's womb, etc. This much

is true and we can grasp it - that the spiritual is the real life, and when we get there this earthly existence will be to us as a dream; and, best of all, the ties and relationships of true love and affection, that is, the relationships of the soul, - not of the flesh - will be intensified a thousand times. Just so much as we are capable of loving here, that much more can we love there; for this is the sleeping-time, the time of preparation. We are only dreaming now, and even the real things we only dimly realize - but those are, that which will shine brilliantly when we get to the Kingdom, and the rest will all fade away. We will have our individuality, and will not be swallowed up in one vast spirit. - fade

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At lunch time next day we had our most important question in regard to education. He said that if two men, the one ignorant and poor, the other a great scholar - if the ignorant knew the Truth, his place in the Spiritual Kingdom was much higher than that of the other; but if they both knew the Truth than the educated man had the higher place, because the fact that he had used his GOD-given faculties, cultivated his talents and improved himself as much as possible made him a greater power in the world, and this in turn gave him so much greater opportunities for work in the Cause of GOD, so that this again earned for him his high place in the Kingdom.

It is the future we are working for and not worldly fame, but if by cultivating the intellectual and gaining all the knowledge we can we may have a wider scope for spiritual work, surely we must do it.

All knowledge comes from the Infinite; every material idea had its existence in the Invisible first before it was made manifest by man in the visible. So if we neglect our opportunities for education here, we are just that much behind when we reach the other world and have it all to gain there.

At the first conversation with our Lord, He said that we must let absolutely nothing shake our faith. We might here of dreadful happenings here where He is, for as it is a great Cause, so will great events happen for and against it; but no matter what comes, we must be firm as mountains of iron. He then spoke of our work in America and said we must all pull together. If anyone did wrong through weakness we must forgive him, and work in love and harmony together for the love and good of the Cause. He said many times that no matter if we did feel that we knew very little, when we went to America to begin to teach all that is

necessary for our argument would be given us, provided our desire was great and earnest enough; also that we must strive to become confirmed by the spirit, a condition He illustrated by a simile of a tree, which He likened to GOD. GOD is the trunk; - on the tree are branches, twigs, leaves, blossoms and fruit. If we are content to remain leaves of the tree, when the March winds blow we will fall to the ground. So we must pray to become stronger, as the twigs; then finally when we are branches, all the storms of heaven cannot shake us, for we are close to the trunk, part of it, in fact, like it.

This is what is meant by the confirmation of the Spirit, for which we must constantly work.

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Apropos of the souls condition in the other life, our Lord said what was very comforting, that those who had gone before had every opportunity of being saved if they had led a life according to the revelation given to their generation; - to have followed Christ, Moses, Mohammed or any of the Prophets and Teachers sent to guide humanity, - and that we would also be able by our prayers to change their conditions in the Spiritual World, because to us had been granted the greatest revelation of any time and therefore we have a higher place - not by right of any merit, but only by the Mercy of GOD.

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WORDS OF ABDUL BAHÁ ON HAPPINESS.

O thou dear maid-servant of GOD, if thou knewest with what bestowal and blessing thou art aided, thou wouldst surely detach thyself from the world, open thy wings and soar in the atmosphere of joy and gladness.

The favors of the Beauty of ABHA have enveloped thee. What else dost thou want?

The confirmation of the Supreme Concurrence is obtained. What else dost thou seek?

The grace of the Lord is manifest. What else dost thou demand?

Assure them (the believers) that, though I stay in prison, it is just like paradise; that afflictions and trials in the Path of GOD give me joy; that troubles rest Me; that death is Life; that to be despised is honor. Therefore I have been very happy all this time in prison. I always hoped to be able to drink the cup of martyrdom.

Regarding my freedom; to me, prison is freedom; to Me, incarceration is an open court; to Me, adversity is a gift, and death is Life.

Thou hast manifested joy at the freedom of Abdul Baha. This happiness comes from thy great love. There is no doubt that the friends have become joyful on account of the liberation of Abdul Baha. But I was thankful for the prison in the Path of GOD, and the lack of liberty was very pleasing to Me, for those days were passed in the Path of the Love of GOD, with the utmost difficulty and trials, bearing fruits and results. Now, this composure, rest and freedom has no result and no fruit. Unless one accept suffering, undergo trials and endure dire vicissitudes, he will reap no reward, nor will he attain success and prosperity Behold the disciples of Christ!

O ye intelligent ones! There is no tranquillity of soul and spirit in this world, and man needs spiritual joy and fragrance; otherwise, he would become despondent and hopeless. Consequently, consider ye with shrewd insight that the world of mankind is in need of divine glad tidings, in order that it may find composure of spirit and attain to infinite bliss. Therefore, aspire ye after the Kingdom of ABHA, and seek after spiritual attraction; for life without this is death, and the living in this evanescent world as the mirage in the desert.

Happiness depends on the spiritual glad tidings and not upon material means; it is found in the Kingdom of ABHA and not in this mortal world.

There is nothing in this world of existence save a joy and happiness which emanate from sanctification; divine holiness and resignation to GOD. Love divine will change the prison into a court, sorrows into joy and fragrance, narrowness into enlargement and poverty into wealth.

Our real happiness is in the Kingdom. Here we seek no happiness, because in this world happiness does not exist. If you consider, you will see that people are all in trouble. The majority of people whom you question have nothing to tell you but of their troubles. Their hearts are not at rest. And they cannot have this rest of heart save through the Love of GOD. Therefore we must know that happiness exists in the Other World and not in this

Although the life of the creatures is called life, in reality, compared to the Life of the Children of the Kingdom, it is not life, on the contrary, it is death.

For instance, a substance contains life, but this life in comparison to the life of a vegetable is death; in like manner, the life of a vegetable, compared to the life of an animal, is death; in like manner, the life of an animal, compared to the life of the human being, is death; and, in like manner, the life of the human being, compared to the Life of the Children of the Kingdom, is death.

As His Majesty, Christ, said: "Let the dead bury their dead"; because "he who is born of the flesh is flesh, and he who is born of the Spirit, is spirit."

Therefore it is evident that life (in its true sense) is the Life of the spirit; and that is - the Love of GOD, the knowledge of GOD, the breezes from the Holy Ghost, divine inspiration, spiritual joys and the glad tidings of GOD.

Seek, O servant of GOD, this Life, until day and night you remain in limitless joy.

Call thy son to the Kingdom of GOD as far as is possible for thee; but be thou not sad, and do not attach thy heart to anything, except the Lord of the Kingdom. If thou lovest anything, love it for the sake of GOD, so that friendship may become eternal. Otherwise, it is a natural law that everything will disappear, and as that thing vanisheth, the love of it also comes to an end. But the Divine Beauty is never-ending and everlasting and the eternal life and the Love of GOD are constant and perennial.

Whatever is in this world is without foundation, and finally disappears, becomes fruitless, without result and without effect, - nay, rather, it is wholly forgotten, - except the servitude and adoration in the Threshold of Oneness.

If a soul breathes one breath in this servitude, it will bring forth fruit in the Eternal Realm, raise the universal melody of joy, and impart everlasting life. Therefore, rest thou assured.

O thou beloved maid-servant of GOD, shouldst thou know what station is destined and appointed, under the protection of Baha'ollah, for these souls who are severed, attracted, and teachers of Truth, undoubtedly thou wouldst find the utmost joy and happiness, and, by reason of exultation and rejoicing, soar toward the Heaven of Peace, inasmuch as thou art walking in this road, and advancing toward such a Kingdom.

Why art thou grieved, sorrowing with a bleeding heart? This is the Day of rejoicing and the Hour of ecstasy! This is the season of the dead arising from graves and gathering together, and this is the Promised Time for the attainment of plenteous grace. Be calm, be strong, be grateful, and become a lamp full of light, that the darkness of sorrows be annihilated, and that the sun of everlasting joy arise from the dawning-place of heart and soul, shining brightly.

Be thou happy! Be thou rejoiced! Be thou attracted and in the utmost attitude of beatitude, so that divine illumination may appear in the heart and soul, and the ray of the Sun of Truth may shine and gleam. Become thou not unhappy on account of trials, for they are the cause of spiritual development; but thou must remain firm and steadfast. Whenever thou art withstanding, the darkness of tests is changed into light, difficulty into mercy, loss into profit, and non-existence is followed by immortality.

The more difficulties one sees in the world, the more perfect one becomes. The more you plough and dig in the ground, the more fertile it becomes. The more you cut the branches of a tree, the higher and stronger it grows. The more you put the gold in the fire, the purer it becomes. The more you sharpen the steel by grinding, the better it cuts.... Therefore, I am happy that you have had great tribulations and difficulties. Of this I am very happy - that you have had many sorrows. Strange it is that I love you - and still I am happy that you have sorrows!

Afflictions and troubles are due to the state of not being content with what GOD has ordained for one. If one submits himself to GOD, he is always happy. A man asked another: "In what station are you?" He answered: "In the utmost happiness." "Where does this happiness come from?" He answered: "Because all the existing things move according to my wish; therefore I do not find anything contrary to my desire; thus I have no sorrow. There is no doubt that all the beings move by the Will of GOD, and I have given up my own will, desiring the Will of GOD; thus my will became the Will of GOD, for there is nothing of myself. All are moving by His Will, yet they are moving by my own will. In this case, I am very happy."

When man surrenders himself, everything will move according to his wish.

Happiness consists of two kinds - physical and spiritual. The physical happiness is limited; its utmost duration is one day, one month, one year; finally it has no result. Spiritual happiness is eternal and unfathomable. This kind of happiness appears in one's soul with the Love of GOD, and suffers one to attain to the virtues and perfections of the world of humanity. Therefore, endeavor, as much as thou art able, in order to illumine the lamp of the heart with the light of Love.

O thou who art set aglow with the fire of the Love of GOD, observe and learn! Every castle is a grave; every throne is dust; and all crowns are mortal save the diadem of the Love of GOD, which is a glorious bounty from His Kingdom. There is no blessing equal to it. Every bounty is passing; every comfort is changeable; all wealth is succeeded by poverty, and all treasures become as a heap of dust, save the Treasure of the Kingdom. Therefore, abide with It! Therefore, abide with It! Therefore, abide with It!

The soul that loves GOD - GOD loves. The soul that draws near to GOD - GOD draws near to it. The soul that is happy with GOD - GOD is happy and pleased with it.

WORDS OF BAHÁ'Ó'LLAH.

Be ye resigned, like unto the earth, so that the fragrant, sacred, multicolored myrtles of My Knowledge may grow in the soil of existence. Be ye ablaze, like unto fire, so that ye may consume thick veils, and quicken and immortalize cold and veiled bodies through the heat of divine love. Be ye pure, like unto air, so that ye may enter the sacred abode of My Friendship.

The following copied from the same letter was translated by Mirza Ahmad
S. Ghah, in Ramleh, Egypt.

Question: Are there any lost souls?

Abdul-Baha:- There are souls who have the capacity for becoming quickened
with the divine fragrance, and Christ when speaking of these said: that
they must be born again - born of the Spirit. Every soul that is
spiritually born, through the assistance of the Holy Spirit, will have
an upward journey, attaining the lofty station of the Spiritual world.
As regards the souls who do not receive the Breath of the Holy Spirit,
they remain in the world of imperfection. They are as blind, deaf, with-
out intelligence and surrounded by darkness. They do not attain to the
world of light. Such souls, although they have life, yet are dead, - as
lost, - compared to souls in the world of light.

Question: Will God ever raise these souls to the heights that others
attain?

Abdul-Baha: GOD is powerful to do whatsoever He wills.

Question: Do souls choose to come to this world?

Abdul-Baha: That is according to the will of GOD. When GOD wills, they
slip into the arena of human life.

Question: Do we exist as conscious individual souls before coming here?

Abdul-Baha: Individual consciousness is realized after birth here.

must have their educational background, without undue emotion. He must read broadly and be informed on current topics as well as standard literature. In this important field too much care cannot be taken.

18. A follow-up teacher should endeavor to create avenues of service for the friends. All, even the most humble, should be given opportunities for service in the Cause.

19. A high standard of teaching should be maintained by those doing public work and the teaching committees should keep well-informed as to the increasingly efficient work and method of the teachers. In order to avoid these difficulties which have hindered the progress of pure Christianity and of other religions, such as the belief of the infallibility of human teachers, to prevent the assumption of dictatorial power or authority in any group, it is necessary that all must observe carefully the principle of consultation. We should be constantly on our guard to keep the Bahai Cause pure and free from the human adulterating influences of racial habit-beliefs, such as placing miraculous power in inanimate objects and worship of unsupported tradition. The tendency is to look at the personality rather than the truth. These may become stumbling blocks.

20. With the greatest humility, without a trace of self and with the deepest understanding, the Bahai friends should prepare themselves to mingle more with the leaders of society.

21. Adult education for social progress should be encouraged and individual training classes be developed.

22. The more we appreciate the present condition of the world the more we should specialize in some subject, such as Peace, Science, Internationalism, Education, Economics, etc.

23. A traveling teacher's best work perhaps may be done in two weeks, as-
suming he is in that city, during which time many new contacts could be made. The friends should assist and cooperate with all teachers, thru the teaching committees.

24. Baha Baha, after the war, suggested the teaching committee be divided into five groups, to touch five zones or regions: North, south, east, west, and central. This is an important phase in the development of the Cause.

25. The traveling teachers should not have to do administrative work and vice versa.

26. We must not make hard and fast rules, because conditions change.

27. The committees and functions of the NSA should be duplicated in LSA, including that of the local teaching committees.

28. Baha'u'llah taught that each individual soul should become a teacher of some soul. All sincere teachers should be encouraged. A tiny candle may light one greater than itself.

29. When cooperating with outside organizations it would be well to have the Bahai name appear in the program when possible, thus showing that Bahais are active in the affairs of the world.

30. Plan Fellowship programs with other liberal faiths, always using best speakers available.

31. Teachers and believers alike should form a mental attitude of spiritual radiance so that the spirit will shine thru the speaker's eyes into the hearts of the listeners.

32. The more recently attracted friends should be encouraged to study seriously and analyze the Teachings.

33. Entertain unlimitedly according to circumstances.

34. Shoghi Effendi repeatedly said it is necessary that the friends of Baha'u'llah deepen their knowledge and capacity. This can be done by training the faculties, powers, abilities of each individual.

35. Regarding indirect teaching Shoghi said that the key question which divides the direct from the indirect work is --Is its purpose to spread the Light of Baha'u'llah?

36. The Bahais should study Comparative Religion, History, Science, Economics, Sociology, and the outstanding philosophers and poets of other lands.

37. Because of repeated requests for some practical outline for public address and because of wrong psychological approach, Shoghi Effendi finally offered the following outline to help in arrangement of material:

1. Introduction, 2. Principles, 3. History, 4. Influence of Message, 5. Station of Manifestations, 6. Proofs, 7. Effect upon Humanity, 8. Synthesis, 9. Prayer. These suggestions must not become a set form.

38. Shoghi Effendi specially emphasized his wish that the friends carefully re-read and study the letters of Shoghi Effendi with regard to the spreading of the Cause.

39. Shoghi Effendi stressed the importance of sincere and intelligent study of the Bahai Administration. Also the study of "The Mysterious Forces of Civilization".

40. Shoghi Effendi said the time would come when we would need to work for the Cause, without rest, and with continued and constant devotion.

41. The Bahai gatherings and meetings should be conducted with the greatest dignity, simplicity, and intelligence of presentation of the Message.

42. Shoghi Effendi said that --We should have no fear in mentioning the Name in open-minded groups. The Name is the Truth and the Truth is the Name. It takes the wisest discrimination and keenest judgement to know when to avoid the use of the Name. Later all will have come under the Name of Baha'u'llah. The Name gives a great spiritual power. The existence of principles alone is not enough to save the world. The Founder is necessary, and the soul must cooperate with the Founder.

43. Abdul Baha usually emphasized the Principles, then the prophecies, then the social phase of the Teaching.

44. The Mashriq-ul-Adhkar, when completed, will be one of the greatest teachers. Abdul Baha and Shoghi Effendi stress the need in working for the Temple.

45. We should develop undying loyalty, eternal vigilance, and the realization of the rejuvenating spirit of Baha'u'llah.

46. The greatest of all is TO LIVE THE LIFE.

47. Constant prayer with use of the Greatest Name.

48. We should support and cooperate with those who are elected even tho we may disapprove of them or their ideas. We must support them during their term of office.

49. Remember the well-known quotation, "You yourself must set flame to the fagots you have brought."

Portion of a Tablet from 'Abdu'l-Baha

(Re-copied by H.G. Pauli, Jan. 16, 1930, from a collection loaned by Mr. Geo. E. Witte, of Wilcox, Ariz., formerly of Brooklyn, N.Y. No date or signature appeared on the copy loaned.)

It has been decided by the Desire of God that union and harmony may day by day increase in the West among the friends of God and the maidservants of the Merciful One. Not until this is realized will the affairs advance by any means whatever: and the greatest means for union and harmony of all is

SPIRITUAL MEETINGS

This matter is very important and is as a magnet (to attract) Divine Confirmation.

If the Beauty of the Divine Beloved One, that is, the unity of the believers, does appear in the adornment of the Kingdom of ABHA, it is certain that those countries will in a short time become the Paradise of ABHA, and the Light of Unity and Singleness will shine upon the whole world from the West.

We are endeavoring with all heart and soul, having no rest night or day, nor a moment of tranquility, so that we may make the world of humanity the Mirror of Divine Unity. How much more the beloved of God should do so.

And this wish and hope shall appear and shine forth at that time when the true friends of God may arise to act in accord with the Teachings of the Beauty of ABHA.

May MY LIFE be a sacrifice to His beloved ones.

Notes taken by Mr. Myron Phelps from the Words of Abdul Baha, during his second visit to Acca. 1916 or 1917

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"It is a certain fact, absolutely established, that people, whether righteous or wicked, the people of light or of darkness, pious or mischievous, live on after the death of the body and physical dissolution and disintegration. But the life of the wicked in comparison with the life of the righteous is as death. The existence of the opposers in comparison with the existence of the believers is as non-existence. This is why Christ speaks of this life (of faith) as Everlasting Life. He says: 'If you follow me, you will attain life eternal, and whosoever believes not on me is deprived of the life eternal.' The meaning of Christ's saying was not that the unbelievers become absolutely annihilated; the meaning of Christ is that the life of those who reject Him is as non-existent compared with the life of those who accepted.

"The mineral has existence, the vegetable has existence, but the existence of the inferior kingdom as compared with the existence of the human kingdom is as non-existence. Even the mineral is living in relation to its own kingdom; but the mineral kingdom in comparison with the vegetable kingdom is non-existent, and the vegetable with the animal is non-existent. The ignorant compared with the knower is dead; the rejected compared with the accepted is dead. The imperfect compared with the perfect is dead."

Here the Master took up a photograph of a Virgin and Child by Raphael, and said:

"Many babies at the time of the childhood of Jesus were living, but Jesus was more alive than they. It is not meant that the wicked after death will absolutely perish, this was the belief of the ancient Greek philosophers. They believed that whosoever did not attain any distinction or power of function on this plane of being perished; but the prophets upheld the belief that none perished. That is why Christ speaks of the righteous enterin the Kingdom of Heaven and the wicked being cast into Hell. This problem was not solved in any dispensation until it is solved in this dispensation; for the people ask: 'Where is this kingdom in which the righteous dwell?' The kingdom was spoken of by the prophets as Heaven, it being said that man after death could ascend into Heaven. Then afterwards it was found that there was no (such place) as Heaven; the stars and planets are in

truth all in motion and are not stationary, and they are all material. It was then asked: 'Where is hereafter?' Existence must be visualized, must be made tangible, else it is non-existence. Any existence which is not realized on the material plane is only a figment of the mind, therefore existence must be externally realized. In response to the question: 'Where is hereafter?' - Since we do not see it, we will say that as the mineral and vegetable belong to this world and are utterly ignorant of the human kingdom -- one might question the mineral, find it utterly ignorant of the vegetable, one might even find that it denied the existence of the plant -- that if one questioned the embryo in the womb about the human kingdom, it would know nothing of it and would even deny its existence; even so the realities of the Kingdom (of Heaven) are not known to men.

"The fact is certain that there is a world of God, and that it is above this human world; therefore it cannot be apprehended in the human world. The human world is ignorant of this Kingdom. It is called the Heavenly Body, and this is what is meant by Christ when He says that after leaving this body man enters the Kingdom; it is beyond the human kingdom. This is what is meant by Baha'ollah when He says: 'The Supreme Concurrence welcomes you.' This problem was never solved until this dispensation."

QUESTION:-- "What is the relation of the mineral and vegetable with the human spirit?"

ANSWER:-- "All are connected by the bond of existence. What greater bond is there than this? Furthermore, none of these can continue to exist independently of the other; for inter-relation and solidarity make their existence possible. For example, from the plant a certain element is exhaled which gives life to the animal. We call this the fierst element and you call it oxygen, and from animated beings a certain watery element is given, which you call hydrogen, and that promotes plant life, and its growth and evolution. So there is a connection and the growth and evolution of each are dependent and contingent upon the other. So are all the other beings (connected), making the world of existence as one person -- a great person. Just as the members and parts of man co-operate and work together, likewise the parts and members of the world co-operate with each other and are inter-dependent. This chain of inter-relation is continuous throughout all existence. Not a single one of the parts of the chain can be loosened; if it were loosened the organization of existence would be faulty."

QUESTION:-- "Will animal and vegetable ever become the human?"

ANSWER:-- "The animal spirit will not become human spirit, nor will vegetable spirit become animal spirit. Existence is one, as it appears in every grade, according to exigency of that grade. Existence in the mineral grade takes the form of mineral; in the vegetable grade the vegetable form and in the animal kingdom, the animal form. In the human kingdom it appears as a human being. As existence is limitless, therefore it appears in limitless forms. This is a new philosophy, but it is plain and evident.

"This lamp is one and the same lamp; it has cast its light upon the wall, upon the floor and on this glass, but its manifestation on the mirror is very superior to that on the wall. The manifestation of that light in the eye is not witnessed in the ear; but the light is the same. Mind is a universal power, but it appears in every man according to his capacity.

"Perfect souls are like mirrors, and the light of the mind becomes most effulgently manifest in them. Imperfect souls are like the stone -- the light of the mind reflected in them is only a semblance (of the light in the mirror), but the light is the same."

"Bickerings, etc., among nations must be done away with. Consider plants -- how harmonious are all their elements. Those revolving stars which have inter-communication through the attraction of gravitation, how good and beautiful that is!

"When we study beings in general we discover that there is a tendency (propensity) for the lasting of life, or for continuous living, so that whenever these elements unite to form a composition, the resultant compound makes it possible to live -- e. g. -- certain elements have united in a composition, forming this leaf -- likewise certain elements have agreeably united and composed, the resultant being known as man. Likewise in the stone -- we find that in this formation certain elements have come together. Therefore it is most evident that composition or organization and union are perpetuation of species. When the composition, or rather compound, is subjected to a flaw in the agreement (of the elements) separation and dissolution result. Therefore it is plain and evident that agreement and union among men are productive of life results. Every movement which aims at separation, causes disagreement and produces dissension amongst men is to be condemned and rejected.

"Consider the animals: those which are tame associate with each other agreeably, they live in companies.

The sheep are loving to each other, hence they live in company as a flock. Tame birds are to be found in flocks, but birds of prey and ferocious animals live separately -- such as the lion, tiger, bear, dog -- all of these live separately, in solitude, and do not form companies. Likewise vultures and birds of prey live solitary.

"If agreement and union obtain in a home, there will be upbuilding and prosperity therein; the honor and virtue of that home consists in its unity and harmony. Enlarge this condition -- if the inhabitants of a village should be united, how much this unity and agreement will conduce to the happiness of that village. Enlarge this circle yet again -- the people of a city if united and agreed, how much this would be the cause of rest, composure and well-doing in that city. Still widen the circle -- the people of a country, if in the utmost unity and solidarity, how this will become (conducive) to this welfare and advancement! Therefore, consider, if all the inhabitants of the earth become united, what great results and what immense happiness will obtain.

"Baha'o'llah has hoisted the tent of the Unity of mankind. He has addressed men thus: 'Ye are all the leaves of one branch and fruits of one tree.' No matter how many are the flowers in yonder garden -- even though their lines and colors and the forms of the leaves and the shapes of the plants differ, yet we know that the same rain falls upon them, the same sunshine and the same gentle zephyrs animate them -- how delightful, how magnificent -- all of them receive heat and light from the same sun, one cloud showers its bounty upon them, all of them are refreshed by one breeze!

"Look at these people; how they are negligent and inadvertent, how superstitious! The exposition of Reality is evident and plain. All of the nations are inimical to us -- they persecute us because of this. They speak evil of us because of this; when they cannot do anything else against us, they lie about us. In order that this animosity may be suppressed and hidden, we forbear everything. Pray that, God willing, you may be confirmed. The Blessed Perfection has said that if any religion or faith is productive of hate and enmity, it must be abandoned."

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Received from Lotfullah Hakim,
13 Wood Lane, Shepherd's Bush,
London, W., England.

In a letter dated June 7, 1917, to Jos. H. Hamen,

the following is an extract from Lotfollah Hakim's letter on this subject:

"Doubtless you know of Mr. Myron Phelps, the one who wrote the book called THE LIFE AND TEACHINGS OF ABBAS EFFENDI. He has been for a second time to Acca some years ago, and took some very interesting notes of what the beloved Abdul Baha said in answer to his questions. Some time ago we got a copy of those notes, and I am sure you and the friends there would like to see a copy of it. So I have copied it and am sending you enclosed copy. These notes must not be published until we have the permission of Mr. Phelps."

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Extract from a letter written by S. Rubbani to Capt. Tudor-Pole, Cairo, Egypt. Sent to Mrs. Claudia Coles, Dec. 22, 1918. Received at Washington, D. C., Jan. 18, 1919.

"Tomorrow the Master is also invited to address the final word of prayer at a public and immense gathering to celebrate the end of the war."

Later: "The text of the prayer He revealed:

"O Omnipotent God! Verily the pavillion of justice has been raised in the Holy Land extending from East to West. We thank thee and we praise thee for the establishment of this just and equitable sovereignty, and this mighty government which strives for the comfort of its people and the safety of its subjects.

"O Almighty God! Confirm the greatest Emperor, George V. through thy divine confirmation and strengthen him by thy merciful power and perpetuate his protecting shadow upon this noble land. This we ask through thy help and assistance and protection.

"Verily, Thou art The Omnipotent, The Exalted, The Omniscient and The Generous!"

"The Beloved's health is excellent and he reveals these days different tablets to Persia, Europe and America."

WORDS OF ABDUL BAHA.

Every element in the creation of GOD exemplifies the beauty and harmony of living, not for ourselves, but for others. The sun spreads its warmth and light; the clouds send down their showers; the earth gives up her treasures; the trees produce their fruits and the flowers their beauty and fragrance, not for themselves, but for others.

The blessings of GOD were bestowed upon us, not for our own selfish gratification, but that we should make use of them for the benefit of others.

It was not given to every star in the heavens to be the first magnitude, but it was given to each star to shine in the position assigned to it, no matter what might be its size or importance.

So, not any one of us can do everything, but every one can do something to cheer, comfort or to encourage some one who is struggling along the pathway of life.

And when the gates of eternity close behind us, if but one of those who went on the other side can thank GOD for even a single act or word of ours, we shall not have lived in vain.

These are not to be ever quoted, - possibly the Notes of Kathryn Rogers.

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SOME WORDS OF WELCOME UTTERED BY ABDUL BAHA TO THE
PILGRIMS H.C. STRUVEN AND C.M. REMY

"Welcome! You are blessed in making such a world pilgrimage and being allowed to serve in so many countries. Many tourists travel around the world visiting cities and countries, but their tours have no lasting effect and are soon forgotten. The effect of your tour will be eternal. Its effect will be seen during the ensuing centuries!"

Abdul Baha mentioned the great love with which the Persian Bahais had greeted Dr Moody when she arrived in Persia accompanied by Mr Sprague, saying that between Enzeli, on the Caspian Sea, and Teheran there were 18 relay stations, and at 16 of these there were Bahais gathered to greet the travelers.

Abdul Baha then asked about Prof. Barakatullah and the work in Japan. When told of the labors and service of that believer, He was very pleased, and said that if the people of Japan responded to the teachings, theirs would be a great blessing, productive of the greatest good.

Abdul Baha sent word to the American believers that it is necessary for some of them to go to Japan and there engage in spreading the Cause, saying that great results would be produced if some of the friends were to go to that country, entering into trade or business, and at the same time doing spiritual work.

The greeting of the many friends and messages from the various Assemblies were given to Him and He was pleased. He was very pleased when told of the love, kindness and hospitality of the Bahais in all countries. Abdul Baha spoke of the great work done by the uneducated believers. Through purity of heart, many had become so spiritually enlightened that their words had great effect upon the minds and hearts of the learned and wise. Some of them had even written books by dictation.

Abdul Baha asked regarding the hardship of the journey, but was assured that any incident of that nature were forgotten and now were as if they had never existed. He then asked whether the lectures given in various places had been prepared or were extemporaneous. When told that they all had been the latter, He said that the teacher should always speak from the heart, for such reaches the hearts of the hearers, and has effect, whereas when one speaks not from the heart, the effect of his words is but a passing one, if any. All teaching should be done by the Spirit working or speaking through the Teacher, and should not come from the mentality of the individual. One should always use spiritual methods of teaching.

In speaking of the spreading the Fragrances of the Kingdom, Abdul Baha said: "In movements there is life, in imobility there is death. The traveling of the teachers from place to place, from Orient to Occident, and from country to country, is one of the greatest means for spreading the Fragrances, and for sowing spiritual seeds in the soul of the people".

In speaking again of Japan, Abdul Baha said: "Blessed results will appear in that land from the Holy Cause there established". (To C.M.R.) "I have sent your written letter from Japan, to Mr MacNutt in New York, that he may exhort some of the American believers to go to Japan, and there serve and teach the Cause. It is very good for teachers to travel

and sow the seed of the love of God in the hearts of the people. American Bahais should go to the Oriental countries as teachers".

At another time Abdul Baha said: "Encourage the Bahais to hasten to India, both men and women teachers. IN India, in particular, women teachers are needed. Delay not! Now is the time to travel there and in Persia too".

"Later on the results of your journey will be clearly seen. Praise be to God, now our meeting here in the Land of Desire is open and easy? while in the past it would have been most difficult. Some came long distances and could only see Me from a distance. Now, you must go out and serve. You must no longer stay here".

SOME QUESTIONS AND ANSWERS

Q. Many of the American believers desire to worship daily in accordance with the teachings. What prayers should they use daily? No instruction has yet been revealed for them, regarding daily prayer.

A. Later on I will give you instructions.

Q. Was Baha'u'llah of the seed of Jesse?

A. Yes, He was the 9th generation in succession from Jesse, but this was not from the Jesse of the Bible, but another.

Q. What is the command regarding the giving of tithes? Is it 10% of the increase of one's capital, or is it 1/19 of one's income?

A. It should be 1/19 part of one's income. This is a blessing (giving tithes) among mankind money is the greatest thing. This giving will confirm the people. With this money many great works will be done. In Hamadan, in Persia, the believers have not much money. Because of this, at first I did not accept this money, but later I directed it should be used in their town for the school. This giving was a great spiritual confirmation to the Jews. Every one knows how Jews love money.

Q. Is the calendar as revealed by the Bab to be used in this dispensation?

A. Yes, but later on certain modifications will be made.

Q. From what year does the New Dispensation date?

A. 1844 A.D.

Q. Which day of the week will the Bahais of the future observe as a day of rest?

A. Friday.

Q. We have been taught that Baha'u'llah was the 7th of a series of great world Manifestations of this present cycle, Christ being the 6th, Melchisedic the 5th, while the first four were before the compilation of our present world history: that their teachings were applicable to all mankind under all conditions, while upon the other hand the Manifestations such as Zoroaster, Abraham, Moses, Mohammed and the Bab were sent each to a certain people, being teachings which were applicable to those certain

conditions only. Is this teaching correct?

A. Yes, it is correct.

Q. What is the significance of the prophecy - "Blessed is he that liveth and cometh unto the thousand three hundred and five and thirty days (1335) Daniel 12-12.

A. After that date a great disturbance, a terrible (material) calamity is to happen in the world.

Q. Is this to be in the form of war and strife, or will it be as an earthquake, such as have happened in Mesina and elsewhere?

A. Wars and earthquakes, such as you have mentioned, will happen but these compared with this catastrophe to come, will be as nothing. As in the past whole peoples and civilizations have, through physical changes been obliterated, so that no trace has remained, so it will be when this great change shall take place.

Q. In the Bible there is a prophecy - "And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die, but the third part shall be left therein". Zechariah 13-8. Does this refer to the happenings in question?

A. Yes.

Q. Will this take place soon after the date 1917 (which is the date mentioned 1336 A.H. - after Mohamed - or 1917 A.D.) or will it happen in the very distant future?

A. It is not so very soon after, nor again is it in the so very distant future.

In subsequent conversations, during which questions were being asked and answered, Abdul Baha said that Baha'u'llah was not a descendant from the prophet Zoroaster.

That it would be well for the western friends to interest themselves in commercial industrial matters with the people of Persia, for Persia needs connection with the west.

That the anniversary of the martyrdom of the Bab should be observed by the friends, with solemnity.

That the anniversary of the passing of Baha'u'llah should be observed in like manner, and that in the night a meeting of prayer should be held.

That in serving together the believers should always avoid those matters upon which they cannot agree. The believers should serve together the man and women working together.

In meeting of consultation the majority should rule, but it is far preferable that there should be such unity that there be no minority - that all should be of one mind.

The above answers to prepared questions were written up shortly after the interview with Abdul Baha from notes taken at the time.

C.M.R.

Extract from a letter of Mr Remy's

"I think it best for these notes not to be printed at any time in the near future, yet there is every reason why the friends should have access to them in a manuscript form".

Letter from one of Abdul Baha's daughters, Toobe Khanum, to Miss May Bolles (now Mrs. Maxwell).

To the "Spiritual Mother" of the Children of God in Paris,

To the "Sparkling Dew" descending upon the Garden of the Hearts, budding and blossoming under the warmth of God's Love,

To the devoted servant of Abdul Baha, the enlightened and attracted "Leaf", Miss May Bolles (Upon her is the Glory of God!).

My dearly loved spiritual sister!

I take my pen to write you, after so long a time, a reply to the most beautiful letter you sent me some months ago, and which should have received my attention ere this. But in these great days the passing of the weeks and months become as a moment of time, and, swept along by the Mighty and Wonderful Current emanating from the Sacred and Holy Presence of our Lord (rouhi fedah), we almost forget that we are existing upon this earth, to say nothing of those who are absent from our physical eyes for in our hearts and minds you are ever present, and through the Power of the Spirit we are ever conversing with you, for you, thanks be to the Mercy of God, have been lifted above the world of matter and its limitations and, by the strong wings of God's abundant blessings, are soaring in the blue heavens of His Nearness, basking in the Sunshine of His Glory, and resting in the soft twilight of His Good Pleasure, for, inasmuch as your Lord is pleased with you, God is pleased with you!

We have heard from Lua (Mrs. Getsinger) about your work and the harmonious state of the believers in Paris, and also from Mirza Abul Fazl. This is indeed good news for us and we rejoice thereat exceedingly! This is true service unto God and faithfulness unto your Lord!

For God manifested Himself upon the earth in this glorious century for the sake of establishing peace and harmony among the hearts of all peoples, and for the purpose of uniting them together under the Pure White Flag of His Love, that they might forsake the word "nations" and become one nation, one people, one kind, all loving one another as children of one Father (God) should. What a great blessing God has caused to descend upon you, that He has chosen you and selected you to be the "instrument of union" among His people, and has confirmed you to do and accomplish His Will and His Wish, and has enabled you to cull the ripe fruit in the summer time of His harvest!

You must realize this Most Merciful Favor on the part of your Lord, for unto the discerning this is an evident sign that to you has been proffered the "Golden Chalice" containing the Choice Wine of His Bounty, one drop of which the prophets and saints in past ages would have given their lives and souls to have tasted!

O dear spiritual sister, indeed we rejoice at your success, and we constantly pray God to strengthen you and to enable you to be more successful until you reach that state of spiritual perfection whereby all who look upon your face will be so attracted by the Beauty of the Holy Spirit therein reflected, that you will teach them the Truth without uttering an audible word, but, by the Breath of Might and the Invisible and Irresistible Power of the Spirit, you will convey unto their

hungry hearts the Knowledge of their God and the exalted Covenant of His Manifested Will and Holy Temple; from which the Lightning of His Commands proceedeth, and the Thunder of His Word is heard, reverberating throughout the remotest corners of His earth!

Yet, oh dear sister, how few have seen the lurid Light of its flash, and how few have heard the echoes of its startling roar, yea, though the earth hath trembled and the Old Heaven (Religions) have rolled together as a scroll, while the people are sleeping upon their beds of idleness and neglect, waiting for a greater sign!

Their eyes are blinded by the dust of the world, and their ears are deaf from its many confused noises, but, thank God, you can both see and hear, for you have washed your eyes in the clear water flowing from the Fountain of His Knowledge, and your ears have become diverted from the world's din, and attentively turned toward the "Branch" from whose leafy center is heard the soft and harmonious cooing of the Dove of Holiness, and the sweet song of the Nightingale of Peace!

Be happy! Be happy, dear sister of my heart, and fear not to speak in praise of your Lord; fear not to step boldly in His Vineyard, and, taking in hand the pruning knife of His Power, His Might, and His Strength, cut away the weeds of ignorance and the thorns of superstition which are choking and hindering the true growth of His Vines! Let no thoughts of weakness, failure or inability stay your hand, but, turning your face unto the Horizon of His Perfect Appearance, lifting your eyes unto the Heavens of His Chosen Covenant, adorning your tongue by the Power of His Mighty Name, and making rigid your arm, by the stability of His Unbending Strength, lay waste to every growth whose roots spring not from the Rich and Fertile Soil of the Covenant of God, and whose curling tendrils seek not to entwine themselves around the "Greatest Branch" of the "Tree of Life!" Exhort your dearly loved children to do likewise and be in haste, for these Great Days are swiftly flying away and soon they will pass, leaving the future bereft of the Effulgence radiating from the Present-Glory of the Midday Sun. What great privileges and opportunities you have to spread and exalt the Cause of God, while we, though our hearts are burning from the desire to serve Him and promulgate His Truth, are confined to exile and prison!

Day by day we are tortured by seeing the Lord of the earth surrounded by trials and difficulties and sorrows, the greatness of which the pen cannot portray, and no human being could for one hour endure, and yet we are virtually helpless, for the only thing which can render assistance unto Him (rouhi fedah) is the union of the hearts of His people, the binding together of the nations, the universal spreading of the knowledge of this Greatest and Most Glorious Manifestation, and the acceptance of His Covenant which He has made to endure forever and ever; though this generation may reject and deny, those who come in the future will praise God for His Mercy, and wonder that the people of these days were sleeping while the rain of His Bounty was descending in torrents upon them.

We always pray for you at the Holy Tomb and we humbly supplicate our Merciful Lord in your behalf. My Holy Aunt, my Mother and sisters send you their love and many kind remembrances.

Hoping to hear from you soon, I am your spiritual sister,
Tooba Khanum.
(Rouhi fedah, means, May my soul be a sacrifice for Him!)

A Story told by Tooba Khanoum: An incident in the Home Life of the Holy Family.

Tooba Khanoum told us an interesting incident relating to Mademoiselle Letitia, who lives in the home and teaches the children French.

During the visit of a French believer 'Abdu'l-Baha called upon Mademoiselle to interpret for Him, as the pilgrim was very eager for instruction and there was no one else who could speak his language.

Mademoiselle, being a Catholic, and knowing nothing of the Baha'i teaching, became very much embarrassed over her task, which quite amused 'Abdu'l-Baha.

Some days later she evidently confessed to the nuns in the convent, who keep strict watch over her, and for several days she looked very stern and forbidding.

Finally 'Abdu'l-Baha called her to him and said: "Letitia, tell the good nuns that they need have no fear. I asked you to interpret for me because there was no one else to speak French, not because I desired to teach you. We have so many Baha'is who come here begging with all their hearts and all their love for instruction, that only to them do we give our precious teachings. You would have to beg and beg and beg before I would give it to you, and even then I might not do so; for it is not so cheap as to be bestowed where it is not wanted.

"Stay in the home if you like, or go if you are not happy here. We are glad to have you if you care to stay, but free your heart of all fear that we will try to make a Baha'i of you."

Mademoiselle is very sweet and they all love her. Her parents live at Haifa and 'Abdu'l-Baha has been wonderfully kind to them; they are very poor. She is always happy here, but of course she does not know why.

Rosenberg Notes - See Vol. I - Notes

R E S U R R E C T I O N .

Jesus Christ had two bodies - one spiritual and one material. The material body is of no importance. It changes and changes always. An old person's body is not the same as that of the same individual when young.

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

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

In the Gospel record, when Jesus Christ was crucified, and ascended Mary Magdalen and the other disciples had fallen into such a state of excitement and agitation, that during three days the Cause of God was annihilated for them. After three days, their agitation having abated, they realized that the Cause of Jesus Christ and His Teaching was everlasting in the world. The disciples would not at first write to the other believers openly that Jesus was crucified, till Mary Magdalene told them what did it matter. His Soul was with us. When Jesus was crucified, some said "His Religion is annihilated and gone." Mary Magdalene said "Matter is gone and flesh - but the Soul of the Religion is forever." Thomas was a feeble character who believed the Cause was lost. After a little time, he saw that though Jesus was killed, the Cause of God still continued and then he realized and believed.

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

Miss Rosenberg's Notes taken at the Holy Household.

Explanation of St. John, Chapter 8, verses 1-11:

This story needs no explanation - meaning plainly understood.

Verse 11: "Neither do I condemn thee, go and sin no more." This shows that we should never look upon the faults of others but only consider our own faults. Then the Master ('Abdu'- Baha) told the following story or parable:

A man once, as he was walking, saw a wonderful sight. In a certain place there were three men. The first of these was blind, but he could see things that were very distant. The second was deaf to all near sounds but he could hear things that were very far off. The third was naked but he held in his hands very carefully a long hem of a garment. The man asked the teacher the meaning of this strange sight.

The interpretation of it was this: These three men represent humanity. The first, who could only see at a distance but was blind to all that was near him, means that people can generally see very clearly the faults and shortcomings of other natures and of those who are far from them, but their own faults are too near to be perceived.

The second man was able to hear of the deaths of others but his own death was too near him to be heard. The third one, who was quite bare, shows that in this state man comes into this world and in this state it is quite certain he must leave it and though he knows this very well, yet he spends his whole time in carefully preserving the hem of a garment from being soiled.

Verses 12-20:

There is a great difference between God and all creatures. All the creation is in darkness but God is the Light. Jesus says, "I am the Light of the world; he that followeth me shall not walk in darkness but shall have the Light of Life." The Light here spoken of means the Light of His Perfections - justice, mercy, goodness, love, holiness, truth, unworldliness, righteousness, purity, etc. "He that followeth Me" that is, he that does as I do and is characterized with these attributes then he is not in the darkness.

Verse 13: But Jesus answers, Ye judge after the flesh (that is, ye can only judge Me bodily - ye are not able to judge Me spiritually, ye are not capable of so doing).

Verses 13-16: And yet if I judge my judgment is true. We have seen before that He said to the woman, "Neither do I condemn thee," thus refusing to judge her. Then he continues, "I am not alone but I and the Father that sent Me." That is, the Light of the Father is in Him.

Verse 19:

"Ye neither know me nor my Father: if ye had known Me ye would have known my Father also." Whilst Jesus was in the world He was the Light of it, and no one could receive Light except through Him.

Verse 23:

Ye are from beneath, that is, from the material world. I am from above, - that is, the spiritual world.

Verse 25: "Even the same that I said unto you from the beginning," that is, The Son of the Father.

Verses 30-31: "If ye continue in my words then are ye my disciples indeed." The Master said there are three kinds of belief. (1) To confess with the lips only; (2) To confess with the mouth and believe with the heart in sincerity but not to do according to our belief; (3) To confess and truly believe and also to live as the disciples and followers of Christ.

Verses 43-44: There are two kinds of relationships - spiritual and earthly. "Ye can not hear my word," i. e., ye have not the spiritual ears to hear with. "Ye are of your father the devil," i. e., ye have the same evil qualities as a spiritual murderer. Canaan was not the spiritual son of Adam - only his earthly son.

Verse 56: Your father Abraham saw my day spiritually and was glad.

Chapter 10, Verses 1-5: The shepherd is Christ, the true believers are the sheep; the sheepfold is Christ's religion. They that hear my voice, that is, they that recognize my divine Call, and acknowledge it and follow me, are of the 'Chosen' amongst the many called. During the time of Jesus He was the only door into the true religion of God, and those who rejected Him, and endeavoured to climb up some other way were only thieves and robbers.

Jesus said to the people, "I have done nothing but kindnesses and good deeds to you. When have I ever done you harm? I have loved you all, and all that I have wished for is your good, and to benefit you. For which of these good works that I have done, do you stone me?" And our Lord said we might see the same thing in the days of The Bab. All the people witnessed of him that he was the best man they knew and that from the time of his baby-hood he had done nothing but good deeds. So also in the days of the Blessed Perfection - all the people in Teheran were witnessing of His good deeds and perfections, and he was called the 'Father of the poor,' in Teheran.

The Jews answered that it was not for these good works of Jesus that they wished to stone Him - for they quite acknowledged His good actions, but it was because of His blasphemy in saying He was the son of God.

Then Jesus replied that it is said in the Bible to the Holy Prophet of God that they are Gods. And in order to explain this saying the Master gave the illustration of the Sun and the mirrors. If you placed a row of perfectly clear mirrors out of doors when the sun rose, the sun would be reflected in each of them, and that the sun might say with truth to these mirrors, "Ye are suns." In this same sense, it is said of the great prophets of God, "Ye are Gods," because they reflect the qualities and characteristics of God. Jesus said to these Jews, how was it they did not wonder at this far stronger expression, "Ye are Gods" being used to the prophets? But when He only said He was the son of God, they wished to stone Him.

Chapter 12, verses 1-8: Judas Iscariot was the chief among the disciples; their leader. Yet when this test (verse 6) came to him, he fell. The higher our station is, and the nearer we are to God, the more severe do our tests become: and when we have received great blessings, we are apt to become self-confident, and think that we are secure from falling - and then is our danger great. The Master said this story (of Mary and the ointment) had a deep spiritual significance.

The bottle which contained the (ointment) perfumed oil, represents the heart of Mary - the ointment is the love of God which filled her heart, and all this love she poured forth at the feet of Jesus. Then Judas said, why did she lavish all this love upon Jesus, who did not need it so much as the poor - why did she not pour out some of this love and care upon them?

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

Verses 14-16: The Master said that the disciples of Jesus did not at first, believe in Him, because of signs and prophecies. They did not even remember or understand them until after His death. They believed in Jesus because of Himself - because of His character, and the light that came from Him, and also because of the light of their own inspiration within themselves.

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

Why is this expression "glorified" used of Jesus' crucifixion? 'Abdu'l-Baha then explained that in the eyes of the people of the world, that is, of ordinary human beings, to be killed or crucified was the most terrible thing that could possibly befall them. But it is not so for believers, it is the most glorious privilege that can happen to them. So with all the troubles and miseries of humanity - such as hunger, nakedness, poverty, etc. These for ordinary people are really troubles, but when they come to believers, they are for them a bounty of God and a privilege. "Blessed are the poor in spirit, for theirs is the Kingdom of God." We see that the disciples, who were poor, ignorant men are remembered and revered by all the world to this day. But how many kings and potentates of the earth have come and vanished, even as if they had never existed. Their names even are forgotten, and they have produced no effect or result in the world.

Verse 23-26: The Master explained more fully the meaning of Christ being 'glorified' by His death. He said the Blessed Perfection, in the Book of Ighan, in explaining the meaning of the statement about Christ coming in heaven and riding on the clouds, says that one meaning of the expression 'cloud', is the body of the prophet. Why is it that sometimes we cannot see the sun in the sky? It is because it is veiled from us by thick

clouds: and in this sense, the body, the human nature of a prophet is a cloud, preventing the people from seeing His glorious light. For they argue that the prophet is a man, such as they themselves are, requiring food, rest and sleep, and is also liable to ordinary human accidents and diseases. How can this human man, represent the light of God, or be a manifestation of God? But when the prophet has gone from earth, that is, has died, or been killed, then the veil or cloud is removed, and the people see plainly the light of His teachings, and the sun that was within Him.

A seed, a grain of corn, if it were not planted in the earth, and buried from our sight, remained always alone and one - but if the seed is planted, buried and hidden from sight, then it brings forth much fruit - many hundreds of seeds like itself. And so, when the prophet is killed or crucified, His religion and His teachings begin to grow and spread - and to 'bring forth much fruit.'

Verses 26-31: The Master said that if any one would be the servant of Jesus, he must follow Him, as a servant does; and so he would always be in the same place where Jesus was, just as a servant is always with his master. When the two thieves were crucified with Jesus, one was in this condition of service, and when he begged Jesus that he might be with Him, Jesus Christ answered, 'Today thou shalt be with me in Paradise,' that is, in the same place with me.

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

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

"Father glorify Thy name," that is, crucify Jesus Christ who is Thy name - who represents and is God on this earth.

"Then came there a voice from heaven," i. e., not from the atmospheric heaven, but from the high and heavenly condition and state of Jesus - so that it was actually heard by all the people. "I have both glorified it," means Now I am being crucified, and "will glorify it again," means that I will also glorify it in the disciples, meaning they will be martyred and crucified to make My name glorious. "His voice came not because of me, but for your sake," means that this voice came to tell you that you will also be glorified as I am.

You climb 226 steps to the Shrine of the Baband 'Abdu'l-Baha. So many steps wherever you go over there. Shoghi Effendi said to her "You will serve the Cause beyond the shores of your own country....She was greatly honored. Don't think she is not telling us wonderful things. Some of them so startling that one wonders if one's memory is playing tricks. One day Shoghi Effendi was talking when all of a sudden Ruhyyih Khanum burst into tears and rushed from the room. They all rise when He or she rises, or when they enter a room. When she returned he said: "Would not have said it had I known it would make you weep. She replied: "But, Shoghi Effendi, you are coming out so fast with things. He told them over and over that unless we quickly solve the race question here our streets will run with blood. Also the great catastrophe is near and will be worse than either of the world wars, that America will suffer greatly. They will burn our cities. Persia, America and I think the Holy Land will suffer the most. We are not to think of it, tho, but concentrate on the ten year plan.

She took typhus and small pox shots. Two nylon dresses and 2 flannelette nightgowns - they told her to take a wool one. You need a money belt. Raincoat and umbrella. Indications are that there will be a great falling away from the Faith. Not deep enough...but many coming in. Nothing matters. They say there is always an auro around the Guardian. In parting he said "Now you have been in Paradise. Take it to the others." They are allowed to see many things there in the making - plans - maps - but are not allowed to tell them or talk of them until he announces them. He said to her "When you come back you will see how much more beautiful we have made things." This she construes as a promise. Abdu'l-Baha said something of the kind to Thornton Chase but their next meeting was in the heavenly Kingdom. I did not say so to her. Dorothy Baker is in Haifa. Following is copy of letter received from her while in Haifa....

"I thought you would like a letter written in the Mansion. The guide has just finished taking us through. I don't know whether I will sleep at all or not. Am very tired. We visited Baha'u'llah's Shrine twice today. The last time we all went together -Ruhyyih Khanum, LeRoy & Sylvia Ioas, Jessie and Ethel Revel and we three. We visited the room of Baha'u'llah where He met Professor Brown and also passed on from this life in that room. I held His slippers in my hands, saw His winter and summer coats and the coat of the Most Pure Branch. The Guardian has the Mansion all repainted and it is a big museum. The Guardian is wonderful, magnificent. Words cannot describe Him. He is very short. We were told today that Baha'u'llah was the same size as Shoghi Effendi. Their hands are the same, just beautiful hands. His eyes gleam like diamonds. Dr Lotfullah said they are like Baha'u'llah's. We were four times to the Shrine of the Bab and Babu'l-Baha. Tomorrow we go to the Most Great Prison, Maysix-Ridvan, a big day. We are going to get up tomorrow morning and go into the Shrine of Baha'u'llah for the Dawn Prayers. Wednesday Adah and I will go to Jerusalem and I have an appointment with the New President's wife at 4:30 PM. Then we stay at Hotel Eden and come back to Haifa on Thursday. The Revell Sisters met us and told us that the Guardian said "These Pilgrims will stay 13 days." We could hardly believe it. We were going to go to the hotel for the last four days. Our boat sails Dec.31st. We want to sail for home Jan. 15th from Cherbourg(Fr) Should be in New York Jan.20th - Hope you are well and warm, Lovingly, Lydia.
PS: The care-taker has to sleep nights in the Shrine of Baha'u'llah, as it is watched day and night, and there is a watchman guarding the grounds

all night. They are making the beautiful gardens here. In a building connecting to the Mansion are covenant breakers living. And we are locked in here. Mason Remy and Ethel Revell with us....

They climb 120 odd steps to Shrine of the Bab-Abdu'l-Baha...can take taxi. Ruhiiyyih Khanum precedes them to the dining room and assigns to each a place. Mrs. S to the left of the Guardian, Adah and Francis Jones opposite her. The Revell girls sit at the foot of the table and take notes and you are given a copy. Ruhiiyyih Khanum is very beautiful. She wears a white scarf across the top of her head and down on one shoulder, draped. She is very lovely and gracious. They saw the Acropolis and expect to do a bit more touring on their way home. Met a chinese couple on the boat, they have been away from China since communism took over and long to go home but must continue to wander from country to country. They liked the Faith. While there you are Shoghi Effendi's guest - no expense.

On the boat she met the new President of Israel which resulted in her having an appointment with his wife in Jerusalem. When she arrived in Haifa and related her experience, one of the Revel girls immediately assisted her to draft a letter to the President's wife asking for an interview and "propto" there was a telephone response giving the invitation.

Pearl Easterbrook gave a wonderful pattern for asking for things which Shoghi Effendi gave her: "Place your hands out-stretched (sit or stand) palm upward, cupped, say the Greatest Name 9, 19 or 95 times. Then say: God sufficith all things all things above all things and nothing in the heavens or in the earth but God sufficeth. Verily, he is inHimself the Knower, the Sustainer the Omnipotent....." Follow with the Greatest Name to indicate termination. Can be said together, silently or alone.

We may use the patterns - they work but they do not become universal.

They gave a public meeting in Indianapolis - Harris showed pictures taken on their trip - people came and came - asked where do I get a ticket, where do I pay, contribution? None, just enjoy. 250 came - they finally closed the doors.

Elsie Austin begged them not to send Ebony to Africa - called it a yellow sheet. Finally a letter came from the Collisons asking for copies - said theirs was worn out from use.

When things were at their blackest Shoghi Effendi and Ruhiiyyih Khanum standing seemingly, entirely alone and deserted - one day a shining new Buick Sedan - a gift drove up - and shortly a town car. It helps. Now also think of the powerful Americans and Persians who are living there with Him, the deluge of pilgrims - makes them set up and take notice.

The following excerpts from the Words of Abdul Baha I copied from the Note Book of Mrs. Corrine True of Chicago. They were gathered by her for her personal help, so there are in many instances no special identification attached to them. M.M.R.

Search for Knowledge after reaching the Known is culpable."

Although the Bab never saw Baha'o'llah in person yet regarding Him, he wrote:

"Though the ocean of woe rageth on every side, and the bolts of fate follow in quick succession, and the darkness-~~es~~ of griefs and afflictions invade the soul and body, yet is my heart brightened by the remembrances of Thy countenances and my soul is a rose-garden from the perfume of Thy nature."

In "Some Answered Questions", Abdul Baha says:

"But the human spirit, unless assisted by the spirit of faith, does not become acquainted with the Divine Secrets and the heavenly realities. It is like a mirror, which although clear, polished, and brilliant, is still in need of light. Until a ray of the sun reflects upon it, it cannot discover the Heavenly Secrets."

Mrs. Agnes P. Parsons of Washington, D. C. writes the following:

"When I was at Haifa last winter (1910) I asked Abdul Baha if it was not of great importance to help in the sending of spiritual people to Syria to be taught by Him - and His reply was that it was of utmost importance for the Temple to be built."

Abdul Baha says:

"To be engaged in diffusing the Fragrances of God (teaching the Truth) in one hour of time, is better than the dominion of the world and all therein; for the latter is mortal and temporary, while the former is permanent and endless."

"What are the 72 degrees of insanity spoken of by Baha'o'llah?"

"One is to forfeit possessions, to forfeit estates. One is to forego name, honor, fame. One is to forsake relatives, station, Et Cetera, et cetera, et cetera, (eneded Abdul Baha, laughing. Each one of these is a distinct insanity."

In a Tablet to Madame Bethlen, Abdul Baha says:

"The Temple is the most great foundation of the world of humanity and it has many branches. Although the Temple is the place of worship, with it is connected hospital, pharmacy, pilgrim's house, school for the orphans, and university for the study of high sciences. Every Temple is connected with these five things. I hope that now in America they will build a Temple and gradually add to it the hospital, university, pharmacy and pilgrim's house with the utmost efficiency and thoroughness. You must make the believers understand

these details, so that they may realize how important the Temple is. The Temple is not only a place for worship; nay, it is perfect in every way."

O thou who hast been attracted by the Magnet of the Kingdom!

Note that thy Lord has manifested the Magnet of the souls and hearts in the Pole of the existing world, to which all the sacred hearts are attracted from the far distant lands and countries.

The iron body is attractable although at long distances away; but the earthier one is not, although in contact and very close. Therefore thank thou God for being an attractable body to be attracted to the Magnet of the Kingdom of God.

El Baha is upon you.

(1899) (Signed) Abdul Baha Abbas.

"The Sun is ever the same, but the place where the Sun has appeared has changed. Then, at Christ's time, it appeared in the sign of Aquaries, but now it has manifested itself from the sign of Cancer. These signs are just for an illustration. The sun is the same sun no matter from what sign it may manifest itself or from what spot it may arise. Thou must look at the Sun: do not become veiled by the places from which the Sun appears."

"A real son is such an one that has branched from the spiritual part of a man."

"Be a son that has been born of his soul and heart and not only of the water and clay."

Abdul Baha says:

"Look upon all things with a spiritual eye in this ~~new~~ new age and this Thy Wonderful Kingdom."

An instruction from Abdul Baha to a pilgrim at Haifa, Feb. 19, 1910.

"If nay one comes to you and endeavors to belittle the station of another in your presence or speaks in any terms against another, you must not listen; nay, rather, excuse yourself by saying that you are a Bahai and that you cannot hear anything but the praise of your brother.

Extract from a letter to Miss. Masson dated Egypt (Cairo) March 26, 1911.

"In regard to your question about using Kheirella's translation- Abdul Baha says that the believers should use nothing that Kheirella has translated as all are wrong. If there is any prayer in the little book which he has translated they must be taken out. Please tell this to the other friends."

Abdul Baha's Instruction to a Maidservant regarding her attitude

to her husband: (To H. C. W.)

"You must do a little better. The better you do, the better it is. The wife must endure the husband and she must hold to every means to please the husband. The anxieties of a man are great and woman must sympathize; she must endure conditions."

From a Talk given by Abdul Baha:

"The Tablets of Baha'o'llah are many; the precepts and teachings they contain are universal, covering every subject. He has revealed scientific explanations ranging throughout all the realms of human inquiry - astronomy, biology, medicine, etc. In Kitab-el-Ighan He has given expositions of the meanings of the Gospel and other Heavenly Books. He wrote lengthy Tablets upon Civilization, Sociology, and Government. Every subject is considered. They are matchless in beauty and profundity."

Abdul Baha says:

"Socialism is one of the leaves on the Tree of Life." Then He called this soul (to whom He was talking) to come into the shade of the Tree of Life that he might partake of all its fruits. Concerning people who are trying to settle economic conditions, He says such people are doing work of true religion. Then He went on to say that a new order of things must come but it must have a solid foundation and that no foundation was solid save religion which was the Love of God. When this unshakable basis of the Love of God was established in the world then inevitably would the structure of a new social justice rise, and a new individual love and justice.

Abdul Baha said: "Extreme wealth or utter poverty should be equal to the believers."

Ahmad Sohrab writes: "Abdul Baha said to a believer from India, Nawabzah Mohamet Yousoff:

'As long as these antiquated social customs and religious ceremonies hold sway in India, complete progress will not be obtained. This age is the age of light. This century is the radiant century. This cycle is the cycle of love. This period is the period of sciences. This epoch is the epoch of universal civilization. How long have we endured these blighting superstitions, these barren theological hair-splitting useless discussions! We must abandon entirely these things, we must free ourselves from these intolerable burdens, we must shake off this atrophy and lethargy, we must come into full possession of all our God-given powers, we must soar towards the infinite altitude of Divine Beauty. We must discard these fantastic traditions which have been handed down to us as precious heirlooms from ancestors and forefathers. Let us sing the Song of Unity and the anthem of the human solidarity. His Holiness Baha'o'llah has unified various religions and sects and illumined the sphere of the heart. In the realization of this spiritual work He was reinforced by the Divine Power. It is only with the assistance of the Divine Power that we shall succeed to unify mankind. No other power on earth is mighty enough to render this universal service. We must get hold of this Power. We must embrace a Cause which

creates love and amity in the hearts and not hatred and prejudice. There are today many people in the world who hate each other heartily, but outwardly they express love and friendship. We must do something, so that real love may be born in the hearts and strangeness be removed."

From "Ten Days in the Light of Acca," an account of a Visit to A Abdul Baha.

"Soul is the human will to live temporarily.

Spirit is the Divine Will to live forever.

Salvation is the quickening of soul into Spirit."

"Will the money of the rich ever be divided among the people without revolution or bloodshed?

"Will some men amass great fortunes in the fortune while others remain poor?

"Will the law prevent this condition of affairs?"

Answer: "It will not be possible in the future for men to amass great fortunes, by the labor of others. The rich will willingly divide. They will come to this gradually, naturally, by their own volition. It will never be accomplished by war and bloodshed. The ruling power or government cannot treat the rich unjustly. To force them to divide their wealth would be unjust. In the future, proportionately about three ~~fourths~~ quarters of the profits will go to the workmen and one quarter to the owner. This condition will prevail in about one century. It will certainly come to pass."

What will be the food of the future? Answer: Fruit and grains. The time will come when meat will no longer be eaten. Medical ~~xxix~~ science is only in its infancy, yet it has shown that our natural diet is that which grows out of the ground. The people will gradually develop up to the condition of this natural food."

"Faith is not so much what we believe as what we carry out."

"What is true greatness in man? Answer: "His spiritual attributes. No one can destroy his spiritual qualities. They are from God."

Abdul Baha says: Sow the seeds of love in the heart and not the seeds of hatred. The reflection in the glass proves whether we are laughing or frowning. By our actions we reveal what is growing in the heart. Actions ~~xxxxx~~ are mirrors of the soul."

"We should not be occupied with our failings and weakness but concern ourselves about the Will of God, so that It may flow through us, thereby healing these human infirmities."

Abdul Baha says:

"Moral life consists in the government of one's self.

"Immortality is government of a human soul by the Divine Will.

"The soul is the Sanctuary of God: Reason is His Throne.

"Our actions reveal what we are, no matter what the tongue speaks."

"Firmness and Love make Unity."

FROM MRS. TRUE'S NOTES.

Shoghi Effendi says "The Bahai is a person who is attracted to the principles of the Cause, but a believer is one not only attracted to the Principle but knows the Station of the founders and source of these teachings and who turns to the Source for his strength and is detached from the world and attracted from the world to the Cause.

Try from among those who are attracted, to make new believers for the work of promulgating the Cause falls on the believers. They are the ones who are spreading this Cause. It is necessary to make believers for the Cause will never be established if we make only Bahais. It is necessary to make believers of those pure souls who are attracted and who will give all their time to the Cause, and then the Cause will rest on the shoulders of those people. If they are only attracted, they will not serve or put their hands in their pockets, and the Cause will never become an established Cause.

INSTITUTE ON THE COVENANT
May 24-25-1950

This is a word picture of the Guardian given by Dr. Katherine True at the Institute on the Covenant held May 24th and 25th at the WMCA in Kansas City, Mo.

No one could describe the Guardian. To each one he is something - different. A man who had seventeen interviews with him in two days wrote :(after his first interview) "He is short." And after his last interview: "He is a giant'!..

His eyes are penetrating, hazel; His features are fine. His movements quick. He walks in a straight line. No one can remain long in his presence. He scares me to death.

It was lovely to see my mother with him. Her manner with him is informal and maternal. Once while walking with him she expressed concern that he did not get more exercise. "Abdu'l-Baha walked every day" she told him. He turned to her and said sternly: "I have a very strong constitution. I only run a fever when there is inharmony among the Baha'is."

He takes a glass of orange juice in the morning and works hard all day. Then he has a hearty dinner. You can see the life force flow back into him. After dinner he speaks - it pours forth. I was so overcome that for fifteen minutes I heard nothing.

In the evening he came in to be with us a while. Asked what we had been doing. Told some things of interest. And when he went he went suddenly.

They saw him reading a report from Martha Root. She sent long ones. He walked up and down as he read it and said: "This woman delights me." His smile is warm, radiant.

We are not to speculate about his private life. With regard to questions or problems: he goes straight to the heart of the matter. He speaks seven languages - Arabic, Persian, Turkish and he speaks French fluently.

The shock of 'Abdu'l-Baha's death was terrible to him, but when the will was read and he knew he was to be the Guardian that was worse. He was crucified. He had to give up all of his plans and adapt himself to his new role. He had thought of translating. The greatest Holy Leaf was his support. He was so alone. There was no one of his spiritual stature. The death of the Greatest Holy Leaf was a terrible shock to him. He spent so much time with her that his mother used to stand at the foot of the stairs all day to get a glimpse of him.

His speech is English in style; his vocabulary wonderful. I spoke of my associates in my profession - about the immaculate conception. They would not accept that, I said. He leaned forward and said "Let the scientists catch up with these scientific things."

He was in England a while when writing "God Passes By." I do not know if he was ever in America. He has not been here formally.

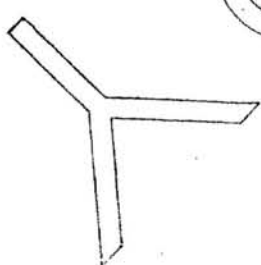
He is so true to Administration - he has a Translation Committee and he is on the Committee. (He attends to all international work alone. Hands of the Cause will be appointed after the Universal House of Justice is elected. Some have been appointed posthumously.)

When someone spoke of there being only men on the International House of Justice, he said with his wonderful smile: "The Guardian appoints the Hands of the Cause, and who knows, they may all be women!"

He is the Center of the Covenant in the world today. To destroy the administration or disobey it is to break the Covenant.

We are not worthy to have him come here yet!

Completed from
memory by
Olivia Kelley



Following are some notes taken from the discourse given by Mr. Ben Weeden who had recently returned from a 5 year sojourn with the Guardian (Mrs. Weeden also spoke and I may have time to transcribe some of her remarks, too. They have both been through K.C. recently and gave us one evening for Baha'is and a public meeting showing slides of Mt. Carmel and Haifa and Acca. It was heavenly, simply out of this world)

When they came on the platform everyone arose. And he said with great humility "You are very kind."

"Any Baha'i who receives a call to go to the International Center has a bounty beyond limit - he is going to live a true Baha'i life and put it before anything else - I am tempted to say, his family. He is going to work with our Beloved Guardian. (Here he enlarged upon the scope) and the responsibility of being a Baha'i. There is one thing we are inclined at times not to think about, and that is, the great burdens that our Guardian, Shoghi Effendi, does bear upon his shoulders. And that burden is the fact that everything he does, every act he performs, every directive he sends to the Baha'i world, he is responsible to all humanity for its results. In other words, our Beloved Guardian carries upon his shoulders a responsibility to all the world, not only for now, but for generations and ages to come.

The station of Guardianship is something new in Revelation. It is so new for the people to try to understand. There has never been a Revelation that has stated "A Guardian has been appointed who is God-guided." And there is no question about it. Many times directives have been sent out to the Baha'i world when the people have thought this is not the time. Things have been given at very difficult times one is the building of the Shrine of the Bab. The great steps forward have always been taken at a difficult time.

When we speak of our Guardian we are speaking of the greatest man in the world today. I have no doubt there is any man in the world today who could carry his burdens physically and mentally...his work and responsibility. But any Baha'i going to work at the International Center does see these things....Hard to conceive here in America...To think internationally and not locally...when you see the great activities of the Baha'i Faith and when you see the problems you will be amazed how small your local problems are....cut down to size. Our Guardian makes a list of the great tasks he wishes to perform, getting the petty details out of the way as soon as possible. It might be well if we follow our Guardian's example to get our small details out of the way, to clear our thinking on the big details.

I believe our Guardian, while he has great admiration and love for the Baha'is of the United States, is worried about our home front, that unity, the remedy for it...is all in the Writings; we do not feel we have the time to go into the Writings and find the remedy.

He had three suggestions. He said "Two of them I believe to be easy. (1) To respect the Baha'i Institutions, to respect and understand the Institution of the NSA. One of the great institutions of the Baha'i Faith, not a body composed of personalities...new, never before revealed, and to respect and obey it. (2) To understand your local Spiritual Assembly. Bodies set up by Baha'u'llah Respect, understand and obey and try to forget personalities. (3) Unity on the home front. Remember, we are all human beings and one of the most difficult things for a human being to do is to examine himself. It is so easy to examine someone else. Have I done anything today that will cause disunity in my relationships to the Baha'i Faith. Let us examine ourselves individually and forget to examine the other person. We have not the privilege of judging other Baha'is. Our Guardian has said "There are no good Baha'is. You are either a Baha'i or you are not a Baha'i."

Therefore, your responsibility is for your conduct and not the conduct of some other Baha'i....If we will do this, according to what we know is in the Writings, we will have much more unity and really bring much more pleasure to our Guardian.

Mrs. Gladys Weeden:

The afternoon I left I had the joy of seeing Shoghi Effendi. He said "No matter where you go, large or small groups...give them my deepest love." In all the years we never did see our Beloved Guardian impatient with Baha'is.

Then Mrs. Weeden told of what transpired there before his announcement of the Four International Conferences. He had many problems you will never know. His cares are lightened by good news. He becomes radiant again...when the Guardian is radiant his eyes are orbs. (Later at a private meeting here in K.C. she told how he was absent from meals for several days. They did not say what was the matter... that he wasn't feeling well....but finally Ruhyyih Khamm began to look drawn and pale. Then one day he came. He took some papers from his pocket(I think it was pocket she mentioned) and said "Now I know what has been troubling me." He read to them the text of the cable he had drafted and he gave it to Jessie Revell to type....calling the four International Conferences)

Then she told of the first Ascension Night she spent there. There was a curfew at that time so those believers who could come congregated at the Quibâh. Flowers were in bloom, grass green, jasmine and fragrance of the gardens. And near was one garden - gemlike. At 11:PM they began visiting the room He occupied. (I don't think she mentioned Bab or Baha'u'llah or 'Abdu l-Baha) It must have been Baha'u'llah. The room where he sat and interviewed the friends. The rugs and flowers, symbol of the Greatest Name. Shrine had been beautified - it is always beautiful. We walk up to it - leave our shoes and advance over white pebbles. Only sound is the whisper of stockings. The Guardian stood at the entrance and drew the stopper from a bottle of attar of roses across their foreheads. They advance and lay their heads on the Shrine. Head and face. Then the Guardian chants. (She spoke of how marvelous it is) Then when he has finished chanting he goes to the threshold and retires.

How wonderful to have the Guardian. Only Baha'is have real prophecy. He is divinely guided. We can in no measure appreciate what that will mean to posterity.

Dear Mrs. Rabb:

I wrote Dr. Bagdadi when I received your letter^{*}, and have been waiting to hear from him, as to the exact words Abdul Baha said to me. Below is a copy of his letter which has just been received this 9.20 A.M.

" My beloved Bahai Sister Irene:

With the greatest pleasure I have received your good letter.

In regard to the Blessed Trowel, the Master told you to keep it with you for Him. He emphasized the words "In trust, in order that you may know that the Trowel is His, but He placed it in your hand to keep it, to guard it for Him. I do not think that He said anything more than that; 'I place this Trowel in your Hands In Trust In Trust.'"

The Dr. writes at the end of the page,
'Oh, that heavenly meeting in His Holy Presence can never be forgotten; Pray my dear that we may in the future have the same honor and joy. Oh! will such a day come again?'

With Abha love and longings from Zeenet and all the beloved friends,

I beg to remain
as ever yours in His Love,
Zia.

**My dear Bahai Sister:-*

Just a word in haste.

Do you remember the date of Abdul Baha's putting the trowel into your care?

This is most important.

Sincerely-

Mary Rabb-

*Be sure and return this letter to
Yours. I have not copied the words yet.*

Some notes on remarks of Shoghi Effendi made by
Mrs. Helen Bishop during her recent
visit to Haifa

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Those who have passed on know our condition because their sphere is higher than ours. We can help them and they help us. However, communication is another matter. 'Abdul-Baha was questioned on this matter and he replied that communication was possible if certain conditions were fulfilled. Among them are: (a) a pure heart, (b) a clear mind, (c) detachment from the world i.e. from earthly attachments, etc. Most of the reports or accounts of communication between this world and those who have passed on are mistaken experiences.

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Detachment must be extended to opinions, prejudices, and other limitations. It is not sufficient to be detached from possessions or things; pleasures etc. - we teach freedom from prejudice of all kinds.

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Islam constitutes a fuller revelation than the Gospels. Islam provides a firmer basis for institutions and without them civilization is not possible. The weakness of Islam is the vague and indefinite provision for the succession. The appointment of the Imam 'Ali was oral. Had it been written all of the Moslems would have recognized 'Ali and a Centre of Unity would have been established. Its institutions would not then have crystallized so rapidly. Why Mohammed did not make this appointment an explicit text of his book is a mystery which we are not required to explain. The Q'uran has not been interpolated as the Gospels have been. The Prophet dictated the Q'uran during his lifetime, while the Gospels are the mere reminiscences of those who heard Jesus speak, supplemented by the writings of Paul and others. Paul did not meet Jesus except in the experience which he claimed to have on the Damascus Road. Baha'is have the privilege of making known to the West the station and mission of Mohammed, to remove the prejudices by understanding. The careful study of Islamic scholars will help us more than the writings of western Arabists, for the latter are handicapped by emotional prejudices even when they are intellectually free. In our Summer Schools we must inquire and without prejudice ascertain the Teachings of the Q'uran and its relationship to the Baha'i Teachings. The civilization known as Islam is of divine origin, regardless of its present sterility and shams; whereas, the civilization known as Christian has not rested upon the teachings of Christ for many, many centuries. It is a materialistic civilization, established by human designs. To be sure, Christ enunciated both material and spiritual laws, but His Book is incomplete and fragmentary. We can best learn the Teachings of Christ from the Q'uran, - this is the source of the quotations which Baha'u'llah used because of their authenticity. The Christians are confused in the doctrine of the "Incarnation". Mohammed gives the true station of Christ: He was not God; He was a Prophet, a Manifestation of the divine attributes.

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S.E. to the Greevens: "The body of the Cause is an organism and Haifa is its center. When there is an illness in that body it reflect it" [Re: News from America]

"Germany is the heart of Europe and Herr Hitler is the heart specialist but the body of Europe is ill and needs more than the heart specialist - it must have the prescription of the Divine Physician."

NOTES FROM TABLE TALKS BY THE GUARDIAN IN HAIFA,
(Taken down by Helen Bishop)

"Those who have passed on know our condition, because their sphere is higher than ours. We can help them, and they can help us. However communication is another matter. Abdu'l-Baha was questioned on this matter, and He replied that communication was possible if certain conditions were fulfilled, among them (1) a pure heart, (2) a clear mind, (3) detachment from this world, i.e. (being free from certain earthly attachments). Detachment must be extended from opinions, prejudices and other limitations. It is not sufficient to be detached from possessions, or things, pleasure etc. we teach ~~judicial~~ freedom from prejudice of all kinds.

...Islam constitutes a fuller Revelation than the Gospels. Islam provides a firmer basis for institutions (divine) and without them civilization is not possible. The weakness of Islam is the weak and indefinite provision for the succession. If the appointment of Ali, and a center of unity had been established, its institutions would not have been crystallized so rapidly. Why Mohamed did not make this appointment as explicit text of His Book is a mystery we are not required to explain. The Qur'an has not been interpolated as the Gospels have been. The prophet dictated the Qur'an during His lifetime; while the Gospels are the mere reminiscences of those who heard Jesus speak, supplemented by Paul and others. Paul did not meet Jesus except in the experience which he claimed to have had on the road to Damascus. Bahais have the privilege of making known to the West the station and mission of Mohamed, to remove the prejudices by understanding.

The careful study by Islamic scholars will help us more than the writings of Western Arabists, for the latter are handicapped by emotional prejudices even when they are intellectually free.

In our summer schools we must inquire into, and without prejudice ascertain the Teachings of the Qur'an and its relation to the Baha'i Teachings. The civilization known as Islam is of divine origin regardless of its present sterility and shams; whereas the civilization known as Christian has not rested upon the Teachings of Christ for many centuries. It is a materialistic civilization, established by human designs. To be sure Christ enunciated both material and spiritual laws, but His Book is incomplete and fragmentary. We can best learn the Teachings of Christ from the Qur'an, this is the source of quotations which Baha'u'llah used because of their authenticity. The Christians are confused in the doctrine of "re-incarnation". Mohamed gives the true station of Christ; He was not God, He was a Prophet, a Manifestation of ~~and~~ the divine Attributes.

The Tablet of the "Holy Mariner" was written by Baha'u'llah just before His departure from Bagdad. It is in anticipation of the sorrow caused by the conflagration which Subh'Azal and his party would arouse.

Most of the events of the "Holy Mariner" have been fulfilled. The believers are free to read it and gain such meaning as the individual capacity permits, but there are certain essentials upon which all must agree; The "Holy Mariner" is Baha'u'llah and the Ark is His Cause."

The Arabian Youth is a reference to Baha'u'llah who designated Himself thus on account of His long residence in Bagdad. As for the Youth in the land of exile- that is Baha'u'llah. However there are different interpretations for such figures as 'The Maid in Heaven' and 'The Hand-maid.'

Sometimes the Bab is referred to by Baha'u'llah as the Arabian Youth, because the Bab was ~~Sansetic~~ ^{Semitic} or Semite?

Love is the highest law for individual conduct. Justice is the only possible basis for community life. The collective life must be regulated by justice. The Spiritual Assembly must give just decisions; then it is merciful and (giving) spirit of loving fellowship which crowns the solution of Bahai problems.

Not so much travelling, as permanent settlements is the requirement today. Many desire to travel continuously and teach, but that is less difficult and less satisfactory than permanent (settlement) which become Bahai Assemblies. This is the time of the establishment of the World Community.

It is ideal for Bahais to go to a country where there are absolutely no Bahais and there establish the Faith. In this respect the work of Miss Jack (Marion) is a model for the Believers. Alone, speaking only English and a little French, Miss Jack went to Sofia, a locality with an unbearable summer climate, damp and hot; there are forty believers in Sofia today and Miss Jack with the assistance of passing Teachers has taught them.

There are no believers (resident) in Spain, Portugal, Belgium or Finland. America has well-established Bahai Community, so the time has come for Bahais to do pioneer work in Europe.

China and Japan and the rest of the Orient will come later. For the present it is imperative that more and more of the firm believers migrate to ~~the~~ European countries where there are no Bahais and establish groups and ~~Area~~ Assemblies....

...one must not be disturbed by the individuals who, having been in the Cause repudiate and protest against it. If attacks by non-believers are made, we correct them by stating the Truth, but we do not answer those who having been believers go out from the body of the Faith (Cause).

Most of the early disciples of the Bab refused to accept Baha'u'llah. Forty members of Baha'u'llah's family resisted Abdul-Bahá, but which has not, and will not occur."

From Outline of Notes Taken during Conversation of
'Abdu'l-Baha with Mrs. Clara A. Brink
and translated by Mirza Ahmad Sohrab
Friday November 15, 1912.

Welcome, very welcome. You are one of the oldest believers and are very dear to me. You are very young, only fifteen years old. The years you have past are not accounted as the age of your life, but the life you have spent as a Baha'i is accounted only as life. I became very happy to meet you. The light of the love of Baha'u'llah is shown from your face. It is evident that your heart is wholly turned to Baha'u'llah. Be glad that you have a life which is so durable that there is no limit. It is so durable that it has no end but is eternal and lives forever. If millions and millions of years passed your life would not end, it is endless. Thank God for that.

Convey my special greetings and love to Mrs. Tabor. Now you must thank God that you are the cause of guidance of people. A person took the coat of Joseph and brought it to Jacob and Jacob could smell the fragrance of that coat for one thousand miles. He used to say he could smell the fragrance of Joseph. But the person who was carrying it could not smell that fragrance. Kheirella was the carrier of this coat, he could not smell the fragrance. God may confirm and aid you.

In a Tablet to Mrs. Brittingham 'Abdu'l-Baha said:

"Every Manifestation is the Adam of His time. (Adam means the type man, the perfect man.)"

"There were onehundred thousand Adams before the Adam of biblical records each being the Manifestation of His own time or cycle."

"This cycle in which we are living and which has come to its full expression today having ended thus, is the long Adamic cycle, being five hundred thousand years."

"Five hundred thousand years ago a Great Manifestation came and founded it. From that time to the present we have had lesser cycles, such as the Adam of record, Noah, Abraham, Moses, Jesus, Muhammad, etc.,"

"Today which culminates this long cycle--- Baha'u'llah being, in the words of 'Abdu'l-Baha, "The expression of maturity and perfection of humanity."

"In the time of Adam, the first prophet of record, we have the seed of Christ consciousness deposited embryonically by Adam."

Abraham
"In ~~Adam~~ it became the child of promise. In Moses the embryonic child had attained to boney structure, which ~~ix~~ was the Law."

"In Jesus it attained the birth into the world of Christ consciousness."

"Simeon said in the Temple, as he blessed the infant Jesus: "This child is for the falling and rising again of Israel, 'This did not mean the personal Jesus, but the Christ spirit born at that time, and which was to gain maturity at the end of along cycle of 500,000 years, which end is today."

"Also, the angels sang: 'Peace on earth, good will to men.' It could not be accomplished until Christ consciousness was born into the world."

"Muhammad was the nurse and the protector of the child. Today the Father has come and with Him the Son, the Heir of the Father's Kingdom, who is to drink the fruit and eat the bread as He promised."

"Baha'u'llah is the perfection and maturity of the essence of humanity, manifesting this in Fatherhood with command and authority, and we find in ~~xx~~ the Surat-u'l-Hykl that Baha'u'llah said: "Verily we have seized the lives and are beginning a new creation."

"He is the Founder also of the new long cycle of 500,000 years when another great Manifestation will come. In the meantime throughout this coming long cycle of 500,000 years there will be cycles, like that of Moses, Jesus, etc., only on a higher scale, as this is the Kingdom of Heaven on Earth. None will be as great as Baha'u'llah until 500,000 years is accomplished.

"Abdu'l-Baha says that within the last 500,000 years there have been seven universal Manifestations, the last three of whom were Melchisedek, Jesus Christ and Baha'u'llah."

Extract from a letter written by Mrs. Brittingham of New York City for the help of a student of Biology, to Mrs. Harriet Latimer of Portland, Oregon. June 5, 1916.

"Following are the teachings given by/ABDUL BAHA:-

1. That before man appeared upon this world he never lived upon any planet.

2. That after man leaves this world he never goes to any planet. The world's of God to which he goes, are the 'Many mansions' of which Christ spoke, and which- ABDUL BAHA tells us- are not planets but are "spiritual, divine, heavenly, single, unlocated."

He tells us the planets are physical bodies and therefore are located, and that they are inhabited by beings whose bodies are in accordance with the formation of the planets.

Excerpt from a Tablet written Mrs. Helen S. Goodall, Oakland, Cal.

"You have asked concerning the stars, whether they are void-uninhabited. Know thou that GOD hath not created all these existent things without a purpose. Everyone of these stars is like unto the sphere of earth and with the utmost grandeur are inhabited by living beings. Notwithstanding that this sphere of earth is so small it contains very many different species, then know how much more those great celestial bodies! Existing beings live in each one according to its composition and it is sure that none are void." Tablet dated Nov. 2, 1908.

Excerpt from Tablet of ABDUL BAHA to Madame D'Astre of Paris, France, dated May 21, 1908.

"But regarding the innumerable stars and the distance between each other, that in this day the astronomers of Europe explain as worlds containing the living spirits, this is pure imagination and not fact. For all the infinite stars are material bodies and the realm in which the spirit doth exist is the Spiritual World and the Heavenly Kingdom which is eternal and everlasting. Because these illuminating bodies which exist in yon immeasurable immensity are all composed of matter, and every composition is followed by decomposition, and this shows that (these stars) are deprived from the gift of perpetuity; but as the universe of the Kingdom is abstract and sanctified above the laws of composition and decomposition, therefore it is imperishable and indestructible."

Question asked ABDUL BAHA by I.D. Brittingham in a letter to His Holy Presence, in 1902.

'Are the planets or stars the many mansions in heaven of which Christ spoke, telling the disciples that he went to prepare a place for them?'

Answer- 'Rather, they are worlds, as this world of ours, But they differ in their bodies, by difference of elements, from this earthly body. They differ in (their) formation. The beings existent upon these bodies are according to their formation'.

'As to the worlds whereunto Christ (unto whom be the great glory) referred:- They are spiritual, divine, heavenly, single

unlocated'.....

Excerpt from some questions and replies asked and given to Mrs. Brittingham in 1912 and again in 1912.

'Some think that this teaching has been incorrectly translated and ABDUL BAHA teaches that the souls upon leaving this earth do go to the planets or stars, and that they progress in their spiritual development through living upon one after another of these bodies. Is any of this teaching true?

ABDUL BAHA said "No"

'Were the souls dwellers upon any planets or stars before coming to the earth?'

ABDUL BAHA said "No"

'Were the souls created as individuals before they entered the physical bodies of this world?'

ABDUL BAHA-'They existed before coming to this world but not as we know personality upon this planet.'

3. That the souls of human kind existed before coming to this world, but not as we know personality upon this planet.

4. That the human soul has always been a human soul upon this planet, and that the mineral, vegetable and animal planes are ever existing within their own planes, but develop in perfections each Kingdom within its own plane, but never to the station of intelligent consciousness of GOD, and having no will to develop them selves into fuller consciousness of GOD.

5. That each of these lower Kingdoms referred to has only its own one condition; the condition of nature within its own plane. But that the human Kingdom has two conditions: one the station of nature, which is that of the human animal, and the other the station of consciousness of GOD; that the 'Essence of Light deposited in man' ~~is not~~ is not GOD, but the essence- or reality of the station of consciousness of GOD. By turning to it alone and reaching into its Station, which is beyond and above the station of Nature, we then- and then alone- can find HIM standing within us, Powerful, Mighty and Supreme. That man's will is given him, with this Divine Consciousness, that he may choose. That Baha'o'llah said:- "Verily man is not called man until he be imbued with the attributes of the Merciful, etc." - and that if we were a part of GOD we never require any re-generation or struggle to come into Nearness to Him. Any part of GOD is always God: (Mrs. Goodall's Book, pages 34, 35, 36 will cover these points, also "Answered Questions")

GOD never progresses---HE IS----. We- human souls- ABDUL BAHA tells us will progress hereafter forever if we begin our journey here. This journey is ever toward the Creator but never equal in station or "arriving" to equal station.

6. We come here but once. "When God wills we slip into the arena of this world." The material contact even, as with a babe, for a few hours, is necessary, but sufficient.

Excerpt from some questions asked ABDUL BAHA and His replies, taken from a letter to Mrs. Brittingham from Mrs. Hoagg, translated by Ahmad Schrab, in Ramleh, Egypt. Letter written from Syria, (Haifa) January, 1914.

Q. Do souls choose to come to this world?

Ans. ABDUL BAHA replied: 'That is according to the Will of GOD. When GOD wills, they slip into the arena of human life.'

Q. Do we exist as conscious individual souls before coming here?

Ans. ABDUL BAHA replied- 'Individual consciousness is realized after birth here.'

"This is the matrix world for the soul, even as the womb was the matrix world for its body, or vehicle. Birth into consciousness of Another World begins here- a World for which this physical and material one is but the preparation and foundation.

"Finally, you will note that in the enclosed excerpt the bodily progress is one point of progress, and the human reality is another point of progress.

"The vegetable Kingdom draws its life from the mineral and the mineral becomes decomposed, and recomposed in the vegetable. In the same way the animal draws its life from the vegetable by which processes the lesser kingdoms are decomposed and recomposed in the animal. All of this is body- not soul. The difference between these mature soul planes and that of man has been given herein.

Man's body takes up these lesser Kingdoms and they likewise become decomposed, and recomposed in his body. Even a vegetarian is not completely a vegetarian, for in the water he drinks and the air he breathes he takes into his body myriad forms of animal life which are therein decomposed, and recomposed in his body.

ABDUL BAHA tells us that man is always man but that man's soul in spiritual unconsciousness may be likened to the mineral; or to the vegetable in absorption of the first awakening without being fully conscious; to the animal plane in emotional and intuitional condition; that man in his own plane of reason and the faculty of intellect, by mental processes added to the foregoing comes into a certainty of a First Cause, and of ITS Dominion and of the recognition of GOD. But the soul of man must be spiritually awakened and quickened to need GOD, to hunger for GOD, to search for HIM, to find HIM, and through severance to acquire 'the attributes of the Merciful'. The 'Self' of GOD spoken of in ~~the~~ the Tablets refers to the Attributes of the Merciful, not to His Essence. This 'SELF' is found in 'Perfection' in the Prophet, only.

In His Love,

Your sister,

I.D. Brittingham.

Question asked ABHUL BAHÁ by I. D. Brittingham in a letter to His Presence, in 1902.

"Are the planets or stars the many mansions in heaven of which Christ spoke, telling the disciples that he went to prepare a place for them?"

Answer; contained in a Tablet from Abdul Baha to I. D. Brittingham, translated by Mirza Ameen Ullah, Chicago, August 15, 1902.

"As to thy questions regarding the stars: know that these brilliant stars are numberless and their existence is not void of wisdom both useful and important (i.e., their existence is of great importance.)

Rather, they are worlds, as this world of ours. But they differ in their bodies, by the difference of elements, from this earthly body. They differ in (their) formation. The beings existent upon these bodies are according to their formation.

As to the worlds whereunto Christ (unto whom be the great glory) referred: They are spiritual, divine, heavenly, single, unlocated; neither the imperfect mind can comprehend them, nor the sinning soul can know them. But, verily the sights of the people of the Kingdom of El-ABHA perceive them and the intellects of the people of the Supreme Concurrence apprehend them."

(End of quotation from Tablet)

In July 1912, New York City this quotation was presented to Abdul Baha by I. D. Brittingham and the following questions were asked, and again were asked Him in November 1912.

1st. Question: "Some think that this teaching has been incorrectly translated and Abdul Baha teaches that the souls upon leaving this earth do go to the planets or stars, and that they progress in their spiritual development through living upon one after another of these bodies. Is any of this teaching true?"

Abdul Baha: "No."

2nd. Question: "Were the souls dwellers upon any planets or stars before coming to the earth?"

Abdul Baha: "No."

3rd. Question: "Were the souls created as individuals before they entered the physical bodies of this world?"

Abdul Baha: "They existed before coming to this world, but not as we know personality upon this planet."

For Mrs. Datto Portland Oregon - Please do not
further loan or copy, but read to the friends

Excerpt from a letter written October first, 1914
from Persia, by Miss Elizabeth R. Stewart to her Aunt, Mrs
I. D. Brittingham of New York City.

Keep the
identity private
etc

.....
"One feels sick over the slaughter of human beings which
must take place before the world will be at peace.
It recalls what Mirza Aziz'o'llah Khan told us some time
ago. When he was a child, and being in the Presence of the
BLESSED PERFECTION with his father, The Martyr Vargha, the
Manifestation uttered the following. (Mirza Aziz'o'llah Khan's
father often referred to it.)

BAHA'O'LLAH said, when this awful war is over, there will
be an entirely new organization in the world. Religion will be
entirely destroyed and no religion will prevail. But the peo-
ples will soon find that this will not do, and they will begin
to look around for a religion.

All the Religions will be investigated, and, at last the
Bahai Revelation will be accepted, and all the world will
accept it."

.....
The above is the only authentic copy
issued by me. A mutilated portion of
it, the heading & the first half of the
excerpt having been cut out, is in cir-
culation. If you meet with it please correct
it. It is floating around as the Word of Baha'ollah
while this incident relates to substance of the
prophetic WORD, it is not the Word. Mirza Aziz
o'llah Khan is the brother of Mirza Tahireh Khan
who was in America in 1912 with Abdul Baha
(Signed by me in long hand) I D Brittingham
Dec. 1918

These incidents in the life of Kurratu'l Ayn have been in circulation throughout America for several years. When Mrs. E. G. Cooper of San Francisco, Cal., made the pilgrimage to the home of Abdul Baha in November, 1920, she took with her a copy of them as they were in circulation at the time, for verification and, if correct, the signature of Abdul Baha. Mirza Azizullah S. Badahur translated them into Persian and gave them to Abdul Baha for his verification. Abdul Baha corrected this translation with his own hand and returned the translations to Azizullah. The following is a copy made from the original copy of Azizullah's manuscript as he retranslated ~~into~~ English. The original mss containing Azizullah's translation into Persian and back again into English is in the possession of Mrs. Cooper, at present (1922).

"One day Kurratu'l Ayn was sitting with our Lord (Abbas Effendi, who was five years old) in her arms, behind a curtain in a room where a number of believers were discussing the proofs of the coming of The Bab. She cried, 'O men! O men! This is not the time to discuss proofs, this is the time for deeds, actions, martyrdom. Teach, act, die!'"

"In 1851 when she was thirty-three years old, she was imprisoned in the house of the mayor of Teheran, where she taught many women the Truth, and finally suffered martyrdom in the same year. Her husband and sons were unbelievers."

"At one time in Badasht, the Blessed Perfection was ill in a tent with three hundred-sixty believers near him. Up to this date the Babis had always followed the rules of the Mussulmen, but now the time had come for them to follow the laws of The Bab; so Kurratu'l Ayn, who was living near the tent of the Blessed Perfection ran out among all the men believers with her face uncovered, and cried out (as the Koran foretells), - 'When the Lord shall come the bells will ring and the bugles shall blow. I am the bell. I am the bugle of the Lord.'"

"She did not pay any attention (to the blame of man), she longed only for spiritual realities. A negro suffocated her with a handkerchief, and threw her down a well."

"Abdul Baha related this story.

"Abdul Baha added: 'All of you can become like her, if you become characterized with her virtues.'"

("This correction was made by the Master himself.")

(Signed) "Azizullah S. Badahur."

Jan. 13, A.M. Reha came over to Pilgrim House to call on Mrs. P(?) as she was going to Cairo that night. She told us that after the death of Baha'Ullah's wife the Greatest Holy Leaf waited on B.W. instead of permitting others to do it - Reha sometimes served His tea. Being only 10 yrs. old she said her hand would tremble but He comforted her - He was very methodical, having His meals, sleep, hours for seeing people - He began at a certain time & ended promptly. Abdul Baha met the people & arranged for their seeing B.W. if A.B. thought it wise for them to go - otherwise B.W. was not bothered - at the evening meal the family were together and a social time was enjoyed -

Keeper of Tomb of Bab is Abbas Ghuli - He gave up his work & good salary to come with his family & give his time in caring for the Tomb in Haifa -
Seyed Abdul Qusem is Keeper of Tomb at Balijeh -

Jan 3 - Sat - Mirza Lotfullah asked Shoghi if he had my copy of The Traveller's Narrative as a last resort - I had looked them all my things twice since Dr. E. had asked me for my copy just after Mrs. P's group came - Lotfullah finally recalled my loaning Shoghi a book - He has to - Dr. B. came at noon & told of his visit to the Governor this A.M. - yesterday as we were going over to dinner Dr. B. told us very excitedly that in the afternoon his mother in law & her daughter had been molested in their house by drunken Eng. soldiers - They were knocked down but daughter managed to get door closed & someone called the police Dr. B. asked Gov. this A.M. where A. Consul lived as he (Dr. B.) & others here were Americans & must be protected. He said he would tend to everything at once - At noon we had an hour's talk with A.B. on the affairs of ~~the~~ U.S. Convention & not Unity Board, delegates from the Convention - At night A.B. asked to be excused as he was to travel to eat - Ate few mouthfuls of soup & retired. - Ere we left we were told He was asleep & be careful of noise of chairs in riding - I spent spare time in copying Lewis notes - A.B. in Mrs. P's room at noon told J. not to ride dark

Jan 4 - Sunday - Copied notes in A.M. - Edna & the 2 girls again for breakfast Dr. asked Mrs. S. to go to top of mt. & st. & st. after service at tomb - Mrs. P. & some, & rode in car. Mrs. S. & I walked up with Dr. E. & S. S. & I were ahead & I went by myself along flower garden & hunted for violets finding 9 or 10 went in room in wh. tea is served but we were called out to have photo taken. A.B. didn't like the place & tried to arrange us - I took my Kodak up & someone took a picture of group with it - Then all went in after A.B. - Shoghi was called to stand at side of table facing A.B. & he interpreted what A.B. said among other things He told what he saw in future concerning Madrasah at Azhar - institutions of learning, &c - 2 chests - before we went round to enter room leading to threshold of room containing remains of A.B. had peculiar shaped glass pitcher? about like teapot only very slender & curved - He stopped to speak to ladies in Abbas Gholi's house & all of us waited, as did auto in front of Pilgrim House chair being brought for Haydar Ali to sit in - Mrs. P. J. A.B. & Chaffey went in auto - Mrs. S. & some, Dr. E. went up mt. - I tried to sneak off alone by rear way but was called & forced to go to ride where carriage was waiting & ladies one got out & gave me her place - this annoyed me greatly but one of P. pilgrims who sat with me took my hand & comforted me & I called her "my sister" - we kissed & praised God - I was at home - Mrs. P. came later & told of her ride in country with A.B. - He drew J. on to his shoulder 3 times of kisses & talked to him in Eng. - He gave J. the permission to go with Shoghi to Jerusalem - by train - He had to see some Eng. officers before men's meeting & supper was served late - Dr. S. & I sat translating till 11 - ^{at noon J. was called to ride with A.B. in auto}

Jan 5 - Mrs. S. retired early & was up very early to get 6 o'clock breakfast & Fuzila took J. & Mr. C. to train before 7 - Mrs. S. was in & out many times getting things, I getting things from clothes rack in dark she pulled it down with all her things & before some was up of bed she read Dr. S. go in to see about putting it up - I had breakfast in bed again then had bath - Dr. S. translated & I wrote till 10:30 when Abu Atef came

He remained 2 hrs. Dr. S. interpreted + I wrote what he told us about events in relation to Baba Ullah - Lunch after A. B. had called Dr. E. to ride with him to drive - Mrs. S. spent day copying Table Talks + occupying all of table - She + mother moved her bed some distance from wall then put her things in there + hung things on wall also stretched cord from my bed post to door in front of where I hang my clothes + hung her things on hangers there - one of her trays under my hanger - I had to type out in dining room - Dr. E. wrote last part of the Tuesday's talk my arm was so tired - Oct 3 Same with suit case went over across street for 1/2 hr - returning as mother was asking how many were here for tea - S. said she had had hers - Mrs. P. was going there + Mrs. S. came out - Dr. E. came - He had changed my \$5 for 120 piasters - Bank gives only 97 - Stopped for tea then Dr. E. took hold + typed + Dr. S. invited me to go for walk - We went to German Quay - Saw a. B. + 6 Persians ahead of us - met group of 8 at Quay + started to talk. Back + dictated as Dr. E. typed - Mirza Inoos + another man came for Esperanto - Mrs. S. + Mrs. P. were writing - Some reclining - Badi Ullah who is such a good Eng. interpreter, in Governor's office + was hot up in a. B.'s house came + called me to a. B. - perhaps 4-5:30 - We sat in room in which men's meeting is held - I on opposite side of room from him He asked if I were well, happy, disturbed, showing his knowledge of Mrs. S.'s actions on me - trouble we had last night - when S. was reading our notes + persisted in discussion over fact of women being admitted to H. of J. - Said I could continue to keep notes of talks but they must not be taken to a. to cause discord - He wanted to talk about B. W. only but when people asked questions He wanted to please them - Leave all words that would cause discord - I must go back with fresh zeal, inspiration, enthusiasm + work for Cause - Spend my time teaching - H. of J. was not in existence now Travel + teach - He didn't suggest any special place but where I was moved to go was the idea - Pray to be delivered from tests - Peter was head of Christ's apostles + he denied Christ - 3 times - I wondered if a. B. felt I in the future would deny him - I asked him to pray for me - show me what to say - Go back + set souls up for bring them into cause, talk, teach - Study + translate - from Persian if B. W.'s words was good - He said when I asked him - He spoke of Mrs. P. having meetings a. m. + p. m. in her house for meetings - all this was to show he was doing for her in return for her hospitality - Show the trouble concerning contention over H. of J. last night - He told me to pray to be delivered from tests (I have asked to be tested many times) He spoke of Peter + his 3 denials + told me to pray Peter, the chief one of the disciples, thrice denied Christ - He would like to spend long time with me but I saw how busy he was, Postmen came with many slips to be signed by him + several letters to be read, Mirza Inoosin, Shoghi's one after the other. bio - work for him - Such love, + radance as he talked + laughed

with me, Badi Ullah translated. As I was near the door He said He would pray for my enlightenment? & I would be enlightened - I felt as if a new power, a new capacity had been bestowed a new quiet + peace - Came in + told Mrs P. + S. before dinner - After dinner instead of going with others for walk I said I must work. Went into room to hang up jacket + get papers. Lost patience over finding Mrs. S. had strung line + placed thereon her clothes in front of my rack I turned hers over so as to hang up my jacket, but up me takes out for Dr. E. to sit on while typing - + heard a crash - it was bottle of olive oil Mrs. S. had placed near her trunk tray under my clothes + near my trunk - Had to clean it up Fuzile came + assisted - I wrote this up + with Mrs. P. sat up till 11.45 - others left before 10 -

Jan 10 Dr. E. + I went up but C. as soon as breakfast was over + I told him of my interview - back to find ladies had gone for walk - Dr. E. + I went on with typing. He told me when first here he had but one thing - namely to get A. B. to go over his books. Now he realized we all wanted A. B. to help us in our plans instead of our trying to carry out his plans - We typed in dining room till Ebu Asdey came - Mrs. P. S. Edna Sema + I. Dr. E. went to get Sotfullah + but Bashedi as Sotfullah came from post - Mrs. S. was soon called to see A. B. - She was told to talk in large gatherings + talk about B. W. - to follow in steps of Mary Magdalene + raise the call of the Kingdom - Yesterday + today Ebu Asdey gave accounts relating to B. W. He told about B. W. saying for presence of friends when A. B. was a child thro' on his shoulders A. B. - needed burden of world - He as a child received Tablet from B. W. which 4 yrs before his declaration publicly was really a declaration -

At lunch A. B. - motioned me to sit at his right - at table - After lunch Dr. E. + I finished typing Asdey's talks + arranged + gave out typed copies of Table Talks up to Jan. 3 at supper - Then I started to write Mrs. Carmichael but tea was served + then as we sat talking over it we were summoned to the wedding at Rube's Bridegroom Bahram a Zoroastrian was married to Zariantaj - a Mohammedan - In midst of ceremony the 2 Druses + heikhs came in + had talk with A. B. - + left - He gave A. B. several bunches of double narcissus + 2 roses - A. B. divided flowers giving Mrs. P. S. Sema + I - Sobhi chanted the prayer revealed by B. W. that is always used in part - After sweets + oranges were distributed we left - A. B. had to entertain Governor - + asked him to bring back exiled Arabs to care for their families establish bank so farmers would be protected + 3 - establish schools for educating them - He was very tired at supper time - Sema cramps - didn't go over - Edna changed seats so I could sit next A. B. - as he used to sit in room while we were told to be seated - He inquired for Sema + sent her 2 oranges by me - I gave them to her + some melted with them another treatment - A. B. asked to be excused from talking as he was tired - Mrs. P. asked then Dr. B. - if A. B. would tell us about medal awarded him by King of Eng - for services during war - He told us He didn't know about it ask Badi - Then He related story of Turkish Gov writing for him to deliver Americans + papers they had + addressing him Abbas, will let the notes taken by Sotfullah give this talk which caused tears to run down cheeks of more than one man present at table - I managed to prevent many tears rolling down cheeks till I was outside where I found Mrs. P. + linking my arm in hers I just sobbed all way to house + we walked in yard for a time in the wonderful full moon light - A. B. left crust of bread + I brot it away with me. Turkish gov. would have killed A. B. if He hadn't

acted as he did - Instead of opposing them He told them ^{He} sign any statement they chose to write + was glad they addressed him without titles. Moses, Christ, Mohammed weren't given titles Count, Bey, Shah etc - His greatest glory or wish was to be martyred as his leader (Bab) who had 100 bullets in his breast -
Jan. 7 Typed Talks + Sotfullah + Dr. E. worked over them - A. B. came early to see some who hadn't risen + didn't go over to evening meal right before - He felt her pulse - told her she had no fever - why stay in bed - ordered nothing but milk + then went in Dr. E's room - I had given her treatment ere I retired + before dinner + again after rising + before dressing. I told A. B. there I - + asked if there was anything I could do for her. He said good to what I had done + nothing for me to do or he would have told me Dr. E. + I went for walk part way up mt. - while rooms were being carded for sheets, pillow cases, napkins, table cloth taken to wash + returned at night - (first time beds here been changed or towels since Xmas Day for others + longer for me) All had tea here as Household went to bride's house for celebration - Jeuzeta with food carried by H. S. - however + Rula - Dr. B. yesterday saw Jeuzeta's collection of Table Talks that I had just given him - B. said I had left out part - then asked where his were + said he was left out wash after interpreting them - At lunch today Mrs. P. asked for stories about B. B. - He said he had given them to (pointing to Dr. E) + what he said about B. B. was for all - I felt something had been said to A. B. + this proved to be correct for B. came + said (as I was typing after lunch) You heard what A. B. said + I told him the remark I made about Talks being spread in A. - about points that would cause dissent - + I thought what a mischief maker he was + went on without noticing him further - He started out as the tea was about ready + was invited to stay + I was taken from my typing to take tea - Then Mrs. P. took me up the mt. - to see sunset - Mrs. L. + Dr. B. followed - We saw A. B. + group of men at corner - Dr. B. told experience A. B. had one hot day as he was cutting across to save walk - He was stopped by a German man + asked what he was doing there - A. B. said he had come from up there + was going down across - man followed him + finally A. B. asked man what was matter + was told man feared he would steal grapes -
let one time A. B. before war, said he saw time when German houses, either side of main street - leading from wharf up to Tomb) would be like tombs - He told us Bab's body was hot + secreted here several years + coffin brot from India several years before - Many laborers took all day from morning to eve to carry coffin enclosed in wooden box up to Tomb - They were given the sweet pastry (patloba) - Incline of 30 ft from door of Tomb to place where body was laid - As bones were placed in coffin by A. B. - He tore off his turban + coat + beat his breast - with his hands + sang + shouted ^{cried} like a mother bereft of her only child - He wept + all present wept -

Mrs. P. asked Dr. B. to ask A. B. for stories of B. to be used to attract believers to Cause - He gave us a talk in Salon before evening meal was served - He told her to memorize words he gave her
We returned from meal to find J. Mr. C. + Shirazy just returned from Jerusalem - They didn't have time to go to Bethlehem or Jordan -
brod beads + postals - They remained + talked + I wrote till they left
then finished typing Talks as far as translated + this brot us to talk given night before - Sunday talk at Tomb waits for A. B.'s correction

Jan. 8 Honey + molasses made in Anetolia was sent over for breakfast

Mrs. P. has furnished oatmeal + Mrs. S. has cooked it + coffee for our breakfasts of late - Honey is made by bees who fly over violets - Typed till called to see A. B. for 3rd time - Dr. Sotfollah came for me + interpreted - Mrs. S. has of late gone in after breakfast + occupied table + no room for anyone else so I have had to use table in hall -

Among the things A. B. said, as he sat in his corner beside window on raised platform covered by several Persian rugs + large pillow like mass of wool tied in red calico - Pen case with 3 read pens + pearl handled knife to sharpen them also paper for Tablet writing, were these -

"I want you to be severed from all worldly affairs, to be attached to the Kingdom, all your thro' should be attached to the Kingdom your mention must be the Commemoration of the Abha Kingdom you must be illumined by divine confirmations. This is my hope for you - I pray for you, I want you to be happy I want you to be always happy."

Asked if He promised, at last interview, to pray for my confirmation or? He said "When I pray for a person I pray for all her affairs. I don't pray for just one affair"
He asked me how long I had been here + I replied nearly 1 month then He said "you didn't expect to be here so long did you at most 10 days?" with His eyes full on me + such a smile.

I said I realized that my responsibility was greatly increased there my long stay + then He said that I had been to the Tomb of the Bab + was to go to the Shrine of the Blessed Beauty then return here + go back to U.S.A. + practice - I said I couldn't practice in U.S. but had an apartment + furniture there - I was to rent that + go where I could have a good practice - I was to go from here by boat to Alexandria then change there for one to Naples + on - After finishing He took up pen + paper + began to write Tablet - As He went on writing no word was spoken - He held paper in left hand + wrote few lines frequently dipping pen in ink - A great peace + relaxation + power descended till I was calm - Then He folded Tablet + said He'd come at lunch time - I hoped He had been

writing the Tablet for me with His own hand but -

I came over & told Mrs. L. & she said she felt I would be spirit-
ually, & thus give message to many & prosper in my work -

Sotfullah went over early in A.M. to see A. B. & in short time
returned & showed me bottle of perfume A. B. had given him - I
held it in my hands as I sat in hall alone & felt the strong
vibrations & had some little time of consecration & uplift -

Edna at breakfast spoke of bath for ladies first - then men -
Mrs. P. said she was to have shampoo at 10 - Mrs. L. & Edna
went down town & returned before 10 - Mrs. P. was away from 9-10:30
then great to do - Some finally went over - Mrs. A. didn't return
till nearly 12 & said Jeffrey was to go in due time after lunch
She had had great time resting & eating watermelon &c in bath
in true Oriental luxury -

After lunch A. B.'s Arab servant brought a large tray piled with
oranges & apples, a present to the ladies from Mirza Mahmud
& bride & they would soon arrive -

All sat in room I occupy as Mrs. P. was lying down -
Western men could enjoy seeing her but not P. or A. -
Dr. B. & Dr. E. Sotfullah, Huzita, Dr. E. Mrs. L., P. Senia & I -
beside bride & groom - tea served - apples eaten oranges on
table - Dr. B. cut peel & opened sections & each had 1 he 2 -
just 9 of us. Typed after they left -

2 letters in German were trans. by Mrs. L. for Dr. E. after dinner
Mrs. Carmichael's 2nd letter dated N.Y. Dec. 3 was received
Mr. Chant at lunch asked A. B. about leaving & was given per-

mission to do so - so I went on alone -
Trouble before dinner because Mrs. P. hadn't returned kitchen cup
for dipping water - Edna made soap suds in it & it was left over at
Tuba's house - Mrs. L. spoke sharply about her thoughtlessness & it
didn't please - Edna & Mrs. P. open windows now in Salon to air
it out regardless of A. B.'s comfort - At evening meeting A. B. told
them He would give hint of good news lately received - The
nations were realizing that only B. who could help solve
problem facing them & they asked for help - was substance -

After dinner came back to type but Sotfullah took my machine
away & told me to go for walk - Then he asked Mrs. P. & Senia &
we all went for short walk - around square but feelings & actions
were strained - I went ahead & finally way ahead & home alone
to get tray as I said - Mrs. A. couldn't go past in stones she
said -

One way she said shid like to know who told A. B. some
laid in bed for she didn't + so she dilated - I asked who
could possibly had chance to do such a thing if they had
tho of it - Abdul Baha had spoken of her lying in bed -
+ it didn't please - They couldn't see that He knew the
truth of things tho Mrs. P. had said to me several days ago
she felt the Sama could do things when she didn't -

While writing this Jeffery has been talking about some - lack of help + lying
in bed -

Friday Jan. 9) Left table at breakfast to type + Mrs. L. soon came +
both wrote at same table till lunchtime - Dr. Sotfullah brot me the
rock candy, perfumery, photo taken at Tomb of Bab last Sunday
A. B. arranged the group on rocks beside Tomb
4 gallons gas. 80 picasters - Cunningham was heard of as being
in Port Said over a week ago - Abdul Baha came early + as lunch
wasn't here He walked round to wall other side from gate,
across + up to gate + finally out + down street + around the
square followed by Dr. B. - He had written all day + was very
tired - He told some to eat meat cakes 2 of them for each
for she was all right - She said pain was same as before -
+ then He told her to take but one - She has been over to
see about coat she brot for A. B. - was over most of afternoon
we had tea all together while Mrs. P. read from publica-
tion mimeographed 6 pages - Vol 1 Nov 19, 1919 gotten out
by Committee of 19 - It was all about Roy Williams + Gregory
+ their trip thru southern states -

We left tea table to go up to Tomb Mrs. L. Dr. E. + I - we
went in for tea first + met Mrs. Baydadi + her sister - in law -
Received red rose as we came from house of Abbas Ghooli + he
went + unlocked door of side used by ladies - He chanted
for us - Came back + wrote this up while Jeffery, Fujita, Chant
Mrs. L. + I were round table - Mrs. P. + L. outside walking +
talking - J. was, like Mr. C. + I writing diary - Mrs. L. knitting -
Time for dinner now - A. B. gave talk in which some of Tablets to
Germany was (to Wilhelm) to Napoleon III, + Turkey were quoted -
We were told we would go with A. B. to Arca next day, A. B. having

rented auto -
Jan. 10) Had early breakfast + were called by A. B. to auto just after 8, 30 -
Mrs. P. Seave + Edna + Jeffery + Fujita in front - Mrs. Sozi, Shoghi + I with Mrs.
Chant in front with driver in rented auto - Driver had been in America till 3
months ago. An Arab with U.S. clothes on - Jeffery tried to get in to get ahead
of us but was prevented at start + we had to wait for him to get gas near
R. R. station - Abdul Baha directed who was to go in each auto + stood
till we left - The autos were to take us thru at once return for him + others
Several times we had to wait for J. who, tho told to perfect himself
as to drive + be proficient in electricity + can't drive or manage a load

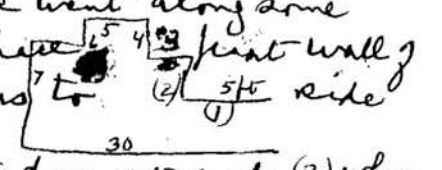
We skirted the shore part of the time wheels on one side being in water till we reached the bridge over river then we crossed it & went inland for some distance on a road made by placing reeds in layers thick & over that 2 widths of wire netting. This made a firm bed & Arabs keep it swept where wind drifts the sand - We left this for the hard sand of the shore for a time till we reached the river near Acca - Here there isn't any bridge & an Arab waded out & around across this to show us the ground where we could safely go at that time - After getting on land again a rather steep sand hill had to be climbed where the Mr. C. & S. got out the engine became stalled - but being cranked we went on to road & then they³ went back to help S. It was a great experience to ride in alata three until we went on past burying ground where A. B.'s mother & brother were placed - past aqueduct wh. furnished A. with good water - at end was place where water in stream from pipe was constantly pouring down - Here camels come with cans for water supply - foot travellers & cattle are also refreshed - Napoleon's hill was on our right just after crossing river - aqueduct further on & at left - Distance from Haifa to Acca is about 9 miles - A. B. used to walk it & hot & tired & wet with perspiration lie down before crossing this river & sleep before finishing journey - of 4 or 5 hrs. He usually spent night with B. W. in room with them - Flocks of sheep with their peculiar fat flat tails & black goats, camel & donkey for driver were passed - We finally came in sight of the Bahajeh, & Tomb of B. W. - the lower story, quite high has 3 arches & more smaller ones support balcony on 2nd story peculiar characters are painted in colors ^{on wall} over windows Three windows were covered by shutters nearest the house occupied by keeper of Tomb. These were in room occupied by B. W. - driving in front of this house we could see that balcony extended round on side to door thru wh. B. W. passed out for his walk - we also saw the flight of stairs leading up from courtyard to ^{top of} house less pretentious & extending back & along rear - This is good - along road in front of house with closed blinds till we came to room with 2 windows having blinds then (A. B.'s room) around corner to double door - Here we dismounted - A. B.'s room with 3 windows extends to nearly this entrance - Going up the stone steps we enter the stone floored large hall (used as dining room) door into garden opposite entrance door - A. B.'s room is on right - room at left of same size on front is for meetings when pilgrims are there - divans on 3 sides, table & few chairs - Greatest have very large, in frame hangs on wall - & 2 or 3 other pictures

We were lead in here a tea was soon served. after wh. we went out - at left as we stepped down (for this as well as A.B's room here a step up to them) was room without window in wh. were 2 beds - These were occupied that night & the next by Dr. Eadlemont & Ebu Keedag - Opposite side of hall was a corresponding room blinds closed as I said - Just wh. we drove before reaching cross - Out in garden wh. was small were a dead tree, a some orange & a lemon tree laden with ripe fruit - geraniums, roses &c &c - walk led round on left to room where cooking was done, small & dark - ^{out} Oriental closet next it & stone floor with peculiar shaped slit, peculiar shaped, long, slender nozzle, & handle vessel of some metal - Edna explained use of this further than Dr. B. - He said water was used to cleanse as paper or rag were considered to be unclean - I asked her how women used the water & she told us the long curved nozzle was for that purpose - In case of bowel action you use water & bend then wash hands - Having been here we went out, some into the grove of pine trees at some distance in front of door where B.W. used to walk & where A.B. spread his feet for vegetables of Aice after renting house in wh. B.W. first lived after going for 1st time beyond city gates - Mrs. S. & I went into garden surrounded by high picket fence painted white - gate nearest house was unlocked. We went down path beside fence at left - space at right was filled with flowering plants, & some orange trees & others 3 shuttered windows ^{to reach in front} & steps to door were part of wooden house apparently Then came the stone building or Tomb proper with 2 barred windows on this side & other around the corner - The garden is divided into beds with tiles on end around each & walks around them - tank of water for watering garden is near gate wh. was locked & walk leads to gate opposite this also locked & leading from garden to open space outside - There was room with 2 windows barred adjoining room of Tomb proper. Very large flower pots in which were plants - along fence were vines & trees of peculiar red flower & other had a yellow flower - The door, (the key to wh. is kept by keeper) being reached after short walk from gate top along fence was unlocked & opened & we went in & removed our shoes - narrow shelves for articles was at left - & 3 steps covered by rugs lead to double doors, one of which was opened (these doors are locked) but I'm getting ahead of my story - We walked for some time in garden - & saw the Buhjeh from the garden & the long flight of steps up to wooden door in wooden rear building 2 stories high - Mrs. P. had sent Mr. C. back with S. of her own accord to prevent G's going - as he was most anxious to do - Shoghi called us for lunch - & we were served to rice & chopped meat & meat & potato, & oranges wh. S. had gathered from garden of A.B's house just below - Lunch over we all climbed into A.B's wagon & Defandier drove us to the little house with square room on top wh. A.B. occupies at times & in back garden of wh. A.B. revealed the 150 tablets - in July wh. were sent to U.S.A. - We went into this garden & were told how A.B. moved from his chair as sun changed - 3 days from early A.M. to eve

He + S. looked here - We climbed the stairs on outside of house up to roof + here
J. took picture of Tomb in distance with his + my cameras - at corner near A. B.'s
room - Down, into carriage to graveyard to see grave of Bab's brother in law
in enclosure with tombstone cut to give details of name, date, etc
Back in carriage + on to street near the Barracks - We climbed many stone
steps to large platform where Eng. soldier was on guard - After some fuss
S. went in + made arrangements for our going in - While Turks were here
it wasn't easy + Jim went thru to see rooms where prisoners were kept -
after landing - We went thru hall to room where men without families
were kept, across from this where B. W. was placed then out + along some
distance to where A. B. remained - He was aware of the feelings of the
discomfort of the prisoners because of their knowledge of his station + their
respect + reverence for him prevented their rest at He went to Gov. + asked
for other quarters + was told there were not - A. B. said He knew a place +
pointed to it + was told it was place where dead were kept + washed. He
was aware of this but wasn't afraid + went there - For 2 weeks they thus
lived the women being in house across court from here in a house +
others also went there - As we were looking in place where A. B. lived
an Eng. Officer asked who had lived there + what was there peculiar
about the room as some were there in A. M. looking at it. Shoghi
said it was occupied at one time by One we greatly esteemed -
The building was occupied by officers, one room had boards on which
men had placed their clothes + with brushes were scrubbing them
with soap + water - Tent occupied a large open quadrangle -
We went round + up stairs to soldiers quarters now, but where
in small room facing sea with 2 windows + niche for light in place
where during day on kind of elevated platform (of stone, like floor) the
mattresses were piled - across hall from this was room where He
stood to look at pilgrims who come from B to get a glance at Him
This room was occupied by men dressing so we didn't go in - We
were shown room adjoining this where family lived - Then we
went up to roof to see walk the Purest Branch used to take +
where his life ended - G. H. L. saw him go up + his exalted mood
usually when taking his exercise here he would count his steps +
when near opening would go back - This time he lost count
because of his exalted frame of mind + fell mangled to floor below
where J. H. Seaf was standing - He had been writing Tablet revealed
by B. W. + was so thrilled at B's words he said "May my life be
a sacrifice to enable people come + see B." B. said in few moments
after a silence "It is accepted" - He went up to roof + fell -
His mother came to him + ran to B. begging him to save her son -
B asked her whether she preferred him to live or for him to be a
sacrifice for the coming of people to Beca or for opening of gates of Aca

Sobbing she gave her consent for the sacrifice. Then the boy 22
yrs old was asked by B. if he wished to take back his words &
was willing to sacrifice his life - Being willing he died in short
time & in 2 months gates were opened - From window of B's
room we looked down at house which A, B, used to occupy at
one time ^{formerly Philip H. H. - Sun + his gate + machine -} leaving here we took carriage back to Tomb - Here
we found the autos + knew A, B, & others had arrived -

S. took us into Tomb before lunch - & chanted for us before unlocking
very quietly door of room in which repose remains. He went in
& brought out fruit dish (decorated white china) filled with jasmine
flowers & sprinkled them on stone step - threshold of room -
As we entered covered room with shelves where we left shoes
we climbed 3 stone steps covered with rugs & at door we were
given rose water on our hands by S. - then we went along some
distance on beautiful rug to large open space ^{to} ^{heat wall of} side



(1) This hot us (2) long beautiful rug lead up along wall 2 to door at end (3) wh-
was covered by blue heavy curtain hung by 9 brassings on brass pole -
In room when opened floor was covered by rugs - many lamps
& a crystal dropped chandelier with glass chimneys hanging from
ceiling - lamps & vases were arranged in shape of square or oblong?
After S. scattered jasmine on threshold ^{went to} ^{left to}
left side we approached & placed our foreheads on stone - ere I
went forward I was overwhelmed & leaning my head on wall I
sobbed uncontrollably but not aloud for several moments -
There was a recess (5) at left of this room which I finally took in as
we stood there (I said we were there an hour) on table in this recess
& against wall of interior room. On this were many lamps &
vases - 3 large old fashioned blue flowered china lamps with round
globes of same were like those of my days in 92 Clark St. when
Haven Room - were on side facing us others were on other 2 sides
& large one with crystal pendants was in middle - a dish with
asparagus fern was on side facing opposite wall & one spray was
trained up to large crystal dropped chandelier next to me in
tomb room was suspended from center of ceiling of this recess 2
shuttered windows on wall at rear of recess (facing garden) door opposite
table - Rugs covered this recess - 2 layers on side 2 + 6 + in front of
5 - recess was elevated a step above rest of room - long rug ^{round}
length of 2 + 7 (opposite side) some 12 ft long - (30 ft long by 25 ft wide?)
now in the center of room under glass roof (14 windows adjoining each other)
on sides from which glass roof goes up - from roof over garden hang 3 iron
rods ^{from} ^{over} ^{which} hang 2 chandeliers with crystal pendants, one with
ones

lamp in center - In the garden, cement base raised above rest of floor
gravel paths very large flower pots around sides with begonias, geraniums
marigold as center piece also - leaves + flowers are of luxuriant growth
going in we were called in to have tea with A.B. - then were dismissed + went
out under pine trees + had several group pictures + picture of Tomb + house
from here was also taken - (Shoghi took picture as did J. D. of group in
garden after coming out of Tomb) Ebu Asdaq, Sotfullah, Dr. E. Sobhi
came with Abdul Baha after having lunch in Haifa - We saw as we
drove there were rocks on steps + sand in car. We found Fin going
back had, because of higher tide been soaked above waist, water in car, engine
stopped, car had to be pushed thru - they finally reached H. + changed clothes
A.B. wrote telegram saying He would not come, gave it to Sotfullah to send them
changed his mind + went + S. kept telegram in his own handwriting. After
lunch both cars returned but Mr. C. without whom S. would have been unable to
get car back, seeing no room in car for him, remained in H. (5)
We (Dr. S., Dr. E., Mrs. S., Sense + I) returned from walk about sunset, Shoghi +
Mrs. P. a little later just as A.B. was starting for Tomb. All went in
behind him line reaching across side opposite recess. straight in from door
A.B. using perfume but by S. for this purpose. Sotthis chanted, silence +
then A.B. motioned us to leave - We went out after S. went to A.B. as
if we were to leave + as He began to light lamps in recess - Tall piano
lamp in center between table + opposite side - All stood out in double
lines while He lit candles + lamps in both rooms + after sunset + a
long wait we went in again + He chanted + left after which all went up
+ placed our foreheads on Threshold - Keeper had assisted in the lighting
I think - Mrs. S. says room at left of Tomb recess is for women veiled from
Mrs. P. remained behind + women waited till Shoghi came to say A.B. told us
to leave Mrs. P. alone. He later went for her - She when alone wept as she was
unable to do before + found relief (During our visit + tea with A.B. after our
return from Barracks A.B. gave his consent for ladies to remain - He feared we'd
be cold + uncomfortable - but we were willing to risk that - so were told we
must leave at 9 for home in accord with 9.30 we were called to carriage A.B.
standing out to direct + see us off - Jeffery, Edue, Sense, Mrs. S., P., Shoghi + I -
one of men at Tomb went ahead with lantern - Reaching house where B.W.
lived for 7 yrs + where his furniture is now stored, Nurza Mahmood + his
bride, passed door + we were led up stairs to find 2 beds, 2 mattresses on
floor + divan bed wh. Sense took, Edue + I on floor - J. + S. in nurseries
room we in J. H. Seal's room - next A.B.'s on side towards front + Holy
mother's on rear side - bride + groom next - nurseries - Toilet - with seat
like box on floor so high from stone floor that step was necessary so
feet didn't touch stone floor - I was awake many times but not cold or
hard - S. was heard chanting - He later told us he feared to oversleep so
rose at 3.30, set table in open room of 3 which rooms opened +
at 4.30 began to chant + sing College songs - Mrs. S. + I heard him but
didn't hear him set table. He called us at 6.30 so we could set + reach
A.B. at sunrise - but people delayed it, new pilgrims came + carriage
took them up + we waited - heavy shower - were shown B's room -
then walked on balcony where B. used to walk

in eve - His room was in front facing sea 2 windows on each of 3 sides. His mattress, pillows for chair, tray on wh- food was served w/droste, fan enclosed in glass frame, table, 8 straight backed chairs covered over with fitted covers, 2 arm chairs (upholstered in wooden cases & fitted coverings over this - rugs - used by him covered in this room - the vibrations were strong here & I would have liked to remain quietly here for some time but some wanted to walk to A.B.'s house nearby, it was raining & considerable disturbance arose - Don from finally caused us to sit on balcony & watch sea across street - End of street was not far away at left & street ended at lighthouse on sea: Sea wall was several feet thick holes every so far for guns to rest on for fortification - We walked, after shower, over the gate to house & back along by wall till wagon could go in - rain on way back - We reached house to find A.B. in front we were in time to hear A.B. chant the 2nd time in front of room here we went in to A.B.'s room & He explained as to how we rested if we were happy, warm &c - Khosro went to A. with carriage & stayed there to prepare rice & meat & potatoes - for our dinner - Dr. B. came on early train (left H. 5:30) with others - others came at noon - 1:30 made 50 pilgrims among them 5 veiled women - \$50 for the meal - \$20 for auto 2 trips - * At night we had bread, honey & grape molasses & with A.B. said molasses would keep us warm & he made J. eat a pile then he slept in auto - He woke those in house & but A.B. not because he dreamed of being with car in water & called for help -

Jan 11. After talk with A.B. we went in carriage to Rignwan A.B. came in auto, Shoghi led the way & explained where the river divided to make of the Rignwan an island. As we approached we saw donkey going round & round a kind of water tower & a wooden arm had 1 end attached to top of this & other to donkey - By donkey being blind folded he didn't know he was going round & as continued to walk & in this way furnish the power for the raising of water from river in series of buckets arranged on endless chain to top of this water tower - Water was then conducted to garden where orange lemon & tangerine trees were heavily laden with fruit, cauliflower, &c - flower garden nearer gate then still further underground to a fountain the overflow here in some way was, with overflow from a small bowl shaped fountain, conducted down a paved foot wide space down to river across garden - These fountains were in middle of garden at a little distance from what were settees on side towards carriage the 2 huddle trees, now almost leafless were on either side & formed arch over paved place where overflow ran to river. Settees were on river side also - There were chairs but for us & a delapidated table was at one side - S. led us thru gate of orange & flower garden & picked oranges & tangerines & ate them. We walked out thru garden from one entrance gate then across path & down path by fence

near river beyond which was road we came by. At our right the vegetable garden, down to hill on which doulay was travelling - Then we returned & went down thru orange & flower garden & out gate nearer entrance gate. Then we sat awaiting A.B. I wrote out a copy of Hearer my God to Thee so we could sing it correctly at Tomb in P.M. - Then we walked down path leading past more fruit trees on either side to house occupied formerly by keeper - one upper room of which was B.W.'s room - the fowls used to be kept in yard at left but now only 2 female peacocks were to be seen (Mrs. S. gave me a feather she picked up) Over at right side was very large willow tree with stone seat & steps leading down as if for person to descend to boat on river flowing past - When A.B. came in Ford (Shlivergo Jefferly calls it) we went to meet him - Gardener brot him large bunch of double narcissus & a few rose buds. A.B. walked down path Shoghi had taken us & we were told to help ourselves & we did so - A.B. went as we had done out 1 path, across, down to end of walk by vegetable garden & back & down other path - S. found, picked, & brot to A.B. a large grape fruit. He (S) broke it open & was told by A.B. to give it to us - instead of usual color it was a wonderful shell pink colored pulp & inside of rind the same color - Then A.B. walked back by other path to chair under the mulberry trees & we were all seated & He gave us a short talk then went down towards house & looking into fowl yard told of what a place it was before war - The dirt foundations & settees were most dilapidated - no laborers can be secured now, man from neighboring garden is helping there - A.B. hopes soon to restore the place - He seemed very sad to see the ruined condition. Then He led the way up the steps unlocked the door & entered B's room we left our shoes at foot of steps & went up & in - Came seated chairs were removed from around wall to other side for us to sit in - A.B. went in & sat in right hand corner - S. came up & told us to go in - no word was said but silence was held for some few moments before A.B. rose & left & we followed - The room was 17 x 20 rug on floor - white shades, windows closed & shuttered one shade at window nearest door was blown away & ragged edge - a table on left side of room with framed pictures of A.B. & groups - Shoes on we followed A.B. out & across thru gate to garden across street. Here under arching trees He walked & talked - He planted the avenue of trees - B.W. planted trees in garden - I picked 2 or 3 hairs from his coat here - Then we with flowers He had shared with us from bunch given him by gardener were sent in carriage back to Tomb. He followed in Ford - Under the mulberry trees in the garden round black stones size of egg & a little larger & some white ones were arranged in patterns each side of conducting trough - On our way back to Bahjeh it poured - we sang - Reached house & were called in to A.B.'s room. He asked about our trip & if we were happy - (Dr. B. - Kurdish Sheikh & others came on 6 A.M. train & a dozen or more came afternoon before lunch - They were called in to see A.B. shortly after their arrival. We remained - A.B. read letters & made notes on envelopes - then corrected Tablets wh. Sobhi had written ready to send - (Sobhi came as a pilgrim & was kept to write Tablets from A.B.'s dictation)

Lunch or rather dinner was served about 1.30. The ladies + first arrivals went out 1st - A.B. waited + talked to the last arrivals - one by one as we rose others took our places + plates - Some of us hurried others ate + talked - The waiter was at table last + ate but few mouthfuls before returning. The ladies had been sent in to his room after finishing our meal. Some very large red pomegranates had been sent in basket from Egypt. A.B. asked J - if he liked them + as he did I were put in my plan for him to bring back to Haifa - Showers + gale blowing - A.B. told us we must return by train - night before He gave J an envelope full of raisins - After Edna came in she gave us each some from his basket of them - While He was writing before P's came she sat on divan + picked off hairs from his black coat + gave me several - Tea was served + peculiar cakes or cookies white, diamond shaped, with filling inside of them as if layers of dough with mixture between - then cut out with cutter - About 4.30 we started in carriage + boys in auto for station - Shoghi was in auto + he went ahead to a coffee house + secured 12 chairs + boys to carry them to private room in station so we could sit till train left - at 7 - Safandeh after leaving us at station went for ladies at house - 6 of them sat with us - Shoghi coming every once in a while to see if we were comfortable, getting lanterns etc - Train arrived + he went ahead + secured compartment - then came for ladies - Softpilled stood + held door which refused to remain closed + S. + J. went into next one - Reaching Haifa - it wasn't raining tho it rained most of way on train - No carriages available we started to walk - A.B. had told us - Mrs. P. she would have quite an experience on the way - Streets were very muddy + depressions full of water - Many passing autos + carriages caused us to get out of their way + also to get splashed - Shoghi secured carriage last way home but Mrs. L. was ahead - Dr. L. + J. + 4 veiled women behind - We came in + table was soon set + soup, meat + potato + rice pudding were served with hot tea - I helped till Shirazi got tray - Mrs. Chant left upon our arrival + wasn't seen again. Dr. L. washed part of dishes as Mrs. L. said they couldn't be left till 2.15 - She took hot water from oatmeal double boiler + I wiped - Arab boy came from other house for dishes + food left over before greasy dishes were washed - Then we retired - Jan 12 After breakfast Mrs. P. + some began to rearrange things in trunk so that Mr. C. might take some back with him - I began to pack - Dr. L. helped her then packed lower part of my trunk - Mrs. L. finished copying Dr. E's notes on B.W. + I finished typing his chapter on health + hearing - Then began to write this - Mrs. L. began to plan to pack + go with us - lots of talk * Mrs. P. tho Mrs. L. + I should go together + Chant be free to go ahead + make arrangements + get off - A.B. had said Mrs. L. was Mrs. P.'s guest which showed He tho both should return together but as Mrs. P. can't remain + keep house she is greatly disappointed at having been to expense of bringing Mrs. L. + she sees no need of keeping her + has given Mrs. L. so to understand - From * on has been written Sunday Jan 13 as I have been too busy to get at this since 12th + many things have been forgotten - Mr. Chant when in Jerusalem with Jeffery went to Corks + learned there that a vessel left Port Said for Naples connecting there for U.S.A. Jan. 16. but it didn't

seem possible to get off in time to get this & we hoped after we
came here to get a steamer direct for U.S.A. - Trunks of Mrs. P. not ready
Jan. 13 Tho cloudy we started Mrs. L. Jeffery, Shirazy & I for Cave of
Elijah - We found our way there & arrived before it rained but there
was a heavy shower while there & high wind - roads filled with puddles
& slippery on way back - New board down to Cave was locked but we looked
into well - Follow main road out of Haifa for mile or more till you
come to what looks like 2 connecting ruined houses up the mountain
at your left - a path leads up there & Cave is in part of house nearest
Haifa - steps lead up & over archway to 2nd story & steps cut in
rock part way up other steps lead over to well marked S 46 - Cave
is cut into rock which forms its roof & extends back up the mt -
Jeffery left us in rain to climb up this to wall over it to road
under Carmelite monastery & back home - On our way out we
passed the procession of police, girls & boys of French schools,
band, cavalry &c all in honor of Cardinal, who was in procession,
Returning our shoes were clogged with clay mud - A long procession
of camels tied in groups of fours passed us the drivers, Egyptian men,
singing or sleeping on each group - Returned to type Visiting
Tablet &c - All meals were served at our Pilgrim House since our
return fromacca - Dr. E. spent Sunday night with A, B - also
Ebu Asdaq, Azizullah Khan Vargha, Mirza Mahmood, Kurdish Sheikh
He slept Monday night inacca & Tuesday night returned with
Shoghi, Ebu Asdaq, Mahmood, Dr. E. - Kurd, Azizullah Khan -
they ate with us - Mrs. Chant wanted to leave at night but
by time he had been walked back & path up & down street by Mrs.
P. talking it was too late to get his pass - Owing to Cardinal
procession police station was not open as usual but Mirza
Sotfullah had secured Rukhs Pass to go with Amayabullah to
Cairo in eve - Shoghi had so much to attend to that he
went in town somewhere without letting anyone know
where & J. H. I. being worried - I passed by hitched up horses
& boys searched streets till after 10 - then returned to find
Shoghi had crept in bed just before - Rain wind -
Jan. 14 Mrs. P. tried to free me to remain till her trunks were
ready for Mrs. L. & I to take & let Chant go alone that day
Mrs. L. washed - sun shore all day - After she left me I
stopped trying to lay my affairs in A, B's hands - & in a
short time Shoghi came saying we were to make all our
arrangements & let A, B know then he would come over to
see us - That settled it - Sotfullah secured our passes -
Jeffery returned with Shoghi in wagon - Shirazi took

Mrs. P. to bank - took \$15 to exchange for me + received
135 piastres a £ + suggested that if I had more I give it to him
+ then if necessary later to change it to U.S.A. paper -
I gave him the \$74 + he came back to say he had sold it for
137 1/2 - Day before I took 2 cakes ivory + 6 cakes elder flower
soap, bottle of mosquito powder, box of stereo + \$160 in U.S.A. gold
over to House - Moressa was there + ladies out - Later in
the afternoon I was called over to take G. H. Seaf's picture
with my Kodak - Moressa met me + took me to room of G. H. S. -
+ we knelt on floor beside box containing pictures of B. W. + B. W. -
+ supplicated + wept till G. H. S. came in - She changed +
I helped her put on fresh veil after she had searched for some
things which she gave me as I left - some dust from Tomb of B. W. -
4 candles burned there, a Persian silk handkerchief, + an
envelope containing dried blood taken as was habit in those
days of bleeding - + this had been dried - I took 3 photos -
Mirza Mahmood's bride gave me a grey p. handkerchief +
Moressa a white rose bud from bushes along walk out to gate
I gave Mrs. S. a candle - Chant, Dr. E. - Dr. S. went after
lunch on 14th to Cave of Elijah then climbed up + over walls
to monastery to see Cave under altar where Elijah is said
to have stayed at times - One we saw is one used by A. B. -
3 months after death of B. W. - Jeffery was going again, but
Shoghi invited him to return in carriage with him for night
in Acca - In eve Sotfelleh translated rest of A. B.'s talks
+ what Mirza Mahmood took down when we were with A. B.,
at Rigwan + after we left night Mirza Mahmood stayed
I typed them next a.m. - In our haste + confusion we
neglected to have A. B.'s talk of a previous Sunday on Mt.
Carmel concerning future of H. + A. - translated - A. B. then
saw in vision the mt covered on various slopes with the
different buildings, Tomb completed, Mestrah. ul. Agbar on
lower level than Tomb - institutions of learning + c. -
Jan 15 Mrs. P. + some still at packing till last moment -
Jan 14 non conformist missionary who was on steamer
from N.Y. to Naples with Parsons' party called after
going to A. B.'s house + finding him in Acca - Dr. Glou +
4 Dr. C. A. - worker from Jerusalem. They made short call
but promised to return on way back from where they were
going - however sent for me just before evening meal + in G. H. S.'s
room talked + gave me stone for ring - Moressa came back with me +

A. B. returned & dined with us - He came in to hall before I went out with my chair - I had hardly stepped out of my room ere I was thrilled in every fiber of my being by a Power I am utterly incapable of describing & never experienced before - Sotfullah & Mrs. S. felt it when I spoke of it - A. B. said but little tho' He gave us to understand He had left much work in Acca to come & bid us farewell - I asked Huzda to have A. B. wipe His hands & mouth on a handkerchief of Rob's I had brot out from my trunk & it was done then bended me - I followed A. B. out to gate behind Agizullah Khan - I stood at gate tears rolling down my cheeks - A. B. reached garden gate then turned saw A. K. & me & spoke to A. K. - Chant came out behind me to road & stood a few minutes later Edue passing out spoke to Chant who replied he was out to get glimpse of A. B. for he might never see him - She & he passed & I went down street & back supplicating for strength & help to do His Will - Came back because carriage was coming up street & went towards kitchen door to dry my tears - as people were on front porch - Someone came to toilet & I went to front & Shoghi left Mrs. P. & asked me if he should secure interview for me I said it wasn't necessary & I didn't wish to trouble A. B. - Dr. E. & Seeme went up to Tomb after tea as we hadn't been called to A. B. & feared to be away when He sent for us - Edue came about 2 with A. B.'s coat cut out & told us we could baste it if we wished - I basted one seam & Jeffery took down mosquito net over Mrs. S.'s bed to put over his. Shirazy helped - He preferred to fix himself up alone in that room Edue asked him to go over for A. B.'s coat but he was too busy & I immediately went - Holy Mother was on divan bed on pillow made of 2 tin pails covered with a cloth & snail was rubbing her leg or knee several pilgrims on floor - She rose as I reached door - kissed me & invited me to sit. I showed her my needle & thimble & motioned to A. B.'s coat on other divan & said Edue sent for it - She permitted me to take it & leave & I found several hairs - Seeme was called away after basting one seam & pulling it in & I basted it over & put on other 1/2 of coat & facing beside basting sleeve - Then it had to be stitched & turned before more was done -

I gave her my pair of gold with greatest care on it & sent over by her my ring with Rob's emerald from engagement ring to mowers -

Mrs. Sogie + I finished packing all but bottle of olive oil Edna was
to bring her. Wayne came at 4 for trunks. Mrs. S. & immense me, my
steamer, one for Mrs. P + another large heavy one full of her lace dresses &
summer clothes - then however sent 2 boxes of 4 large cans of olive
oil + one box of household stuff - tea, honey &c - by us + other things
by Persians - About 5:30 Mrs. Chent was called to meet A.B. +
later Mrs. S. + I were sent for - Visitors detained him during
afternoon - Dr. E. bot back for each of us 3 - from Tomb - bagg
dust + piece of candle - Mrs. S. went in to see family + I
in to A.B. Shoghi interpreting - A.B. was very tired - I remained
in while A.B. spoke to Mrs. S. + Holy Mother, G. H. S. - came in
+ sat opposite A.B. Tuba + Invernar + Edna near door. I was
seated in chair opposite door at A.B.'s left + Mrs. S. was at
my left - I had been very weak all afternoon from P over
fell at noon - During interview no tears + I cant tell what
He said save that I was to return where I could have good
practice + again He asked length of my stay + told me it was
proportionate to my work - I have since realized I was there 5
weeks + 3 days instead of less than month as I told Him. I cant
see where idea of arriving Dec. 17 became fixed for it was 8th
He told Mrs. S. she had been there under His training + she
must show fruits of her visit + I thot He meant
for her to be thankful of others but she didnt sense His mean.
ing - We bade Him farewell + ladies went into hall + we
there clung to them + left - Shoghi took us to auto
which was waiting + said that in all the farewell
interviews he had witnessed none had been as pathetic
as Mrs. S. he felt A.B. realized the great tests we were
going into in U.S.A. - His eyes were closed as He talked +
many were the words that fell from His lips + tho I
fail to recall them I feel they took effect spiritually
A bountiful meal of butter, bread (5 loaves) cheese +
2 sweet cakes in 3 loaves besides 7 or 8 eggs - Fuzila took
us to station at 6:30 - Shoghi rode down with us
Mirza Walewood, Sotfullah, Shirazy Dr. E. were at station
to care for baggage tickets, compartment &c - they
came + talked with us + bot our hand baggage to auto
as we sat awaiting time to go on train - they bot pieces
+ took our baggage + stayed till train left - Mrs. S. + I
were put in compartment which had been usurped by 2
soldiers but Shirazy being Gen a soldier + in government

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employ in Haifa for 8 months turned them out for us - as it was for
civilians - Chant was with us till we retired then separated only by thin
partition outside toilet on our other side - 16 Persians were comfortably
settled in 2nd class carriage - After others left & train started we ate -
Sotfullah had tears in his eyes - He had been together so long & on Sat. Dr.
E. was to leave after 8 hrs. stay & then he knew not what or when he
was to do only serve Mrs. P. Jigita said had best try to be in
house to cater to her & hers - I felt very sorry for S. - He has been imprisoned
& will be more so - 20 yrs. ago Rob & I were married -

Jan. 16th Such a night - one window was closed other shuttered but it was
cold & windy & how wind whirled round my head & then roof & partition
was obliged to go out for Mr. C. to assist me in climbing to my bunk -
leather cushions decidedly dusty & dirty - I used my patent leather grip
in which were bottle melted milk & oranges for my pillow - fully dressed I
slipped on padded jacket - covered my head with black silk square &
put rug & coat over me - these things slipped off frequently - I was
cold & stiff from wind & hard bunk - up & breakfast over at 7.30 -
It must have been 8.30 or later when we reached Kantara -
We passed 9 miles of camps of tents - thousands of mules & many
thousands of Indian soldiers - ordnance - all war equipment - ready at
moments notice to gain their point - Baggage was finally taken over
to Customs house - & into farthest corner where P.'s later brot theirs -
We have since learned it was a new military place & the many
officials new at the business hence great delay & minuteness -
At first we thought we should have had our things placed in room
first entered & as have been there around but we later realized the
wisdom of the arrangement - Mrs. P.'s large trunk was placed on a
lorry other than rest of baggage hence Mr. C. went with other load
& we waited a long time ere one we were on was ready - This gave
Mrs. S. time to explain in some detail the Cause to an eager Eng-
lishman - & also await the Pilgrims departure - Reaching the
Suez Canal we were held up an hour or so. Chant was waiting
for keys to our trunks & \$1.36 duty on my typewriter - Eng-
lishman prevented opening of our baggage but ere it could be
weighed, tickets brot & physician's certificate of health obtained
the 11 o'clock was lost & we had to sit round till 3 - Mr. Chant treated
the whole to cup of tea & cakes - I took out our oranges & disposed
of them & dispelled a tendency to headache due to lack of coffee for
breakfast - At 3 we went into comfortable 1st class compartment
with seating capacity of 6 - 1 woman in it - An hours ride, fare
49 1/2 pinsters brot us to Port Said - Fare from Haifa to Kantara
\$109 pinsters - We secured Cook's man to get cab & take us to Cook's
baggage all followed - Chant then went for Ahmed Yazdi - who
came up & took us to Hotel de la Poste; Mrs. S. & I have

Room together⁶ + Mr. C. room 14 - 60 piasters per day meals +
room - 2 w/datory, 2 beds - linoleum - rug in front of bed - Ward-
robe with mirror door 6 hooks, shelf, drawer, stand for
2 vessels + dresser - wash stand with mirror closet with 2
shelves underneath - glass door, double, with transoms, open-
ing onto balcony which runs length of floor - After baggage
was in room, trunks at Cooks, we went out for cards + up
to post office + back for dinner - after which we wrote cards -
+ retired -

Jan. 17 Saturday - We rose after 7.30 - Mrs. L. ordered bath, had to wait
1/2 hr for it - + said she'd be there 1/2 hr to wash her calouses off. I told her
it was necessary to get out to work early - which didn't please her -
Mr. C. came in + we went onto balcony + talked finally deciding
he better go down to breakfast + over to Cooks - After we had our
breakfast she had to go to mail a card at office which is across
the street + entrance is about 1/2 block up - Then over to Cooks + up
to American Consuls. We were told of steamer soon going direct
to A - + consul sent one of his officers with us to this shipping
office. After sometime we were told to return in 1/2 hr - then we
went to board of health + left paper containing our names +
my statement concerning our health must return + show
tickets as soon as we secure them - leaving here we took cab to
police station which proved to be across street - this was all
adjusted for all time + passports ready to leave - Next we
went back to shipping office - They had wired head office in
Alexandria - no answer yet - call again 3.30 - Next down
to Customs House to see about my type writer - Had to pay £1.36
duty on it in Kantara - show receipt for that payment here + get it
back - They asked for name + number of typewriter + it must be shown
Back to hotel for it + down again - + after much waiting + red
tape - proper papers were made out + pinned together ready for
3 piaster stamp (official) for tax - Then day steamer leaves I
must present papers, get my £1.36 + pay 20 piasters - Lunch
shopping - back at 4 to shipping office - no news but we learn
steamer goes to Pireus + we wait there 10 or 12 days - No thank you -
Returned with cards + wrote till dinner time 6-8, lunch 12 -
breakfast 7-9 - After dinner wrote till 8.45 then over to Cinema
to see + hear madam Butterfly - Good sized cement theater, good
seats with arms - kind of willow or cane, #40 near front more in rear + very
much more for balcony on sides + rear - These chairs were held in
place by a strip of board both back + front near floor - high ceiling -
electric lights, no platform but lattice screen 4 1/2 or 5 ft high with
turkey red muslin stretched across on inside, served to screen the

musicians - piano, violins, cello + - musical scores rendered by instruments + vocal solos by men + women with good voices - made the opera very realistic - Performance lasted 2 hours 9-11 - as it was not over a block away not much time was consumed en route - good audience - In front left hand corner was place screened off catacomber - with window at which woman stood, goggles at her eyes + 2 boys outside - until performance began - Sate our curiosity concerning this was gratified by learning that inside under woman's care were kept cigars + sweets which were passed during the incredibly short intervals of changing films - No delays + long waits - A policeman + fire man with brass helmet stood thru out performance at left front -

Jan 18 Not having heard concerning sailing of Greek steamer we went out after breakfast to look round for return passage - at door of the hotel Mrs. S. met young Eng. sailor, gave him the message + learned that day before a steamer left for N.Y. + secured address of Stapleton shipping firm - We walked to end of street + turned to right - Mrs. S. got a boy + followed him ahead of us as we went upstairs in place we thought the one to which we had been directed - French Marine - Out + saw sign of passenger office - door locked - Rapping for man to door - He told us of vessel that had just sailed - cargo boat - only - In 2 weeks passenger boat from India to N.Y. - but he didn't know whether there would be any vacancies - Mrs. S. was soon found + she had another address - We met one of the Persians + went to the P. pilgrim house door + saw all of them but didn't accept their invitation to go up - We did permit one of them to go up with us to A. Yazdi's while Mrs. S. went her way - We continued to Cook's, Coys + back to pilgrim house where we met Mrs. S. She had found an Eng. officer eager for the message - names + addresses were exchanged + she felt rewarded for obeying impulse to go - We gained nothing by our trip - unless it was to make us decide to book via Naples - next a.m. - Had lunch

Jan 17 In afternoon we went to A. Yazdi's store + he invited us to tea, gave us seats, sent out for coffee - Talked - Jan 18 he told us he had received the 3 boxes sent in our care but had he not been Consul, sent special letter + clerks - The military authorities of Kantarak would have kept all - It is only a new post + they assume authority not in existence in Customs house across river - Spent Sunday afternoon in writing this up after finishing card writing, must have sent some 30 - beside letter to Sotfollak asking for translation of A. B.'s talk at Tomb of Bab - Rain + very cold - After dinner Mr. C. + Mrs. S. went to bed - I went into writing salon to write but the sailor boy was there reading Big Ben. I wrote only a little while when the boy asked question + then I talked till 9:30 + retired -

Jan. 19) Rose, dressed & was ready for breakfast about 8 - out to Cooks before 9.30. booked our passage on steamer Orontes, drove to Italian Consulate, back with passports to Cooks - Chant went to American Consul then Mrs. S. & I stopped - A. Consul told Mr. C. to exchange piasters here for lira - as he had done & much money made thereby - Mr. C. told me advised my doing as - I paid Mrs. S.'s fare & my own - £15 each & I can use lira for passage to U.S.A. - Bot amber beads \$1-12, charm & pin for 8 shillings to-day & Sat. 3 bot Maltese lace bag \$1.11 3 boxes Turkish delight 6 shillings, pearl chain 1.50 beside post cards & stamps - Heifa 9 chain 3 brass napkin rings 2 sh. each - olive wood chain beads 10 piasters
Went out after writing with Mrs. S. - & found a crystal for my watch
Returned & watched her play solitaire & followed suit several times before retiring - Part of afternoon both of us tried to read in bed with steamer rugs over us to keep warm -

Jan. 20) A noisy bunch of French men & women & officers from steamer made merry in the dining room before we went down & for hour or more afterward - many new arrivals - This A.M. going over to Cooks for further news we saw several steamers in Canal - Roma, Assuan, Morea, another whose name we couldn't make out - all coaling - many new people on street & trucks full of baggage - after our lunch we went out to see Cook again & I to get lira - We met 5 women from one steamer in search of eating place. They were going to India - vegetarians - For \$ £66 I received 3220 lira - bank of Rome gave 11 & friend of Yazdi gave 12 & same bank gave 21 as against 24 piasters to the dollar - Mr. C. received tickets & went to Sanitary Dept. last night & this A.M. again then to Cooks for fixing up of typewriter - down & after long wait for head man had to come back for it - leave it - get money; receipt for payment of export tax of 20 piasters & one for stamp - then order so I could get it on way to ship - Mr. C. stopped & got Yazdi to change \$20 into piasters & then when I was there this P.M. he came in & went with man who went for my change & got it in lira - 4.30. C. & Mrs. S. went to Cooks to see about boat & Eng. money given me - I wrote this up while Mrs. S. wrote her letters - This A.M. we walked out to promenade which led out to De Sessays monument & back round the lighthouse - Eng. sailor still here - Think I haven't described sidewalks under 1st dwelling story - Sidewalks are broad enough in these cases for tables & chairs to be set against building & across near street, still leaving broad passage for pedestrians - its roof forms floor of 1st story & is supported at edge by posts & arches between them FF Many Bldgs. have 4 stories -

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Banks of Rome is 2 doors below, Nile Cold storage for Australian food
+ large French department store face us - the latter being on corner
of other street which leads up to Cook's near Canal + on other side -
Telegraph office around corner from Cook's - Eastern Exchange
Hotel is on same side of same street we were on diagonally across
from French department store + Yazdi was across from hotel
same side as French store - Several trips were made to Cook's
before dinner + I was prompted to go down to see Perieres but
the others feared we might be summoned to boat + that I
ought to be there - so after reading The Egyptian Mail for Jan 26
which contained news of election of new French minister to
succeed Clemenceau, Bourgeois? articles pro + con on Suez
questions, Wilson's policy + Mrs. S. + I retired - ready to be called
at any time - Was awake many times + up twice before 7.30 -
sprung off, put on clean combination + at 8 M.C. knocked +
told us Cook's man would be here for baggage - Put night clothes
in bag + did up rug in shawl strap - Hassan came for
things - we stopped to have bill made out for each - 300
piasters for me - which took 3 Eng. £ 1 + 6 causing me to pay
1 + 6 more than if I had paid in Egyptian piasters - None of
latter left - Sent addressed letter envelope for forwarding
letter from Sotfillah if it comes - Went in for coffee, fried
eggs + jam + gave head waiter 20 piasters same to Hassan -
1/2 piaster for stamp for letter - + came out - Our baggage
was on truck + we went on to two others enroute for baggage
I went ahead to get my typewriter then on to passport
office - Many ahead of us + we 3 were finally the last ones out
onto pier - Trunks had meantime been bot from Cook's
where we left them upon our arrival - Cook's man, in
charge of cart pushers, hoisted Cook's boat + luggage was put on +
we into another one - Reaching steamer which docked at 3 P.M.
we steered first for purser + secured room 13 + 14 + 43 -
Chant was in room with another man up forward - Ours was
back by officers' quarters + dining room of nursery - Salon
deck was above + music, writing + library combined another
deck about - Lounging chairs + divans covered with cretonne slip on
4 baize covered card tables + square mahogany one, piano, rugs
4 or 5 ships we saw coaling in Canal yesterday were gone -
Some one said this ship came from Glasgow + Australia was under
name Orontes on stern - My trunk, suitcase, grip + shawl
strap with typewriter + Mrs. Logie's shawl strap bundle + big
case were all put in room

her immense trunk in corner some distance away -
 I opened my grip & case + hung up night things then up on
 deck to talk with Chent - Steamer was off 10:15 a.m. - Chent
 said Mrs. S. had a regular tussle with Cook's man on deck
 all stewards looking on + sizing her up - Chent tho't £1 -
 reasonable for taking us to Cook's + all our baggage, trunks
 left there + baggage taken to hotel, from hotel + Cook's to
 deck of steamer, cart pushers given a shilling apiece each (2)
 we came in separate row boat from baggage - head man
 on duty till baggage was paid for -
 at 11 in saloon bouillon in silver pots, + cups + saucers for
 each was placed on table - Mrs. S. complained of rheuma-
 tism which prevented her sleeping during night - lay down
 I took her a cup of the hot broth + found her packing her
 heads - She soon came up to where I was writing
 A steamer was seen going to Port Said + 3 sunken ones
 were at our right - only short distance from where pilot
 left us - 12:30 lunch, with soup, fish, entrees, hot + cold meats,
 salads, vegetables, cheese, puddings, nuts + fruit + coffee served up
 in Lounge, tea at 4 Eng. slices of buttered bread, pot of tea, cakes + biscuit
 a la Huntley - dinner at 7 - bed at 9 - not all seats at tables
 in center of dining saloon are occupied + none of side ones -
 Central tables seat 3x8 sides 2x6

I realized there must be great significance in rooms occupied
 on this trip - I, 23, 16 Returning, train 55, Port Said 6, steamer
 Mrs. S. 56, Chent 57 " 14
 13, Mrs. S. 14 - Mrs. C. 43
 Jan. 22 Windy night. I woke coughing several times, trouble with
 throat - difficulty in swallowing - rough night - got out my
 copy of Traveller's Narrative + began to read yesterday - read
 some this a.m. then being sleepy I went to bed before 10:30 + lay +
 dozed till 12:30 - dinner at which Mrs. S. was dissatisfied, had
 slept most of a.m. + Chent hesitated to go in - He had soup +
 steak - disappeared - no dinner at table last night for him
 After ^{lunch} dinner I wrote Mrs. Carmichael a 12 page letter, read, shipped
 tea - Mrs. S. - Mrs. C. - in for dinner - She laid it to her bowels not
 acting but - she threw up her coffee yesterday now in my sight -
 + perhaps more (23) She has hardly art up today - broth at 11 +
 soup at 1 which didn't stay with her - Lay in Lounge till 4 -
 then I helped her down + undressed - Chent not up today -
 High north wind, vessel rolls, + pilotes by turns, spray flies so
 windows of Lounge in front + sides are boarded - canvas in front +
 side - windows of dining room boarded - water seeps under door +

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runs across hall on floor grange - 2 writing rooms with light, 2 chairs
& divan are either side of airway 3 windows projecting out deck - mens
smoking room with tables for cards & writing is some distance back -
projecting farther than this & I think other side of upper windows of
central part of dining room - Have finished Thaveller's narrative
written this & now will retire & to-morrow night probably sleep in
naples - I left better last night - wind was on other side of boat -
Mrs. S. had asked for water (hot) & when maid came for hot water
carrier arose, took it from her, sponged & leaving hot water for I &
dressed & came out - This seemed only wise way as she rose
first A.M. on boat sponged, groaned, took her time with lacing
shoes until I finally crawled out & said I guessed as she
rose at 7.30 I better hurry to be ready for 8 o'clock breakfast -
She informed me it would be served till 9 -

This cheer rolls so I can't sit steadily & I am going to retire -
Jan. 24 Word was passed round before dinner last night that
wireless had been received forbidding steamer docking till 6 A.M.
so before dinner she allowed down so we that she had stopped
entirely - Packed type writer in trunk & took out coffee & eatables
in case we needed them in Naples - This A.M. rose before
day light - Mrs. S. up & dressed herself & bathed ere I rose - Was
dressed when breakfast bell rang - both were packed ready to
land - Breakfast - gave dining room steered 8 shillings -
4 1/2 to each bed room steward & stewardess - Mrs. S. said
last night she had caused man who spoke German & 5 other
languages to ask for literature - cards & talk did it - After
dinner she started to tell him of our landing & Eng. man
who sat next them reading asked her to talk in some other
lang. - told her it was an Eng. ship & Eng. men had lost
too much by Germans to care to hear the language - She said
no more but went on with her arditure & he soon left -
She soon went down for a Big Bear & gave him & some of
principles &c - We decided to go where the German went to
hotel Patria - Mrs. S. tackled an Eng. soldier & for an
hour or more stood at side of vessel on deck as we went
into harbor giving him the message - Mrs. C. & I had seen
several vessels in harbor one flying U.S.A. flag up high -
Ere we left boat German had hailed from boats in water a
guide to take care of his & our baggage - He said a boat of
Italian line left to-day & we could get it - Passports were
vised & health permit given us by officers who boarded ship

Arrangements were made for all our baggage Germans & ours
& ourselves to be taken to wharf - Baggage was stored on
wharf - G. went to Patria & we were taken to steamship
office in big auto - Head man out for hour - we went up to
entrance of Bertolini's Hotel & down other side of hill
thru market streets - saw funeral procession, flowers
foot mourners not carriages used save for body & flowers -
horses had black & red tassels on harness - red pink & green
foliage formed a large floral piece - Back to ships office
to be told we could see agent at 12 at wharf - Auto left
we walked to Patria to find German gone to police station
no knowing when he'd return. We left word we'd be
at wharf - & walked there - Waited till 12:15 & were then
told we must wait another hour - Chant & Mrs. S. were
hungry & as we were in restaurant they ordered sets
I ate the macaroni a few mouthfuls - they devoured
theirs & then sweet & potato & fruit & wine then they
went out - Soon German & his kneeseleman agent came
They were there some time ere C. & S. came - Agent got
hungry & German & he & guide sat down - to eat - 1/2 gal
of wine, macaroni, sweet & potato, bread, salad, cakes & Ger-
had to pay 42 liras for it - Mrs. S. & C had wine with him
I sat by window looking out square th in which were
passengers for steamer with their luggage, porters &c
continually passing - I saw man from ships office &
told others guide went out & finally brot man in much
to his disgust but otherwise we might still be waiting
Well he took our passports & later brot head man & 3
others with their papers &c &c - I had 3110 liras
taken & that left me 300. Mr. C. said he had but
\$20 worth so Mrs. S. brot out \$360 American dollars &
trouble arose men started to go & leave us but German
who had figured my liras & her money made them
finish job - carriage called C. went with guide &
3 men of ships Co. to get bills exchanged for liras -
big banks closed - they got it & finally when we had
about despaired they came - gave us ticket, our

Genealogy having been taken once more, we were led out round & about, ticket & passports out again - & by many a devious way we reached steamer German coming - We found trunks & hand baggage on deck Mrs. S. & I went to rooms & baggage was put in by land porters who had them in charge - Logie preferred room 5 or C. bed 4 - She immediately chose berth fartherst from door (2) & left me (1) C. & guide then went to register 2 large trunks which went in hold - All back to saloon & bills settled - German made out itemized bill for Logie & prevented guide's charging a fortune as he had planned - Talk about miracles - Today's events were nothing less - We left about 5 - I unpacked necessities, put on blue satin & chiffon dress as Mrs. S. had on her grey satin - She looked well - as she had heard voices of Germans in hall - A. B. told her to give message to Jesinans & she knew what was before her & decided to appear well at first - We all went in to dinner & sat at table with man who divides his time between U.S.A. & Italy & East - A man across from me is wine grower in Cal - gent & little girl were the other occupants of table - White haired, flowery speckled man next Mrs. S. said only 20 on board at Genoa - 6 Y.M.C.A. men - at one table 2 or 3 priests - another - Have written this after dinner in music room where a man lived for purpose evidently & skilled has been playing most of time - opera &c - singer - part of time head is so tired I must retire - Jan 26 - Used menthol pencil before retiring on my forehead - back of neck muscles were very tense - found upon retiring that there was no loss without some gain - window over Mrs. S.'s bed was in line with bright light in hall & I would have had difficulty in sleeping with it - This A. B. wrote long letter to Mary S. - straightened out accounts with Chant & Logie - Mrs. S. owed me \$101.83 & I owed C. 11.26 as my share of porters tips, baggage tariff & guide in Naples - I had paid Mrs. S.'s fare from Port S. to Naples & part of that on this steamer - Read some of Ighan, walked deck & repeated prayers - After lunch finished accounts & read

Prayers, listened, in music room, to musician - then began at this - Mrs. S. came in to tell me she had given the message to husband, wife & child en route to N.Y. - where she had sister - He had been Consul in Arabia - R.C.'s - In the A.M. - she gave it to Cal. man at our table & last night to one who sits beside her - 3 on other ship - 4 as she stood beside me & I spoke of learning Dawn prayer she repeated it, 3 verses, & it simply thrilled me - She then said it was obligatory with greatest fervor after it 95 times, she was kneeling in B'W's Tomb each time she repeated it & then came the illumination - It took her months to learn it - Beautiful sunny day - Music by Consul - he played at eight many selections from ship's book & books & pieces of his own before dinner - After dinner I walked deck for long time memorizing Dawn prayer on breezy side as I was alone there then sat on bench at rear sheltered from wind - Finally went to my room & ere I was undressed Mrs. S. came -

Jan. 27 I continued to memorize Dawn prayer & began to type extracts of Tablets & Talks of A.B. - which I copied in Haifa from Miss Baritz. Mrs. S. came in for nap after lunch so I went into dining room for short time then back - After dinner she came in from table & said she was going to undress & be comfortable in bed - I typed till 9 - Tiff - with Mrs. S. before retiring over alarm clock

Jan. 28 More typing & memorizing - only went to meals & back - Reached Gibraltar & screw filled with coral dust & over 100 men came aboard at once - 1.30 first basket was dumped in ship - at 2 on other side from similar screw - home to go ashore because of contagion on board - One said influenza, another said 16 cases of the sleeping sickness developed about as soon as ship left Naples - Coasting till 4.30 when boats left us for the day - Dozen or more war vessels in harbor & several steamers We are some distance from shore - row boats filled with apples & oranges came along side of us & people bob their beautiful, warm, sunny days - At night - pretty sight - Towers on coast twinkled like stars & town of Gibraltar or vessels before it gave appearance of X mas tree with red & green electric lights twinkling - 13th -

Jan. 29 Thurs - Restless night - Face - gas, cold sore, flashes heart yesterday & discharge of k - for several days - better today - yesterday must have been change of moon -

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When getting on coal boat by 7 - Mrs. L. complained of being in
pain & no sleep - cramp in legs & stomach & dizzy - She eats
so much of everything & doesn't exercise - I eat but little of
the fish & meat & right before boat my mouth showed I
had been poisoned by food or yesterday I didn't touch meat -
Coal seems left about noon & we started again - some
passengers came on board from Gibraltar - I worked for
a time in Mrs. L's room next ours as Mrs. L. didn't rise
till nearly noon - She has given message to G. Yesterday
while reading in room on next deck above, Y. M. C. A. man
she had given it to come in & while they were talking
R.C. priest came down to leave & get his 2 confederates &
they listened while she read from "Unveiling of Divine
Plan" - This P.M. after 2 - we had to be vaccinated -
I was not feel hungry - I couldn't get out of it - Several people did
Jan. 30. Quite some motion during night - many have eaten in their
rooms - cauliflower in batter fried in deep fat, thin potato cakes, small
pieces of liver & strips of flavored paste fried in deep fat, some kind of
vegetable, one said, were all served on one platter - very tasty -
ice cream inside of lining of sponge cake & cake covered with hot
chocolate sauce - Today I finished typing notes of Tablets & Talks
23 1/4 typewritten pages - reclined just before 3, dozed, talked &
planned about house & my future - Chant didn't go to lunch table
came in 6.40 & talked till dinner bell rang - I a just getting where
he can plan for summer work - Mrs. L. asked A.B. if she were to
go back to her school work or to work for Mrs. P. A.B. said "no" to
both works work work morning noon & night teach teach teach
the Cause - Teach the Germans - She is going to buy a Corona & so
will Chant - She said something about Mrs. P. giving her money to
have her teeth fixed - Tried to shove off expenses of trip into Chant
as he could get Mrs. P.'s money & she couldn't get any till Mrs. P.
returned - Don't like Mrs. P. to work for, yet take her money?
Has bot collars, shawls, beads &c &c - She dropped that she was in
rooming house, business or rooming & boarding for years & knew all
about it, gave it up because it wasn't what it used to be -
She is to address large meetings - Arthritis in fingers prevents her
grasping anything - sciatica ^{dropped} - bowels don't act - auto intoxication
German born out at Wilhelmina 52 60 yrs old - Baden born?

talked deck back or ports for some time with Mrs. C. - before coming in
to write this up - She has eaten dozens of figs, nearly 2 bottles of
mineral water supposed to be a cathartic, taken pills & got her bowels
done - pears, apples & tangerines for fruit - 2 kinds each week &
night - 13 knots an hour - needed blanket last night - port hole open
Our stateroom is wider than Chant - bed each side 2 pillows, 2
rings, washboards & acts - large mirror over middle - wardrobe - 2
2 separate compartments, mirror length of one door, key, drum under
neath, 2 hangers - draperies to door, bed & windows - electric light
in center of room button just inside door & another that is over
head of bed with sternward's bell & button for light - to read by over
pillow - cut glass shades - clothes hook at head & foot, rack
for clothes or shoes - electric radiator, fan, 2 movable light-
bed room chairs - considerable space between my trunk & bed or
I keep my rug, shoes & on top of trunk, bag, suit case & type writer
& get room for another large bag under bed - long & wide
plenty of good linen towels & bath sheets - The great trouble is
the lack of a room for ladies to sit in comfortably - you go thru
dining room (which has 10 tables seating 3 on each of 2 sides chairs
can be placed at other 2 ends) central 4 tables & 6 extra chairs at the
6 side tables) to leather upholstered chairs & divan room where men
smoke & lounge & a deck woman - Both case here has few books &
cigars are sold here - this room is widest galley & has double glass
doors opening onto deck on the 2 sides - beyond & fore of this the
space is divided into 3 parts - middle one fitted up with cream colored
piano, divan with table same length in front of it, 2 writing
desks glass top but not ink or writing materials & straight back
chairs before desks, several green rattan & several upholstered
chairs around edge of room are covers with fitted cretonne
coverings - mirror over piano & one each side of entrance
door & over a kind of dresser arrangement constituted furnishings
a piano in lounge & 4 windows open onto deck in end of room
Each side of this music room are sections for smoking & games,
2 tables & chairs around it - Desks here several sections on each
but desks are not wide enough to spread out steamer chair & leave
much room for a person to pass - unless it is calm sailing -
Only 3 chairs in use - Above the music room on next deck is
a palm garden? green rattan chairs & tables for smoking
drinking, cards & I suppose - a center piece & 2 corner ones
of basket work in which palms & ferns & in the receptacles
are artistically arranged - Have learned meaning of bells &
watches - 12 to 4; 4 to 8; 8 to 12 - 12 is 8 bells - 12.30, 1; 1 is 2; 1.30 is
2 to 4; 2.30 is 5; 3 is 6; 3.30 is 7; 4 is 8 - 4.30 begins 1 &

Jan 31. Sat - Finished committing Dawn Prayer - wrote Mrs. Baker of Naples - Jo Giovanni da Francesca, 44 Rione Amedeo - Lunch was bologna + salted olives, vermicella, kidney omelet, veal stew with red sauce inside ring of boiled hearty pudding - I ate little vermicelli, cheese, pear + 2 tangerines beside bed - Last night they served chicken + ice cream;

~~Feb 1~~ ^{Feb 1} We sighted the first of Azores Islands about 9.30 could hardly tell whether it was cloud effect or real mt - from the palm garden Perhaps it was 11 or 11.30 before we could see it at our right side + I faced it during lunch - After lunch sat on deck + gazed till 2.30 - then our course changed + we steered away from last part of it most of the Island was cultivated even to tops of the various peaks - Here + there a town, village or house - Some near shore some on sides - The American at our table who has lived for 20 yrs in Italy said that a road near edge of water connected the various places - Steep high wall of rock on water's edge in places - Green patches ÷ vertically + horizontally by rows of stones? The last part passed this man said was all desert + for miles there wasn't a house to be seen - At 2.30 I went in + dozed awhile - Mrs. S. came in after tea at 3.30 - played solitaire - I went into music room to try to read - Couldn't walk on our side of deck because of strong wind + some spray + spray on other side all time - After dinner noise of men prevented my reading as they usurped dining room as well as lounging room + side mes - Mrs. S. went from table to bed - Complaints of smell in room + window must be wide per day + night - no one else thinks it necessary - We found at each place a blue paper which proved to be for declaration of baggage - Again our whole history taken -

Feb 2 Many empty places at dinner last night - + today have spent most of day in palm room - no time when there was more than 1 man there - North wind, white cap + spray flying most of day - considerable motion - Mrs. S. on deck, abetted, talking to Cal - wine man an Italian? I made out baggage declaration. read Ighan, changed under - wear, wrote in this + will try to write Inoverar Khannun - Did so before dinner + after dinner went to room + closed port hole She came, complained of smell which made her sick, opened it + tried to retire - I picked up my book said I couldn't stand so much cold air as I didn't care to get sick so I could go out - + left -

Feb. 3 Up in palm room till 11.30 reading Ighen one young man here reading all day save mealtimes - wrote brother + sister notes to be mailed in N.Y. - idea of seeing them soon - must see Burgess about paper go on + tell brother, see sister if she is home then return, pack + go - Perhaps upon my return to 204 I shall be shown plainly where + where to go - I could go to Phila - to practice I suppose + there I might have time + opportunity in library to go on with my translations - In some ways I'd like to go out to see the services + Suleys - right after lunch I ~~consoled~~ went to my room + bed nap till nearly 3 then came up + stayed till it was too dark to read - went to room + in a few moments Mrs. L. came + I played solitaire while she watched then vice versa - wrote after dinner awhile + turned in - She retired after dinner -

Feb. 4 It is peculiar how I am wakened during night, haven't took to see what time, + I begin the Dawn prayer, those off + waken to start again + again unless I sit up at once + go thru with it - Some times I go thru with it + other ones then greatest have ere I sleep - Consequently in P.M. I am too sleepy to read - Mr. C. goes without his dinner + says in a.m. he has to force food down as he isn't hungry - Of course he laid in a good stock of apples + oranges in Gibraltar. Most everyone on board has great trouble with Constipation but so far I have been regular + while others complain of motion it doesn't trouble me even in this palm garden!

The food is wretched + until this week was cooked in such rancid grease as to be unbearable - Several at our table complained to stewards about it on Monday + grease has been changed - Just about 4 Mrs. L. came up to my nest + as soon as she reached door across room from me called my name + then said I must give up my passport to Hurda - all three of us who came from Syria - The musician, Italian American born in Germany? man was in room + one of the red cross boys at door - The spray has blown considerably + quite a little rolling - This a.m. 2 of the men who came on board at Gibraltar were up in the garden + spoke of the vessel's "listing". Too much writing for Mrs. L.'s comfort - she was in music room writing letters all a.m. bed + cards all P.M. - I asked her where she got all her paper "asked for it" she said - Finished the Ighen, Hurda + replaced

Feb. 5 Pulled out my trunk + secured "Sulast-ul-Hykel" + replaced Ighen + up to my nest. Found Mr. C. there + we talked for short time before he left - One man at a time, 2 or 3 different times came + yaped out of window + left in few moments - Mr. C. came again in P.M. + talked for awhile + left - I went down at 12 for lunch + right back again, down again about 5 to music room + finished reading Surat-ul-Hykel at 6.40 - Went to room + brushed my hair + washed up, Mrs. L. came as first bell rang + I left - After dinner I went for my coat + hat + walked deck for some time. Heard

music & went in - Not a great deal of music but a bunch of 6
people, Italians? like the pianist, talked & sang & Rico aged 2 or 3 yrs. Was
petted, danced & played with as he crawled on floor or top of table & made
noise to represent dog & cat - Musician finally ignored him & one woman
tried to make child cease its noise - Finally at 10 I went to room -
Feb 6 Wakened coughing several times, finally rose & fastened curtain
of port hole so I didn't get quite such a direct gale on myself - The boat
was trying a new motion & trunk & bags, before undisturbed,
were sliding. It was impossible to close port hole save by locking it
wind came in & over to my berth in continuous gale - I was unable
even by my berth curtains, which until now had protected me, to
shut off gale so but what it made me cold - Cough resulted -
Mrs. S. went for her bath & I rose, coughing & closed & locked hole -
She soon returned complaining of motion so she couldn't enjoy
bath & floor was several inches deep & her slippers soaked -
My cough was incessant & annoying & I spoke of it as result
of gale blowing on me - This made her furious, why didn't I
change my room, she wouldn't sleep with window closed for any
one &c - I asked her why she didn't change to another room
when smell annoyed her so - I dressed & then unlocked
window & it flew open & I went out coughing - Reached table
to find racks on other side & in middle for glasses & bottle
of water - Steward had great difficulty in climbing hill to serve
those on other side of table & coffee spilled over - Worst yet -
Chart was opposite me then musician & Italian camer in his
seat - fat priest in my seat I sat in Mrs. S's - Mr. C. asked if
it were I that was coughing or in my room & musician
said windows on our side would necessarily be closed today - I said not
in my room at any cost - He sympathized with my cough, knew just
how it felt - Italian told me to take water - I had my 2 cups of coffee
& part of slice of bread & left - Went to window in smoking room till
Mrs. S. ~~she~~ appeared in dining room when I went to No 5, closed
& locked window, secured this book, put on hat & coat & came up
here to find musician took in hand - We talked for some time
about conditions in U.S.A. & England's purpose - blindness of people
in the &c - Sat & proceeded to write. Boat rolling to right until all
of a sudden chairs slid & I rose & staggered to window where I clung
for awhile before coming to settee & book on lap went on with this -
gent placed a chair against a stanchion on upper side (left) & was
firmly fixed - Saw at quite an angle most of time - Dread the idea
of going down steps to saloon deck - Night before last preparations were
made on front deck for a gale - The canvas which had been
biled & held down by 2 heavy poles

tightly roped at each end to hold them securely & held on each side by pieces of wood fastened in receptacles for that purpose were more firmly fastened & heavy ropes were stretched across under poles so canvas could be lifted off - ventilators next a.m. were worked at for hours to loosen them & turn in another direction - showing expected change in direction of wind - This l.m. ventilators on lower side were roped one to another lest they be blown off - evidently - The great slip came just before 4 bells (10 a.m.) It isn't as cold as it was so perhaps we are in Gulf Stream - Word has passed round that it may be Monday ere we land - Storage men & some women are eating their macaroni from their tin receptacles - mid-day meal at 10 - Musician, Mr. Hermann, says he is in dire disgrace as he refused a delegation sent him last night with request to preside at piano - He was writing musical score & young Italian was drumming. He finally had to flatly refuse to play. He said that since he was a youth he had entertained people on similar occasions & he felt it was no longer necessary - He had been on ships weeks at a time. Once shipwrecked off coast of Agios & they were unable to land for 3 weeks due to a hurricane - At one time when 2 days out from N.Y. no one was allowed on deck, only one small place open for ventilation - one wave lifted dishes from racks & brot them down from 3 ft. height, crashed - fires in kitchen out he the only one able to be out - He finally went on deck to see what resembled great black teeth-like waves so frightful he fell to deck & lay for an hour - Once he was caught in the rigging when a squall struck ship & a sailor came took him down - 2 men just come up to watch sea & speak of twisting of ship - in trough of it, wind N.W. sea covered with big caps - fire deck covered with men lying flat - Racks on tables this noon & difficulty in serving - canned salmon, olives, vermicelli with bologna, fried, greasy, thin bologna? & onions, Edam cheese, apples & bitter oranges - Came up after lunch ("12 miles from N.Y. yesterday noon" says one man) to find chairs all bunched against wall - I came over to settle & braced against table - glad I moved settle in this way before going down - Mr. Herman glared at Mrs. S. when she was sucking in her vermicelli - Soup goes same way - "Cheating men from deck"

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Dashed over to window to look down + see man with club rushing
men down into hold - Last man was hardly down when ship dove
into sea + spray flew washing whole of that deck - gale that would
have swept any man from it into sea - 1.30 bell rang just
after this - part of time ship was motionless from effect of wave +
wind, then quivering, twisting, rolling, pitching - 15 minutes or
3 watched ere they 2 left + I came back to write - One of them
said at first as we entered teeth of gale + it was heavy all
round that he saw it coming when on lower deck -
I saw, when first I came up, that some of men were looking up
+ others were lead by their remarks to look up, as if some flag
or signal were being hoisted - Whistling + roaring of wind soon
increases - came down to room when darkness approached, Mr. Herman
preceded me down stairs + stood to help me over to door - Put on
other dress, played solitaire, Mrs. L. came in 6.40 + bathed + played +
I watched till dinner time - Spray and howling wind made it nec-
essary to keep windows closed, she retired at once + I tried to go
on deck. Spray + motion + rain sent me back + I turned in -
Had prayed to be spared from cough + flying of strong wind on
me + spray made it impossible to open window. Mr. C. heard one
mate say to another the weather would probably last all night

Hence the answer came -
Feb. 7. Such a night - awake many times motion sent over
heads up against bed as ship rolled - everything rolled off washstand
chair tumbled ac - Rose + opened window twice + let air in
on her, as she complained of smell, nausea + c - from dress
ing - I laced her shoes - went in for breakfast + then up to
meet at once - soon came Mr. H. - then sailor on destroyer +
on battleship during war, little time on freighter (one of 4 who
prevented Mr. H.'s monopoly - Chicago red cross boy who went
from Canada 3 yrs ago - too young + parents objected to his going
as soldier - Had been in France, all over Turkey, Armenia + c -
He was followed by the ship's doctor + finally at 10.30 I was left alone
+ I sat + meditated over extract from Tablet to Mr. Greenleaf
+ Hidden Words till 8 bells - now - all time I was standing +
tracing myself sea was quite rough + many waves dashed
against windows + seeped thru cracks to cover floor on that side
boom + spray blew most of A.M. - Capt. on bridge all night

Chairs up there were raged against wall of officers' rooms opposite windows - many vacant places at noon - Enrico our table steward assisted me to door - I went to my room + toilet then out on deck. At a place where there wasn't any railing to cling to, except at edge, boat gave a lurch, + deck being wet + slippery I slid down + 3 sailors exclaiming something came to assist me to rise - In my coat pocket on right side (on which I slid) were Hidden Words, Prayer book, pen + glasses in case - my knee struck iron on side of boat + it is a wonder I didn't break my leg - I feel as if the prayer for protection which I had started to read, with intention of memorizing before lunch + which was in my Hidden Words, saved the broken bone - My leg pained me severely for some time after I was seated on settee in sheltered corner near stairway to lower deck - This was a space without railing that caused my fall - I began to praise God for my safety + then proceeded to memorize the prayer - The waves were, some of them, terrific lashed into fury by howling wind + one of them brot so much water on other side of boat that it swept the wooden step in front of door on rear end of 1st saloon deck across deck to railing - volumes of water poured across + down side. I could look down to lower decks + see it swept by several inches of water. The sailors were busy for hours keeping decks in order + free from H₂O. Italian Canner (di Fiora) came + seated himself by my side + proceeded to expatiate on waves etc. Later Mr. Herman came + we three talked about weather, food + probability of time of arrival in N.Y. - He spoke of girls, manner of dressing + in his canning factory + gave his name - + all 3 were lead to dilate on women + their ways - high heels, narrow skirts, paint etc - I spoke of trip to Cal. + Monterey + his factory + frequent trips to Monterey made much talk - Spoke of Yellowstone Park + Mr. H. spoke of his trip there in '81 Arthur was president of U.S.A. + he + family were in party with Mr. H. - or there at same time - Steiner's friend sent to hotel there for him - Mr. H. left perhaps 4.30 + at 5 I left helped to door by Mr. di Fiora - Window in room closed all day I have at noon + at 5 opened

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it for short time - fixed up hair + came in to write this days
doings + then copy Prayers for protection in Hidden Words.
Wish I had counted times we saw rainbow - It was peculiar how
we would go from sun to haze, rain + out again - waves mountain
high, spray flying, as far as eye could see - flying spray in sun
made 2 or 3 lines of rainbow effects on water from boat to
horizon + sky. beside the more or less brilliant rainbows in sky -
yesterday + to day from window upstairs on the flying spray
on crest of waves these rainbow colors were seen - beautiful -
also from flying spray almost continually at right side of prow
Averaged 9.7 knots an hour yesterday log said but there were
hours when we hardly moved - Chief sailor of decks said to
Mr. di- that we were still in Gulf Stream which accounted
for warmth today - After dinner I copied prayers on paper to put
in my prayer book as I had copied them (B. W. + A. B.'s prayers for
protection + one for healing) in Hidden Words before dinner. Mr. C -
ate his soup at noon + beat a hasty retreat not to be seen again
Mrs. L. ate cheese, mustard bread + beer for dinner. Hadn't been in
room after leaving it in A.M. had sat in smoking room + dozed -
Smell was bad when I entered it after dinner + I opened door +
window just as she came to door - some officer outside saw
her gaze + she told him she couldn't go in he stepped in +
said he'd get some disinfectant + he + I left - She had
window wide open when I went in after my writing + door
closed. I fastened curtain + window by means of curtain cord so
I didn't get draft + air could circulate -
Sunday Feb 7 It calmed down greatly during night + after
breakfast + a few turns round deck I went up to my nest -
+ had it to myself all A.M. left at 11.10 because of mother's
Call - Some wind + it is colder - While there went over prayers
in prayer book + that over what I might do upon return to N.Y.
but realize that if I obey A. B.'s command + am truly severed
the place where I am to serve will be plainly shown as
well as each step leading to it - My feet being cold I found
wool + put in then came in + wrote up details for last night
+ so far this A.M. before lunch time -
Had a peculiar dream last night. I was with a girl who had taken her
dogs out for their relief before retiring. She told me it took them an hour
dogs were small + idea of 3. Can't remember what part I took
why I waited but soon saw a small soft pile under one of the

then noticed under 2 what looked like folded bank bills
much like, in color & shape the Italian 100 lira bills but
I saw Great Bri on top one & that they belonged to
great Britain. Quite a number dropped in this pile & I
didn't see any figures or numbers on them. Bills also
fell under 3 but they were different & now I can't say
that I really saw dogs -

One night I dreamed of funeral & other things. Another
night I thought I was going across street to school ho

to tomorrow night & must be delivered to
 Q. 13 is TRANSAITANTHA Italiana great thanks I - brief
 from the Inspector General every thing in
 the papers but from under the Board all the
 SOCIETA DI NAVIGAZIONE T.S. S. GIUSEPPE VERDI

they above track. I am it was mystery the
 because all of us steps described this in
 had dip ideas about what the the entrance
 I am that it got a punch, and TABELLA
 those books by B.W. However we took the
 home in B beyond + described + his party
 A - was very said on account of long trip + nearly
 collapsed in B beyond he gradually recovered
 In 11 days, the home was I can describe it
 steps - by saying that it was a center of light +
 fragrance. My recollections were always including
 the extra grace that materials + spiritually were
 different from that the. One a.m. early in
 latter had a dream. He saw B blood B early
 B.W. sitting + small box like ivory with the
 in his hand head - Then B.W. called some one
 one name air down - air near B.W. knew - He
 looked Bystade the little box pattern game the
 my, There was in it what he described as
 white brass + chemicals. He asked B.W. what we
 those good for, what is it in the B.W. said
 this is what gives eyes people + words this is
 remedy for them eyes. I gave it to him + pattern
 handed back to B.W. the box + wrote from his
 sleep - I immediately after seeing + returning to
 myself A. but in three days great ability
 to interpret them B. said that for I have

demanded that A. interpret - every last of
 that dream. A. after thinking over what possible
 is a remarkable dream + I can only interpret
 in this way. that you are going to receive justice
 from A.B. in order to go with us + make them
 That is all - I then said so this all the morning
 of the dream, I then said I think or -
 A. what is in the what is the meaning
 I then said I must first ask you a couple of
 questions + said you have been in great fear
 + agitation about the box you have + your fear is
 less the the be found. I want to ask you how in
 could you have had these things + A. answered
 that the box without it's being opened - A. answered
 that he felt the authorities at that time that he
 was carrying a parcel to be buried in secret

land of B. I got at times it was not necessary to
 you it - recalled at night 2 times near Bystade
 home limits of Ali + Hussein questions of both
 + all shields nearly invisible under them + it is
 customary for money well to be P. C. buy their dream
 near that spot - I then said to A. enough -
 I understand now? you don't have to tell me any
 more the B blood B.W. early has told me + even
 directly the body here is that of the B.W. A. answered
 a dream - what with them. I then said look
 you don't need to deny it - After breakfast we all
 started to go out. I said + got mail, a letter
 for Walter saying he had a small table of private
 should come with described + party - bring me this
 news also. There was a young man known as living
 people Klon Garzosi - a student from P. preparing to
 play soccer in Bayonet + made about the about
 3.0.0. advised that it is

student - I be ready to go to Acca - In afternoon telegram came from
Master commanding us to start at once for Acca & to go by land - We engaged
necessary horses & prepared to start in a.m. - At time of starting 2nd telegram
came from A.B. saying don't come by land come by sea - There wasn't a
single boat in sight & scheduled till Sunday & there was boat for Beyrut
to Haifa. We all thought to take this boat on Sunday. This was Friday a.m.
Then I took to sea & went to Beyrut harbor to watch sea - Upon our
arrival at sea we saw little boat just arriving. It was only a few
feet from us - Name of boat was *is is* which means in P. the gift or
Bounty of God. It was little Turkish steamer - Then we heard that this
boat was going to leave some one direct for Acca. Hearing this we went
back to shore & informed our parents. There was debate & consultation
between them whether they should trust Turkish boats because they
feared their inconsistency of their not keeping their word - a trip of 4 or 5
hours was sometimes extended to days because of their going in an indirect
way - Finally they decided to take chance & take this Turkish boat -
My father spoke to the master of custom house who was very friendly & one
A.B. father said we didn't wish to have our baggage opened & Chief himself
at time of our sailing was in custom house & said to inspector leave them
alone. On board we went. Boat went directly to Acca - but while yet in
middle of sea A.B. sent 3rd wire saying "don't come by land or see further
trip" - Boat arrived early in a.m. - Policemen, inspector of custom
house seemed very sleepy. Father engaged him in this way in rough manner
to hold his attention. He said we are awfully sick this boat shook our existence
all night & I have lots of dynamite & powder in my trunk & we want you
to open it & take what he wanted open his trunk first - While inspector
was kept busy here a party of noble souls arrived at custom house for
A.B. & like unto lighting the Blessed box was taken away while father
was still engaging inspector with other matters - Some friends of A.B. came
& began to talk to inspector so he couldn't be harsh with us & the
inspector released all - Then we went to the Holy Presence - With great
laughter & joy He said at last we see the Blessed body of Bab safely
notwithstanding that scores of millions of enemies who determined to destroy
it. Moreover He said that Mahazene & bitter enemies of Cause were informed
that your party had with them body of Bab - & wanted to destroy it -
in this manner they informed Turkish Gov. that A.B. is bringing body of Bab from
Persia in order to lay it on Mt. Carmel & turn this spot into future Mecca.
This of course agitated greatly the Turkish Gov. & Sultan in general & officials
also they informed some Arabian Khedits that P. party was disguised in Arabian
dresses & coming to Acca with trunks & boxes full of precious stones diamonds gold
&c. - They too, however, had bribed telegraph officials to keep them



On Board
T. S. S. "GIUSEPPE VERDI"

The Bab was the morning after B.W. the 5th of October
A.B. the morning of the Covenant + the night is the night
Innocent Bab declared himself as pre-eminence He
became victim of fanaticism of government clergy, people
Before His martyrdom while yet in prison He had 2
disciples imprisoned with Him One day He called 17 of
to Him + said "The end is coming we are going to be
killed + why should I be hit to death by hand of the
enemy I would rather die by hand of friend than by hand
of you to get up + bring sword (sword or will) + cut off my
head - This disciple said to my Lord God forbid that
I should commit such unpardonable crime - I can
I do such a thing as approach you with sword I'd
rather see my life before you Bab said all right -
psych it. Then Bab called other disciples + asked him
same + this one at once bit down sword and
shouted it raised his arm with sword and
my Lord, thy servant is waiting for you further
orders + was ready to obey - Bab said to him, give
back the sword then shall he with one sword
shortly after this when time of martyrdom came 1st
disciple denied Him but 2nd remained firm +
drank cup of martyrdom with His master 1st was
afterwards was sorry + was martyred later -
Bab + his disciples were till on outside of wall of his
prison in square city of Tibrig + 1st reg. shot at
Him + saw Bab was not hit this regiment refused
to shoot second time - Clergy tried to calm people

by saying If this is a miracle let Bab admit -
to us again after this (Sam was leader
who gave command to shoot Him) Reg who shot
Bab rebelled - like mutiny - + Bab ordered that
if this reg. hesitate to obey orders give them their
penalty would be death + it happened that they
refused to take their orders + while Reg. was alive
+ they did - verily a divine judgement - Another
thing - Right after martyrdom of Bab Earthquake
took place in Suez between 5 + 7 AM line
taken by it - People were still debating whether it
Bab was really prophet or not + they decided
to make another test, namely ac. to their belief
that body of prophet a sweet cannot be eaten by
carnivorous animals a birds pray as they took
the skinned body of Bab + threw him in ditch on
trench outside city to see this experiment that if
birds + animals eat His body then He could not be
a prophet - Same night some of true believers
went to home of Haji Kalandar 20/10/36
Haji of Tibrig + softly yet firmly demanded body of
Bab saying that now they have martyred Him what
do they need of His body + we want His martyr and
in my heart I always felt that verily Bab was a holy
and + I will do best I can to deliver His body to you
He at once went for Allah you 20/10/36
a hero (like our mujahideen) you him instructions
to go with these believers + take body from trench + hand
to them. 4 believers + Allah you said to them all I
want you to do is to protect my brother from near +
I will do rest - Away they went to trench, it was dark
there was guard on watch at distance + when this
group reached the place, guard tried to hit them but
Allah you numbered something + he had a peculiar
voice that caused him to be recognized -

even guard realized who was with the party no further moves were made
guard to molest Allah Yar Allah Yar put his own Abba cloak on floor + gently
wrapped body of Bab + carried it on his own shoulders again being protected by
the 4 believers in rear - so body was protected + kept in Teheran

History of Tomb on Mt. Carmel -

Situated in heart of Mt. Carmel as this is heart of W.S. - there is group of beautiful
majestic high evergreen cypress trees, named B.W. + His party landed in Haifa He
walked directly from sea shore to that spot + remained short time under these
trees - 1st thing he visited before entering Great Prison years after when he visited
Haifa He also went under these trees. That spot was thus made dear to all. Stand
in on that spot you see whole town of Haifa, Mt. Carmel, plains, white sandy hills
beautiful palm trees all along Bay of Acca. + Acca is just across Bay of Haifa
This spot where trees was visited by A.B. - He also advised the buying of all the
land surrounding that land + many of friends bought. Then A.B. started a building
close to trees. 6 rooms, very large, walls of stone are mighty, unkeggen +
enemies notified Turkish government that a mysterious building was going up
which looked like a fortification. Sultan of Turkey was frightened + he thought A.B.
might make that building as a fort + then hand it to British government. In
reality no one knew what building was nor purpose of it - Sultan of Turkey
Abdul Hamid sent orders to cease building of this edifice. 6 rooms had been
completed - When time came that A.B. wished to bring the body of Bab from Persia
to Haifa he sent from Acca Mirza Assad Ullah + his son Hamed - with
strict command that they must not breathe their word to anyone

They went to P., secured body of Bab took it to Bagdad. From P. Mirza
Alta Ullah a relative of Assad Ullah + Saffarullah Sultan ^{uncle of} one of martyrs
accompanied them - After remaining in Bagdad for some time they started
towards Syria. From Bagdad they were accompanied by strong men
physically + in faith. This company, Mohammed Hussain, Vahidgaddi
M. All Houssem, Hawee Haji Ali, Mandelance + Hajjullah
all dressed like typical desert Arabs + after weeks of travel in desert they
arrived in Damascus. From Damascus Mirza H. was sent by his father to
go to Beirut alone. Purpose was to see whether or not Beirut station
would inspect his baggage - It happened that it was a M. holiday + no one
interfered with Hamed - so he used his father to come along everything easy
Of course Bagdadis family were notified + commanded by master to be on
guard + render every possible service. We all went to station + Mirza A.
appeared with his party. They were most attractive appearing because of their
dress + from every direction they were surrounded by Turkish spies
police customs men. After brief when inspectors got busy getting
baggage. (Zia) I saw old Assad Ullah pulling his beard + crying Ameen
Ameen what did you mean by saying come they don't inspect anything
I course he didn't know it was a holiday when son came. Signs of
agitation + fear were so different on Assadullah face that Dr. A's father
inquired cause of his fear. A. said he had most important Tablet

Cowlby

9.

ALLAHO-ABHA.

To the Dear Friends and Maid-servants of the Merciful, of Chicago:

Greeting and Salutation!

-o-o-o-o-o-o-o-o-o-o-o-o-

Our beloved sister, Mrs. Agnew, has requested me to write to you of something with which I was deeply impressed while in Acca, "the White City, the New Jerusalem by the tideless sea."

To me while there, each day, hour and moment, were fraught with such deep and impressive experiences, that the number perplexes me: "Like stars in a rich cluster in the heavens, they run together into a haze of brightness, only to be resolved into their separate elements by the strongest glass." Each incident, if drawn apart and studied separately, affords reflection for both the mind and the heart.

Today the Master stands among us talking with us Face to face like a brother, and giving us through His own Spirit, glimpses of that Heavenly rest, for which at times all the world doth sigh.

The Precious Words which fell from His Divine Lips like strings of pearls, seemed to fascinate as much as His wonderful Presence astonished us.

One event which stands out pre-eminently and most impressive was the Anniversary of the Departure of Baha'u'llah- the revered Father of our beloved Master- on the 28th of May.

After a sojourn with those beloved people of nearly seven weeks, and my visit was about completed,- it seemed like leaving Paradise, and I thought my heart would break. I knew that it was wrong, for had not I been blessed beyond all that I could ask or think? While I remained there, what could I do to serve the Glorious Cause to which I desired to devote the remainder of my life!

To leave an atmosphere of love, which like the fragrance of rare exotics, permeated every thought, and where every service rendered was Divine.- was almost beyond the power of...

On that evening all of the believers repaired to the Holy Tomb)which you probably know is about two miles outside of the City-) there to spend the night. After supper we were driven there, where we met all the members of the Holy Household and the believers. The Tomb is connected with the main building (The Behje) by a kind of chapel or enclosed garden, at the entrance of which you remove your shoes, and advance to the Holy Threshold at which you kneel and pray.

The rooms were brilliantly illuminated with lamps and candelabra and thickly carpeted with rich Oriental rugs, all of which are love offerings from the many pilgrims from all over the world.

The Tomb proper was covered with a costly and most beautiful Persian shawl, and thickly strewn with flowers. The night was wonderfully beautiful. The full moon was shining with such magnificence that it was almost as light as day. Through the open window we could see the blue Mediterranean in the distance, and the air was heavy with the fragrance of jasmine and roses. The only audible sound was the wail of a solitary night bird, whose cry seemed like some lone wanderer whose lamp had become extinguished and who was calling out for help. Within the chapel, the aisles were filled with kneeling women and one of the Holy Leaves chanted the prayers. The sky, the air, the sea- and even the flowers with which the room was profusely decorated- were in perfect concord. The solemn chanting amid those prostrate forms, was a scene long to be remembered; and there we remained until midnight. Then we retired to the rooms on the left of the chapel,- and the men in like manner filled the places so recently occupied by us. In that gathering were venerable men who had suffered years of imprisonment, whose shining faces beamed with holy light: young men were there, too, whose every look spoke of the deep veneration and love with which they had dedicated their lives to the Holy Cause; even the little grandchildren were there, whose gentle and subdued manner spoke of holy reverence. One of the venerable believers chanted the Holy Utterances and Prayers,- and for three hours they remained in solemn devotion.

indeed as if GOD were speaking. The bowed forms of the worshippers and the solemn chanting, made one feel as if they stood upon the boundary of an invisible world- "One not made with hands, but eternal in the heavens!"

At three o'clock the men retired, the women went into the chapel, and prayers again were chanted. Three of us went into the "Holy of Holies"- The Sacred Tomb- and there prostrated ourselves in prayers.

I have often wondered if the believers in other lands could think what was the burden of our supplications that night. While no one spoke to the other, I afterwards learned that the release of our beloved Master was the burden of all hearts poured out at the Holy Threshold of the Exalted and Divine Father, Lord of all the worlds.

On the Threshold of the Tomb were a few sprays of jasmine, which the Greatest Holy Leaf separated, and gave a part to me.

In the early dawn we passed out and walked in the fields. The full moon was still above the horizon. The blue of the distant sea, the paling of the stars, the pure azure of the sky without a single cloud, the purple line of the low mountains in the east and the plain of Acca, which had been the scene of some of earth's greatest conflicts,- were all before us. As we wandered in the early dawn, there was a calm such as would follow a night of deep excitement, and a feeling of expectancy as if we were waiting for something. It would take a mightier pen than mine to describe the wonderful emotion which took possession of us, and I could only think of the Holy women of nineteen hundred years ago watching at the Tomb of our crucified Savior, Jesus Christ!

As the dawn advanced, the birds began to chant their morning matins, and as the sun burst forth upon our expectant vision in all of its splendor and poured a flood of golden light over the world, I could but exclaim; "The Lord is risen; yes, He has risen indeed."

O my beloved friends! How powerless are my words to make you see and feel what I experienced on that memorable night! It was like standing in some holy sanctuary on the borders of a world beyond where

we could but feel our utter unworthiness. To think of self or to harbor one selfish thought were worse than sacrilege.

But where this night is our Beloved Master? The Center of the Covenant, the Lover, the Friend of all the world? He is not with us. His Holy Feet have not pressed the earth outside the City Gates for four long years, but every foot of ground inside those walls have been made forever sacred and blessed.

In a little room on the top of the house where He dwells, from whence He could see the Holy Tomb, He kept His lonely vigil. No, not alone, for who can tell what Heavenly Angels were there ministering unto Him, and like the Prophets of old, He may have talked with GOD. When we saw Him the next day, His Face was resplendent with Divine Glory, and the Voice of the Holy Spirit rang clear in His every Utterance!

To perfect souls, sorrow is not needed, but to creatures like ourselves seeking to escape the thrall and burden of animal propensities, sorrow is helpful and necessary. As the frost unlocks the hard shell and sets free the kernel of fruit therein, - so sorrow develops in us ripe fruit of the Spirit, and in noble natures unfolds the great plan of righteousness: only a gentle school master to those who are exercised thereby. Thus like raindrops falling to the earth but to spring up in flowers, all the good in the world which has risen, has been born from some great soul's sorrow.

We all march under a Captain Who has been made perfect through suffering, and we are to find peace only as we learn of Him in the school of patience and obedience.

Our Blessed Master has said that "When we are all in perfect unity in America, every door of inner significance will be opened." This is the vital need of the hour and can never be accomplished until we learn to serve so that we may become "producers of unity" in the highest service./ Our Merciful Lord has been so patient and long suffering that we must not be satisfied with a little unity: nothing

unison of the hearts of His people, the binding together of the nations and the universal spreading of the knowledge of the Greatest and Most Glorious Manifestation and the acceptance of His Covenant which He has made to endure forever and ever. We squander life's forces in intermittent efforts, while our endowments are great. Yet they are frittered away uselessly. But when we unite in one grand spontaneous harmonious whole and all become part of one reality, there will be a breadth, a depth, which will yield more of joy than we can now realize. "If we carry a lighted torch can we keep the light from shining on other peoples eyes?"

How few are those who have only obtained a glimpse of Him Whose Holy Fragrance makes Acca the Mecca of longing hearts! But to be there and behold Him in His Majesty, it is impossible to ever again be separated from Him! Still many behold Him, yet see Him not! Many hear His Words, yet know not their meaning!

As we come to the mildness and serenity of Spring only through the blustering and boisterous days of March, - so the new Kingdom must enter through a period of resistance and persecution, and all who are taking part in the early establishment, have to accept persecution and learn to find joy in it, as the sign that they are exalted to a superior realm of experience, to the championship of the noble heroes of prophetic ages and to fellowship with GOD.

"It all lies herein entrance into the reality of the Covenant. Realization of the mysteries, glories of love, servitude, prayer, holiness, humility, and the inner apprehension of the meaning of ALLAHO-ABHA."

Your humble sister and servant.

Josephine C. Cowles.

The following

was taken down stenographically at Acca by Miss Louise Dixon as the words fell from the Lips of our Blessed Master.

THE MYSTERY OF SACRIFICE.

There are many meanings for these words. Every one of the Friends of God has two stations; one the station of mankind, and the other the station of spirituality. The spiritual station is unseen, while the material station, that is - the personal station, is seen. It is like the horizon and the sun; the Sun of Truth shines forth from the horizon, and now the Sun of Truth has shone with perfection from the horizon. We call these effulgences the ~~Specting~~ Bounties. The Horizon receives all divine protection through the outpouring of that Bounty, and the Bounties which the Horizon receives from the Unseen Light, He gives to mankind and creation. The station by which the Horizon gives those bounties, which He has taken from the Sun of Truth, to mankind - the station of giving those bounties to mankind is called the station of Sacrifice. I will tell you an example to distinguish between the giver of the bounties and mankind: Suppose the grain which you put in the earth -- when the seed wants to be changed into a tree, of course it sacrifices all of itself to the tree in order that it may be produced. Jesus Christ said - "I have given my life in order that ye may live." When Jesus Christ came into the world, He gave all His bounties to mankind in order that they might see their bounties therein, and this was the way in which He sacrificed His life to the world.

When we want to know and judge whether such a matter is complete in this world, we must distinguish between its apparent grace and its inward grace. If we find its two graces equal to each other, we will know that this matter has been accomplished. What a man lives in his heart, he must by appearance live; if he lives something in his heart, and does not show it in his life, then we will judge that his life is not complete.

It is the same with the Cause of God. If we would know whether this Cause is complete and in full perfection, we must see whether all its conditions or grades are complete and consistent. All divine Manifestations give up all personal conditions, considerations ^{of} grades in the Cause of God, to such extent that there is nothing judged ~~as~~ ^{of} their personality; that is - they sacrifice their personality entirely in the world; their life is only the life of God; their thought is what is thought of God, and their grades are those chosen by God. They have nothing. They sacrifice everything in way of God. They suffer every sort of calamity and affliction in the world -

that is - the afflictions and calamities besides those endured spiritually - in order to show that the spiritual agrees with the material in consecration and sacrifice. They sacrifice spiritually in the way of God, and so they sacrifice all apparent and outward conditions in order to show the perfection and completeness of the Truth of their Manifestation.

This is the station of simple radiance which shines forth, and makes them separate from all worldly things, and this leads them to such a condition that, while they are walking on the earth, yet they are traveling in the Supreme Horizon. They have cut themselves from worldly conditions, and while they are on the earth, they never see it, but look ^{to} at the Horizon. They close their eyes to their ease and everything else, and hasten with all joy and fragrance, to martyrdom in the Cause of God. As long as one has not taken a portion of the Mystery of Sacrifice, it is impossible for him to attain the Kingdom of God. So long as you do not have the cup free from every sort of liquor, is it possible that you put good and pure water therein? The most earnest hope and desire of those who have drawn nigh to God, is this - to receive a cup from this ocean. I hope that in the service of God, I may gain such a station in order to put those in the way of God so as to attain the grace of self-sacrifice, that they may wholly forget their own personality and their ego. So long as the surface of a mirror is not clean from rust and dust, the radiance and effulgence of the sun shall never be imprinted on it. The more the body is lightened, the sooner it ascends.

THE LIGHT WITHIN THE LANTERN.

Those who look ^{ed} at the material body of CHRIST, and saw him enduring all the hardships and trials, marveled that He was the Messiah, because He was in this condition. As they were looking at His body, they failed to see the light shining within it. But those who were looking to the spiritual and the real existence of the Spirit in Christ, firmly believed in Him. We must not look at the lantern, but at the light - the candle inside. We must not look at the worldly condition, but at the truth in it - the divine Truth - because if we look only at the outward form of man, how can we distinguish him from the animal, because we find them eating and doing the same things; but when we give attention to the spirit in man, we find it is far different from the animal. When you look at water, salt and sweet, you cannot tell the difference, but when you taste the water, you can distinguish. *W*

This is one of the tests of God. That is why Jesus told all people to supplicate and beseech God that He might not let them fall in these tests. (God does not tempt us; the devil tempts us - God tests us.)

What made Satan disbelieve in Adam and not worship him? It was only the outward condition of Adam which deterred Satan from believing in him. He would have worshipped him, if he had looked at the spirit of Adam. The Satan who refused to worship was a human being of the earth - a Cain.

THE GARDEN OF EDEN.

This is a spiritual garden. It is one of the spiritual stations. The two trees - the Tree of Life is the station of the Manifestation; that is - the station of maturity and accomplishment - the station of perfection. For example, the station of Adam was as the station of a little child, while that of the Blessed Perfection was as that of maturity and perfection. If an infant should eat the food of a grown man, it would not have time to eat its own nourishment; that is what is meant by Adam leaving the Paradise; he wanted to reach the station of perfection. It is the ego which tempts us to aspire to be ^{come} perfect.

ANGELS.

Sometimes is meant by angels, spiritual powers, and on other occasions you will find is meant by them, pure and holy souls. Where it is said - "I will give my angels charge over you, to keep you in all your ways", is meant ^{and-holy} pure souls, and true believers. In one station, angel means those spiritual and divine powers given by God, to the body of man which change mankind for good. These are the angels which confirm man.

We understand by the word "angel" sometimes that it is those beings and souls who are sanctified from all earthly stations; that is, who have cut themselves from all worldly things, and drawn nigh to God with all resignation and devotion. If we find a man having cut himself from all animal and worldly ~~things~~ stations and drawn himself near to the heavenly conditions, we will say - 'this is an angel' because he has nothing to do with worldly things.

All contingent world beings have to undergo changes; the only thing which is unchangeable is the identity of God. The angel is one of the created beings of God, and it must undergo changes. Were these beings not to change they would possess the unity or attributes of God.

When we want to judge something which is contingent, we must look at its changes and understand its nature.

Man is not a pre-existent being, but a newly produced and created being, and consists of two parts - the spiritual and material, which may be likened to hell and paradise, and he does not know whether he will be in hell or paradise; for instance, man is composed of evil as well as good, of darkness as well as light, of guidance as well as misleading, the most evil character while the greatest and most excellent character is also to be found in him. We must see if the good qualities gain victory over the bad, and if so, the man shall become an "angel", but if the bad qualities conquer the good ones, then he will become a 'devil'. If the light conquers the darkness in man, of course he will be True Light, and if the darkness conquers the light, he will be of the material.

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 MARTYRDOM IN THE CAUSE OF GOD.

He who knows nothing of the wind, when he sees trees shaken, does not know it is the wind which causes them to shake. Since the beginning of the Cause there were at least ten thousand men who went with gladness to suffer martyrdom ~~sasasasasasasasasas~~, and people who found them suffering this martyrdom thought it was through their own power, and did not know that a breeze had shaken them. In the days of other prophets, there were people who suffered martyrdom in the Cause of God, but in this day there are more, and they have been more sincere. The histories of this time will record their witness to the things which have happened in this day to those who have suffered martyrdom. How many mothers have been happy to see their children suffer martyrdom! How many wives have been glad when their husbands suffered martyrdom, and how many sisters wept with joy when their brothers died in the Cause of God. Now if one is not shaken by a breeze from the Garden of God, it is not possible for him to be in joy and gladness under these circumstances. We hope, through the favor of God, to be able to do all that the others did in the beginning of the Cause.

 CALAMITIES AND INCONVENIENCES.

The material men of this world are like poison to the ~~mahannah~~ spiritual. They are the calamities and inconveniences which a man meets with in the worldly life. They are like people who are very much intoxicated and do not und

derstand the bitter taste of the cup, while the conscientious and mindful understand its bitterness. In this world, it is only the people of God who understand the good taste of life, while the others understand only the bitterness, because they are full. The people of God have not at all any dependence in this world; they neither get displeased with the bitterness of the cup, nor are they happy with its sweetness.

The people of God are like the birds, who satisfy themselves with a few crumbs, and sit the whole time on the branches of the trees and sing the praises of God. But ~~the~~ others are like swine, which eat everything they find, and at last they are good only to be eaten.

ZK- - - - -

THE SPIRITUAL APPETITES.

In animal types it is known that the stomach must be sound and healthy, and when it is so, what is taken with the tongue will be safe and good for the body. The same with man. If he has the capacity, a single divine Word can enkindle him, and his life is strengthened by a single word of God. But if he has not the capacity, and one speaks to him always of spiritual things, it is of no effect.

Thus Christ spread the table of His spiritual food and called a great number of people in order to take their portions. Out of these only eleven came and attended the table. And these eleven, how did it happen that they gained from that blessing? It was because they had desired to come and take. They had the appetite.

In reply to the question - "What is meant by John prophesying that Christ shall stand and prophesy to kings and princes?" "It does not mean that Christ shall stand in person and speak with kings and princes" (although the time will come when even kings and princes will come and listen)."

The sun is always shining upon ^{mines} ~~mines~~, but all of them do not become ~~and~~ silver mines. ~~In every mine,~~ neither are diamonds to be found ^{in every mine.} It depends upon the capacity of the mine to become diamonds. Man needs illumination, desire and capacity in order to attain these favors.

The Spiritual Understanding - - - - -

The station of the prophets is as a lighted lamp; all the prophets offered themselves as lamps. Those men around them who heard their voice were those who were capable and desirous of hearing them.

If you speak with a magician (astrologer) about the zodiac, he understands

you, because he is a learned man; but if you speak of it to a carpenter, he will say - it is nonsense!- How is it - a live man in the heavens? - or a ship? etc.

The interpretation of the Bible is the same with this man; if you repeat all these spiritual things to him, he will think it nonsense. For instance, when you read the Revelation of St John to the unlearned in spiritual things, they do not understand it, and it is only because you tell them it is the Bible that they do not call it nonsense. There are many meanings in each word of the Revelation.

Iron attracts iron, and as you approach the Kingdom of God, you will be attracted by the things of the Kingdom. Worldly people are not of the kind to be affected by the magnets

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GOOD AND EVIL.

In reply to the question -

"If it be so that the thoughts of all men are governed by God, how is it that He shall reward the doer of good deeds? and punish the doer of evil ones?" Every thing is from God, both good and evil, both guidance and misleading; for it is said in the Bible - 'I have hardened Pharaoh's heart' and again - 'men are like a potters vessel - one, He makes a jar and another a dish.' The Great Maker has made some good and some bad. That is the question.

Every thing in existence is good, and only the lack of goodness in it is evil. The being is created good, but when the lack of good is to be seen in it, then it becomes bad. Evil is not created by God. For example - light is created by God, but when you pit away the light from the room, it becomes dark. Darkness is not created by God - the lack of light is called darkness. God has created guidance; misleading is the lack of guidance. When you turn yourself from guidance you place yourself into misleading. There is no existence in evil. Nothing proceeds from the True One but good, and everything belonging to the beings of existence is animated by their God. I will give you an example;- the governor sent here from Constantinople, possesses full authority and power from the authority and power of the Sultan, and the Sultan has employed him for the government of the City, having given him full authority and power to do justice here. But this man

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As you have come here, and now go back, I hope you will grow with the good pleasure of God, and then that would be the same thing as though I went to America. The most important thing is for people to become ~~wholly~~ holy and sanctified, through the breath of God. But there is no importance in my going to America.

Interpretation of a dream of crossing snow covered country, and coming at last to a green land.

In traveling to reach this place, you have crossed those countries in which the green grass of the Kingdom of God has not yet been grown; that is where there are no believers in the Cause of God. The Cause of God is like a verdant country, while lands where it has not been established are in an opposite condition.

Notes of Mary H. Ford. Sent by Mrs. Ford, Kansas City, Mo.,
to Mrs. Ella T. Nash.

"The world is like a piece of ground which is dry. The rain falls upon it and moistens it; then the sun shines with life-giving power, and presently green appears, tiny buds pierce the ground and seek the light. If the soil has been well prepared, fragrant flowers spring up, roses and violets with their sweet breath - but if the earth is poor and has not been enriched, then weeds and useless grass are alone seen."

"Yet the sun shines and the rain falls on all alike," he added, "the weeds and the unfragrant grass receive the refreshment of God's bounty and well as the patch of ground that has produced roses and violets." "I hope that the garden of the believers only roses and sweet flowers will be present; the poor soil will not be evidenced by weeds and grass alone." Then he said again, after a moment's silence, "I wish that the believers would become so united that through them might be established the peace of the world."

The Master came in suddenly like a breeze and sat down for a moment. He asked if I were comfortable, and said: "You are not so comfortable here as in Europe, but we are all happy because the love of God is in our hearts. When the heart is full of love of God, it loses consciousness of the body. Then pain is as pleasure, then darkness is as light. If such an one is shut in a prison, there are no walls for him; there is no solitude - he knows not a prison! So the martyrs who have suffered for their faith, their hearts are so full of the love of God, their ears so penetrated by His songs of gladness, that they scarcely feel the blows that are inflicted upon them; it is as if the sword could not cut them! That is what has preserved us here," he added, after a moment; "you know that they sent us here to die, yet the love of God in our hearts we have been very happy. It is as if all the world were here with us. There is no world outside of our prison."

"The spiritual food is most necessary; that is the love of God that is communion. Love is the most important thing in the world; it is all of religion; that is, the true love, the love of God which comes from God; that love which we feel for others because the love of God is in us. This love is very different from that of the State, of the Ambassador, of the Embassy. There one bows to the other very low, the hand on the heart, but the inspiration of the act is not love; it is in reality hatred, it is hypocrisy."

"It is this love of God, on the contrary, which binds us together as believers, which unites us here as we are sitting together, as we could not be united by any earthly bond."

The family tie is not always productive of love, for sometimes brothers and sisters, parents and children in the same family are at variance, so that a stranger coming from across the seas is recognized as more truly a relative than one born of the same outward line. So by the inward tie of God's love we find our spiritual brothers and sisters, we rejoice together, and the joy is so rich, so contagious that wherever the believer goes in the world he is not alone."

This copy was made from a copy dated October, 1907.

(Case B9 F17)

Duplicate

Copy of letter from Mrs. Pauline Hannen to the New York Temple Committee, through Mrs. Charles Lincoln, Secretary.

Allaho ABHA!

The question was asked as to the means of raising money for the Mashrek-el-Azkar, it being explained that some of the believers were in favor of bazaars or entertainments for that purpose, while others thought such means not fitting.

Abdul Baha replied that if the entertainments were of an intellectual character, such as lectures or singing or music, they were approved, but the bazaar was not so commendable, and especially if the believers should sell necessary articles, such as their furniture, etc. The handiwork of children, as an obvious expression of love, might be sold. Such things as comedies or dances should not be given for such purpose.

The Mashrek-el-Azkar will be erected and hundreds of such structures in due season. It is not a favor to contribute, but a blessing to be allowed to give to such a purpose.

Abdul Baha said He had been especially touched by the gifts of some children in America, who had saved carfare by walking and had given the money to the Temple fund. Such gifts, though small are acceptable. It is as when a child goes into a garden and picks a flower for its father; the gift is petty, but the spirit makes it welcome.

Abdul Baha has had large fortunes offered Him, but He has refused them, while small gifts, such as a single handkerchief, when sent with love, have been accepted.

The Mashrek-el-Azkar in Eshkabad has proven to be a great aid to the Cause and so it shall be in America. Wherever the heart of a believer sincerely worships, there is a Mashrek-el-Azkar, but with the growth of the Cause the outward Temple is necessary.

One day Abdul Baha came to our room and we knew He wished to speak and we asked no question. After an impressive silence He spoke: "To remove any source of differentiation, the believers must know that the Blessed Bab was giving the glad tidings of the coming of the Blessed Perfection, and the Blessed Perfection was the great Manifestation. Regarding Myself, I am the Servant of Baha'o'llah and nothing more. Abdul Baha is the sum total of all perfections. They must not attempt to surpass that word Abdul Baha."

All must say for others that He claims for Himself to be Abdul Baha, and the believers must call Him by this name as He wishes. This is the only word He has appointed for Himself. He made it clearer to us by saying: "Master is one ray; one attribute of God; Lord is another; Christ another; other terms of endearment are but rays. Under the name Abdul Baha all perfections are found. To call Him by any other name we take away from Him rather than exalt Him."

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Dear Brother in El-Baha:

You are the second one to share an account of my visit to Acca, Mrs. Bryant being the first. The words I write I cannot clothe with beautiful poetical waves, but just the simple seeds; in fact to me everything is in the seed station yet and we have not the new language to give beauty to these seeds as yet.

I will take you to the front of the building in Acca, and just where we alighted and were greeted by so many of the old and tried believers, who live in Acca, together with those who had come from long distances like ourselves to the meeting of this servant who is desired by God.

We pass under a stone arch into a courtyard ~~square~~ and round which I would call a quarter of a circle - not yet half a circle - in which grew beautiful fruits and flowers. At the corner of this circle we come to a long flight of stairs, its railing covered with large purple flowers. As I stood at the bottom of this long stairway, the thought of the Pilgrim's Progress came before me and I knelt on the first step and prayed God that too the packs which this pilgrim carried might be taken away and each step of these stairs seemed like a pack which we must let drop before we reach the goal. We four were met by some of the members of the household and shown to our different rooms, Dr. Moody to the large one, Mrs. Waite and I to one with two single beds, Mr. Sprague to one that leads off from the dining room and which is at the north east corner of the building.

In a few moments we were told lunch was ready, and as it was the Month of the ^{Ramazan} Fast, no one appeared for this meal except ~~and~~ ^{with} four. We took our seats as we came in, no seat being given to any one. Abdul-Baha sits at the middle of the table and not at the end as is our custom. We were told, as Abdul-Baha was very busy, He would not see us until evening, but to our surprise, Monever came to our room door and said our Lord would see us, were we ready, and as Dr. Moody's room was the large one we would meet there.

Presently Abdul-Baha appeared and greeted us very kindly, shook hands with us and gave us greetings of welcome, He gives to all pilgrims. There seemed to be no outward emotion felt by any of us. I had never formed a picture, and I saw a strong, a very strong face, full of force and energy in every line. A most natural man. After the greeting He said, when one has so great an aim for a journey as this, the little trials and losses that you have on the way should not upset you, for you have all things. When you have the ocean you do not need the river; when you have the sun you do not need the lamp; when you have heaven you do not need the earth. All the prophets longed to attain to what is yours today. You must be very happy while you are here. When you possess a large house, it does not trouble you if it has a crack or a broken window, so long as you possess the house. He then left us, taking each by the hand, saying he must now see Mr. Sprague.

Evening meal. Dinner.

We took the same seats we had at luncheon. Abdul-Baha entered and bade us be seated, asking if we were well and happy. He said - This is a great day, greater than we comprehend, and we ought to appreciate it. Today the East and West now meet together, Persia and America. In the time of Christ the disciples met with Him, which was also the meeting of the East and West, and their meeting made this one possible, but this meeting is far greater on account of the greater love and unity. Their meeting was the seed, ~~■~~ this meeting is the fruit. The love of the believers is different from any other love. It is that of our real relatives; it is the real relationship. We are all as parts of one body. There are many kinds of gatherings. Take this bouquet for instance. He said, pointing to one in the center of the table as an example. The flowers are ^{of} different form and color; each is individual in its essence, yet they form a beautiful whole.

Another kind of gathering is like a flock of birds; they are each of different intention. There is the gathering of the elements which are united and form a new substance. Also the various parts of the body which unite to form a being. There are the drops which meet and flow together into one, and thus flowing on form a river, which flows on and then we have the sea and the ocean; such a meeting is this which shall be eternal.

An article written by Ella W. Wilcox was told Abdul-Baha. He asked what she had written. When told that she had said there was nothing new in the Bahai Revelation; it was similar to the old Hindoo religion. He replied with great force: "Opposition makes the Cause stronger. It is like the earth; the more it is plowed the more fruitful it will become. You must expect great opposition; you will be persecuted for "My Names Sake", and when stones are thrown at you in the street, then it will cease to pass. He then arose, washed his hands, bowing, left us. This was our first meal.

Next Day. Abdul-Baha sent for Mrs. Waite and myself to come together. I will only write you what took place with myself and the questions asked Abdul-Baha by me, as each one sees things according to their light. After the greeting of love and welcome, He said:

Many have started out upon this journey and never reached the end. Many have come here, but have not attained the real meeting, but you have attained; therefore you should be very happy, for God has greatly blessed you. And, as you are with me to-day, so will it be through all worlds; therefore you should be filled with joy.

He then asked us to ask questions. We said we had not come with any. Monever said: Our Lord desires you to ask. I saw myself in deep ignorance. I thought of my daughters who were not believers. I asked His blessing for their guidance into the Kingdom. He replied: you make your life so attractive. Then I thought of my own growth and asked:

What is the cause of the sensation in the head, often experienced, which seemed to be like rivers flowing through as though irrigation

was going on, and lately the thought of Amos' beard had come to me on account of its increasing depths and falling round cy face. I said: Was this merely a physical condition, imaginary or wrong? Abdul-Baha replied: No, it is not a physical condition but spiritual, a very high one, which is so intense it reaches the nerves and these react upon the body. When one is spiritually developed to spiritual conditions. Then I asked the following: Two people of opposite sex, a male and a female are in a room. Coming forward to greet each other, and while some distance apart, they are both made to stand still, as if like a flash of lightning, a spiritual wave seemed to strike their hearts, and one said to the other when they met; Did you feel that? Where did it come from? Abdul-Baha said: Was this while in service? I said: Yes, it was after one of our services it occurred. Abdul-Baha said: Two human beings may live side by side, may be closely related, and yet be very far apart. Their spirits may never meet. And two souls may be attracted instantly and become as one. This meeting is as the meeting of the birds. The real attraction, when it is spiritual and the union is made in Abdul-Baha, it is the real union, it is everlasting and eternal. Then I said: This is the real meeting of heart to heart in Abdul-Baha, placing my hand on my heart as I said it. He said: Yes, in Abdul-Baha, placing his hand on his heart, in Abdul-Baha, confirming it with a nod of his head as he spoke, that what had occurred was through His own Heart.

Then I asked - Should they begin to build the Mashrak-el-Azcar ~~now~~ before the land was paid for? He said, very emphatically: No, it must be all paid for before they begin to build. There must be no debt over it. As he said this he extended his hand, which brought the thought or rather the knowledge, there must not be a thought on the mind betwixt God and us today. Then I asked: Should there be a small building put on the ground, which could be used for services before the Mashrak-el-Azcar proper be built? He replied: No, this must not be done. I begged that my sins might be forgiven, for they were many. He said: They are all forgiven, every one of them, and tenderly laid his hand on my shoulder.

Evening meal. Dinner. Abdul-Baha began His talk by speaking of Dr. Moody's and Mr. Sprague's trip to Persia. Mirza Assadullah and Dr. Fareed were at dinner with us. Abdul-Baha said: You must have no fear in going to Persia, no thought of the political condition. All political and commercial affairs would right themselves. Your work concerns alone the work of God. When a constitution is weak, is ill, and an organ has begun to decompose, no medicine can rebuild it. It must pass away. It is so with the constitution of the State and of the individual. When one is weak a glass of wine will stimulate for a while, but the reaction soon sets in and the old conditions soon return. God has not chosen any of you for political or commercial work, but for the Word of God. When you breathe forth the Breath of the Holy Spirit

free your hearts into the world, commerce and politics will take care of themselves in perfect harmony. All arts and sciences will become revealed and the Knowledge of God manifested. It is not your work, but that of the Holy Spirit, which you breathe forth through the Word. This is a fundamental Truth. The real teacher is one who can teach the hearts, can open the spiritual eyes, ears and understanding. When the Divine Word is given forth only, the attentive ears can hear it, the receptive heart feel it. When the Sun of Truth dawns, the perceptive eye alone can see it. The pure and polished mirror alone can reflect the light. The thirsty alone crave the Salsabil of the Euphrates; but if one be not thirsty, he cares not for this life-giving water. Only the spirits attracted by the Fragrances of God can enjoy their mention. Therefore, you see the prophets have not been able to enlighten. The people do not see; they are slumbering in the sleep of negligence. That is why Jesus said: I will come and find you sleeping; in other words, the Power did not become manifest in Jesus' time; His Sun did not dawn, His Sea did not move; but, after His departure, the Power of His Fords became manifested in the world.. But, now, in the time of the Blessed Perfection, His Light has shone, His Word has become manifested, His Fame has taken the East and the West, and this can be witnessed by all. Notwithstanding this, the people are negligent and indifferent, eyes are blinded, ears are deaf, nostrils are choked and understandings un-awakened. In His time the realm has progressed as you see it now advancing.

This is a topic which requires close scrutiny. When we consider the realm of existence, we discover a great motive factor; we know a great matter has occurred and has manifested; for example - when we see the meadows green and fertile, the springs flowing and most enjoyable fragrances spread, the birds returning, and the black soil has become adorned with variegated flowers, we know a great event has occurred. The sun has traveled from the Winter zodiac to the Spring zodiac, although the sun itself has stood still. Therefore, you must thank God greatly, for He has opened your eyes, you have heard the Divine Call, you have been ushered into the Kingdom. What a great blessing this great gathering is right here and now in such love, such sincerity.

He arose, washed his hands, bowed and left us.

We were then asked to Mr. Sprague's room. Mirza Assadullah, after Abdul-Baha had spoken to him, gave^{us} the following:

The Words of our Lord tonight were very wonderful and had an inner significance which would gradually dawn upon us. The more we ponder over them, the more their meaning would be revealed to us. Many people have made long pilgrimages just to see the Manifestation's Face or hear one word; see how blessed you are; for you have received many words, and each word is a Seed and will bear much fruit.

The constitution, of which Abdul-Baha spoke, refers not only to that of the State, but also to each individual. Our Faith is our constitution, and Abdul-Baha has planted the seed of faith in your hearts.

You may not understand the meaning of His Words now nor consider their great worth. The ground does not realize that it is being ploughed and planted with seeds, but the seeds grow just the same. Abdul-Baha is the wise Gardener and the seeds He has planted tonight will later bear much fruit and affect the whole world. He has unfurled before you the carpet, has taken you into the Kingdom. He has filled to overflowing your caskets with priceless jewels tonight; you are rich indeed.

Next day. Moneveh said: Our Lord wishen to see you separately, Each one of us went at His request. This is a talk alone with Abdul-Baha. After words of welcome and greetings, moneveh said: Our Lord ~~now~~ desires you to ask questions. I knew not what to say, for I had come with none. I thought of some of the many wonderful things I had been taught concerning this Great Day and Creation. I said to Abdul-Baha: I have very little learning, am ignorant of learning, and these things I have not read in books. I ask these, not for curiosity, but for my own soul's growth and for it alone; and if these things are wrong and my soul is wrongly guided, I ask Abdul-Baha to remove them, if they are guiding my soul astray.

I repeated some of these deep, deep knowledges. He looked at me and, putting out his hand, said: You have been taught right; it is because the mirror of your heart has been clear enough to reflect them. You must lock them in your breast. To speak of them prevents your own growth. This does not make you better than anyone else.

Then I said: Do we have to leave the body in order to return to God, or is the true ~~returning~~ when the Word becomes Spirit in the heart and ascends as sweet incense back to God? This is right; this is right, was His answer. I told him about the two cusk sacks, which had floated to me and lay on a white sheet, one as clear as crystal, the other white like milk. To this, He looked into my face, saying, You will have very great spiritual feelings. I also told him how I had seen Him, after the great hail storm, depart. Ho this He was silent and made no reply. He said also: Write, you write and send it to me.

Now I must bring you to the next morning and our last breakfast with dear Doctor and Mr. Sprague. We four ate alone. We were just ^{at} breakfast when I felt conscious of a great, overpowering something over my head, and whose essence was penetrating itself into my heart, and Oh! how great, great was the humility with which this heart was clothed, ~~and~~ deeper, deeper, and deeper did this something penetrate until my body bowed, my eyelids drooped, and I felt as if ten horses were attached to them; they could not move them, so great was this Holy Presence, this overpowering Essence, this inward consciousness that I had met the Lord, the Lord, whom Mary Magdalene had met and comforted the disciples. ~~My~~ it felt that it was God whom my soul had come in touch with.

When I went to my room I scarcely knew myself. I wanted to be alone with this Holy Presence. I sat alone with my Hidden Words. I knew

I knew there was not a vapor between His Holy Essence and my spirit. Oh, how my heart longs to dwell continually in this holy garment of humility before this Presence.

I took my pen to copy a few notes, when Abdul-Baha appeared at the door and led me to His Door and motioned me to wait there while he went to another room. Bringing with him a bottle of attar of rose, taking my right hand and pouring it into the palm, and as I knelt on the doorstep of His Room, He anointed my head with this holy fragrance and bade me enter His Room. Then he called for Mr. Sprague to come and interpret. Hitherto we always had his daughter Monever as our interpreter.

Now, my dear Brother in El-Baha, this was my going to Acca. This was my glorious crown above king or earthly queen. May my heart ever be clothed with this garment of humility. None of the others at the table felt this.

I told him the name Justice had been given me many years ago in the invisible. He said: Since it has been given you, you keep it.

Now we have come to our last dinner in Acca, Doctor and Mr. S. having left. The ladies of the household took dinner with us. Abdul-Baha gave us his greeting of love and welcome. He said: Dr. Moody and Mr. Sprague are in Haifa tonight. Dr. Moody is so good and kind, I love her very much. They will love her in Persia very dearly. The Bahai love is not like any other love; it is spiritual and eternal. When Mr. Sprague was ill a Bahai came a long distance and endured many hardships that he might take care of him. Mr. Sprague recovered but the man died, happy to give his life in service. It is thus the friends in America must be. He said: When Dr. Moody comes to them they will do everything in their power to make her happy and that she may be comfortable; this love is spiritual and will last. If a queen were to come to them they would not show her the attention they would to a Bahai sister.

Once a Bahai was mistaken for his friend and arrested. He said nothing, hoping to bear the punishment for his friend, but the friend, when he heard of it, immediately gave himself up and released the wrongfully accused one. Another Bahai was condemned to be executed, and his friends went and begged that one of them be put to death instead. When Ali Kuli Khan was in Persia with his American wife, they all loved her very much and did all they could for her comfort. Such is the Bahai love.

Your hearts must be like mirrors, highly polished, which reflect the light of the One Sun, the One Love. You must become intoxicated with the wine of spiritual love. When one is intoxicated with material wine, it sometimes increases the love in the heart, but the love does not last; the next day it is entirely gone. But the intense love created from the wine of the Holy Spirit intoxicates the heart and the effect is lasting, growing stronger each day. A material love for a person

will sometimes change all material things and will sooner or later pass away, but the spiritual love never changes; it is eternal. He then spoke of our journey from New York to London in four days; how wonderful it was. He then arose, washed his hands and left us.

Next day. Word had come from Haifa that his daughter was very ill and might pass away; so the family were all leaving for Haifa. As we were packing our things, Abdul-Baha came in to bid us goodbye. He said: You are not going away; this is your real home. You are my daughters and we will always be together. You must now return with great love and joy in your hearts and become happier and happier each day, for there is no separation. He wrote both in my Hidden Words and in my Seven Valleys the Name of Baha'o'llah and his own Name. Then, lovingly and tenderly drew us to him and said: You are my daughters. So our hearts were filled to overflowing.

Haifa, Oct. 14th. Thinking we had said our last goodbye to our Beloved, Abdul-Baha, as Rouha was much worse, it was nearly 3,30 P.M. when we were told a messenger had come for us saying our Lord wished us to come to him at his house. It was a joyful surprise. He received us with the same loving welcome. He said: It makes me very happy to have you with me again. We told him of our visit to the Holy Tomb. He said: It is a great blessing to visit His Holy Spot, greater than you now realize. When one feels fatigued and visits a beautiful garden, he is at once refreshed; his mood and thoughts are changed. The Garden you have visited is the Holy Land. ; therefore you will be greatly changed. You are now reborn.

Then I told him of the little ceremony Mrs. True, Mirza Anayetullah and myself had performed when we poured attar oil and fragrance on nine stones. He said: Very good! Very good! This is right, happy and smiling. Then I told him of the first tent erected on the Bab's Declaration Day, and why I felt it was God's Will that it should be so. He said: It is right! It is right! His dear "Very good! Very good!" was again repeated. Then I told him of two people who had a misunderstanding and were now united and had sent their hearts to him. He said: You must do all in your power to unite the hearts of the people. When any misunderstanding arises, you must strive to overcome it. It is easier to remove a small tree before it has taken root, but when allowed to grow and take root it becomes bigger each day and then it is very difficult to remove it. You must do all you can to bring the hearts of the people together in love and harmony. Then he arose, bade us Goodbye, and we were taken to the hotel.

Friday morning. All unexpectedly we were told Abdul-Baha had send for us. When we entered, he said: Good morning; are you well and happy? He asked if we were comfortable at our hotel. He sat upon the divan in his room with a satchel full of Tablets before him and many scat-

tered around him. See - he said - how busy Abdul-Baha is. His work is to unite the hearts of the people all over the world. These Tablets are going to the far East and West, saying - I am very busy, pointing to the Tablets He had been signing while he talked with us. He said: Abdul-Baha has the work of a hundred men to do. He then bade us go to the members of the household, who were in another room across the hall.

Dinner, Oct. 15th. We were invited to remain to dinner with our Lord to our great joy. He bade us come to the table, and as we neared it he took my hand and led me to a seat on the right of his. He began his talk by saying: You now see what the Power of God is today here. You are sitting at this table, one from England, another from Syria, others from Persia and you two from America. This could only be accomplished through the love of God in your hearts. His Love unites all, and soon it will unite the whole world. You must go back to America as signs of Love. All the believers must reach that station where they will be willing to die for each other. In the East the love of the believers is very great, but America has not yet reached that station. They are better, but they must grow in love for each other. Tell them that love is the one great thing. It is life, the only real Life of the Spirit. He then called one of the daughters' little ones, saying: Miriam, come here. She came to him. He drew her closely to him and held her there as he ate his dinner. After some time, he said: Little children are very close to the Kingdom, for their hearts are pure and they are so sincere. He was again silent for a few moments. Then he said to the little one: You may go. Arising and washing his hands we left us.

Last Goodbye.

Whenever came and said: Our Lord wishes to bid you goodbye. He bade us be seated, looking tenderly and lovingly at us. He said: Thank God that your hearts are pure and, and, raising his right hand high up, said: You must go back from here filled with joy and fragrance and with such love in your hearts that all who ever pass you by on the street will feel it; and each home and town you enter will be changed and quickened. You must make all people feel that you have come away from here changed so much that they will say how changed you are. You are different, for you are now reborn, made anew. You must reflect Abdul-Baha's Face and His Love to all. Your joy must be greater and greater each day, that all may feel it and be refreshed by it. I send my love to all. Tell them Abdul-Baha loves them very much. He then arose and taking a package of envelopes to simulate a book, said, in a most emphatic way: There is a book in America, a collection of photographs of the believers, and Abdul-Baha's picture is in it on a page with others around it like Dr. Moody's. This must not be. Tell them to place the picture anywhere they choose, here or there, (turning over the blank pages paper as if they were pages anywhere, first or last,) but always alone. This he repeated twice. He then took us both by

(9)

the hand and with a tender and loving embrace, said: You are my daughters. Thus we vanished from his presence, filled with love and peace.

1/29

1/29