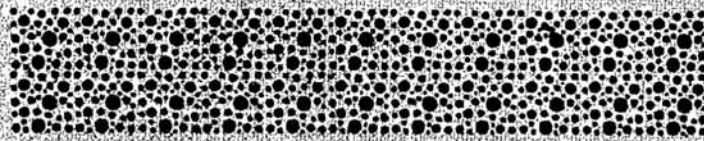


Rec'd March 21, 1910

“1776”



My daily morning prayer - at dawn - for the past four years.

O my Lord. O my Lord This is a lamp lighted by the fire of Thy Love. and ablaze with the flame which is ignited in the Tree of Thy Mercy. O my Lord increase my enlightenment, heat & flame with the fire which is kindled in the Sinai of Thy Manifestation (without and within) Verily Thou art the Confermer the Assister. the Powerful, the generous, the Loving." I said this prayer each dawn while in Acre, with Abdul Baha so closely near me, that I could almost hear His breath.

Now that my eyes are opened - I can see the wonderful significance of everything, and the revelations I have written here, are very dear to me if to no one else. I am not in any way excited, but calm, and sure of my rock, or foundation, which is indeed Love divine all love exceeding.

These pages were cut out to write the Lesson of the "Marriage
Feast on" - I know why now. also why George Washington
picture is on it. the Father of his country. It is a book I have had for
two years unused. & it happened!) to be found among some old music.

After passing through a gathering such as I never
before and endured spontaneously one where it seemed as
if all the fumes of the hellholes put were let loose and
where I was brought to lay the love of the Beloved
the altar of sacrifice. Then God showed me like Abraham
that the child was given back - not changed but given
then the hymn of "Love" and "A game for Bill" came
to me. In the most peaceful state of mind on Sat. morn.
March 5th I dreamed of a severe earth quake and
one where all the high buildings were toppling over.
Sunday Mrs. Bond gave her wonderful lesson and
Monday the papers spoke of the earth quake near
Chicago and Tuesday of an earth quake in Cal.
Monday morning I was led by the spirit to begin to
read next book - and it seemed as if with one
great flash of light. I saw the unwrapping of
them I had my lines on the Tablets of the Mystery -
"Love - everything" had done or seen or heard in
and my journey became clear to me - the "why" of
of every thing. Tuesday I prepared a dinner for
George and Mr. Woodward and the Mission guests.
It was like a bridal dinner - the candle from the

Four orange & sugar, were upon the table. 9 white
turtles - and the package of orange blossoms from the
"Land of the Bat". Every thing was spotted and pure
I put on all the white things I had worn in Aca.
That night we went to the Temple meeting - and the
spirits were strongly felt. I was keeping the fast.
Tuesday night I dreamed of a heavy hail storm
and the Belad held an umbrella over my head.
All night I was seeing into the book of Revelation.
Thursday I looked at my pictures of Aca. and
saw things I never had seen before in them. I
discovered that the Sphinx's ear was open, and
that I stood directly under the ear & mouth.
That in the picture where I had stepped out to
take it - my place was vacant though I had
said - "now all get together" I noticed a figure
way out in the desert, not in first picture and
it seemed as if it were my spirit - coming
forward crying "the mystery is finished" - all who
have ears to hear let them hear - the picture of
the Sphinx alone - has also this figure and it
seems as if it were kneeling down - I knew

Now I had caught the spirit of the desert, and expressed it in my song. I knew why I had brought back the piece of alabaster from the Temple of the Aphymp. I saw again the pictures on the wall of Acaal and in one the pure white dove was streaming over it, and my umbrellas was standing there closed. The dove when I saw it I knew why the dove had followed me every where I had seen that wonderful rainbow. Why the morning I had taken that picture. The dove had flown up from the roof opposite. In the second picture of my bed. The book of Tablets is on it, and some other things on it. This picture with "Baba" has the dove leading in to Abdul Bahar room. "Baba" I set before you an "pardon" it was not opened then. But he has opened it now. and through the Book of Tablets. & Revelations. I dreamed most wonderful dreams each night and fasted during the day. Thursday night I dreamed of balls of fire burning in the sky last night then I dreamed that I was hovering over the world, and it was a big head & face and its mouth was open. From one of my hands was streaming honey

and from the other milk - and the mouth of the
world was open and catching it. I read in Revelations
in the morning of the book opened before the throne
and that John which means John was told to
take it and eat it up etc. - it was all as clear
as Monday sun to me. It was the Book of
"Tablets" for Abdul Baha handed it back to me
when he looked it over and said - "continue to read
these words daily they will open your spiritual
sight more and more. They are the words of life."
Revelations prove it. The Tablets book indeed - Friday
night I was extremely happy and well - all day
I John Law - and wrote down what I saw. I felt
the power of the Pen Abdul Baha gave me. I
stayed the spirit. I added much to the Sunday
lesson. Saturday I rested - and Sunday morning
I went down to the service at peace with God and
the whole world. I went in to buy a bunch of Tablets
for Mrs. Bunch and one to divide with others.
and a manservant was in the store buying
rose to take to a funeral. The voice said "let
the dead bury its dead." I was buying the

Lesson of Love - and had the Lesson dealing with
the resurrection of the spiritual body or temple
and the Oneness of Love - which is life - I saw
the two pictures - I realized as I read my lesson
that I had paid a tribute to the dear old hymn
"Honor my God to Thee" - to Longfellow and Fenimore
and wife - to Mr & Mrs Bayly - as architects
to a musician - and also - I carried in my hand
the old hymn book - and asked that they be set
out - Saturday morning I had not a thought
of why I sat down to the piano and played
"Honor my God to Thee" as my dear mother used
to love to hear me play it - one part depicts
musically "the wind through the leaves" & the
spirit with me stronger than ever before -
I looked again at my precious old hymn book
that had come to light after all these years
(over twenty) which she had given me - it was the
voice of my mother calling for the old hymns - &
we could gladly sing them - again - I was
very much exhausted after the lesson - and I
was how asleep nearly all over - In the time

I feel the same condition the sleep of spiritual
consciousness. I seemed to be all consciousness
and every thing was a voice of spirit to me. I
got one a piece of sugar from the Holy Tomb - and
I realized what the "Communion of Saints" meant
and the Sweetness of Paradise Regained. I pleased
to hear my God to ^{the} me with my whole heart & soul.
Mr Thompson gave me that to read which was
a perfect summing up of our Lesson in Bahá
Allah's own words. And I cried out "woe unto
those who hear not" with a clamor call of one
who is awake and knows that the hour hath
come. The last words of the selection was that the
Heaven-Book had been opened. I wanted to fall on
my knees when I read it. As I did the night I
found my hymn book & her precious writing in
it. The verses of the beautiful old hymn. "God
shall change his angel legions - watch and ward
we have to keep - through thorn & thicket through hostile
regions - through in desert wild thorn deep -
I walk firm and pure affection. Show on
Thine heart set thy love. With the wings of

His protection. He will guard thee from above.
If thou call on him in trouble. He will comfort
He will save. Here for grief reward the double
Crown with life. Beyond the grave" I had
fallen on my knees when I read it and cried
out with my whole heart. "Mamma" the old child
cry - and I felt her spirit with me. & all the
"Heavenly Concourse. Thus I felt when I read the
words the mother book has been opened. That was
the Lamb's book. the book of Tablets. Abdul Baha's
book. for it leads, for He had said. Jesus was
the Bread ^{which cometh down from heaven} but I am the Food prepared by the
Blessed Perfection. Food means meat & drink.
and had I not dreamed that from the essence of
what Abdul Baha had filled me with and I
had read. I was sending out milk & honey.
as a mother. yet not I but the Spirit through me
I said "I myself am nothing at all. Abdul
Baha is all in all" as I took my seat. I
saw why I had been wrapped in the Holy mother
cloak. why I had seen all 9 grand children &
loved them. why I had had the change creation

of nature's laws, for nine months - why I had
written my chamber song with an accompaniment
like a harp. I saw it all and I read again
the 12th Chap of Rev. and knew that that was indeed
Divine mechanism - its wilderness of pain etc. - I
expected to play the Benediction but the spirit
said no - they cannot sing that song today. Play
"Lifting His Voice is calling" try to win them to love
that they may "awake". Mr Thompson said every
thing that "dove-tailed" into our lesson. It was
in spirit a powerful meeting & the angel of life
and death stood before the throne - a wailing servant
in widows mourning had a tablet of death. &
we sang at the close "Nearer my God to thee nearer
to thee - even though it be a cross - that raise
me" I felt all that way home that I must scream
out aloud "awake awake awake" I had played
after the meeting was over - "awake ye nations all"
Q. How I meant it. I felt as if I were on a
horse that was flying and the reins were
taken out of my hands. I had no will
of my own - only the desire to call out

So He comes quickly, awake - awake - awake
it seemed as if my spirit was actually
flying thru around the world. When I reached
home I came into such material conditions
that in a little while I nearly fainted.
I had to go out down. I was sick & weak
all over - but I heard these words. "I know thy
works, behold I have set before thee an open
door, and no man can shut it - for thou hast
a little strength - and hast kept my word
and hast not denied my name. Behold I
come quickly, hold that fast which thou hast
that no man take thy crown" I was left
alone - and I felt the great restlessness - but a
deeper peace in my own inner heart. but the feeling
"they must awake" I picked up my book of notes
and read - "Therefore you see the Papists have
not been able to enlighten the people they do
not see - "They are slumbering in the sleep
of negligence - that is why Jesus said "I will
come and find them sleeping" I got up and
put on my things and started over to the

times to show her the pictures of the Sphynx
again - but I met her and the children so
I had to "come back to my wildness" ~~again~~
Mr Wate came home but was restless and went
out ~~again~~ - I again nearly fainted and had to
open the window. When I was collected in mind
I wrote two letters just as the spirit prompted
It was night and that flying feeling was so
intense I got up and went out to see the
new moon and get some fresh air. I seemed
to be suffocating. When I came in I had
met Mr Wate & he came in with me. I sat
down to try to read. I picked up Mrs Goddard's
note - and said what had the spirit to say to
me now. I read. There is a Persian story of a thief
who in order to rob a certain house, went to work
to undermine it. The owner of the house happened
to be on the roof and looking down discovered
the thief and asked what he was doing.
The man replied. I am trumpeting. Unwillingly
exclaimed the owner "Why you are not making
any noise. Or so answered the thief you

will hear the noise tomorrow" the voice said - you
were bumping - today - at a "thief in the night" and
tomorrow your words will be heard - I had a wonderful
night and one of earnest prayer for "patience" - for
the conditions around me and of the bottomless pit -
God only knows how I suffer at such times - when
perhaps I dreamed again of being on a white horse -
and flying through space on it - calling "awake
awake, awake" when I opened my bible in the
morning I read "And I saw heaven open and
behold a white horse and he that sat upon it was
called Faithful and True - and in righteousness he
doth make war" - and I heard Abdul Baha's voice
saying - "you have been so faithful and sincere" and
I thought of my wonderful dream eight years ago
of the high mountain - when I reached the top
and down - how he had appeared & given me the
rosary of diamonds - and said "because you were
faithful" - and I knew this rosary had been given
by the prayer said on another horse's cross -
daily kissed - but there was no cross on this one
only a blaze of light - in the night as I

lay awake. I heard the voice of the Blessed singing
to me - these words to the tune of "Maryland - my
Maryland - Melody my melody." "O name so sweet
to me so dear - Melody my melody. It falls like
music on my ear - Melody my melody - I was born
in Madras far up above. It is pure and spotless
is a love. It is another name for Love - Melody
my melody. Then the spirit showed me these things
Maryland - Mary - land - Mary means "Gift of God"
which is Love. Mary the mother - the Holy Mother
of God. and Mary the Magdalene - the Confessor -
Peter - my earthly mother - the purest most wonderful
woman mentally & spiritually I had ever known. &
a woman of constant prayer. Born in Baltimore Maryland
and when a young girl of 16 had sung with her
beautiful voice the song of Maryland - my Maryland
at a concert in her home city - where several thousand
people were gathered - for the benefit of the wounded
soldiers. At the age of six - I was taken from La
Crosse Wis. (the city of my birth - meant "the cross")
to Baltimore and I was raised in Maryland -
and in the district of Columbia - Washington city.

I loved passionately the mountains of Maryland where
I spent each summer when a mere child I married
it was in Christ Church - Baltimore Maryland -
my uncle was the Mayor of Baltimore - so I
always held that city as my real home city & my
mother's birth place - Maryland was very dear to me
my precious little girl baby the last song I ever heard
her sing the old German song to the tune of Maryland
my Maryland" and the translated words are -
Christmas tree - O Christmas tree thy branches are ever
green and fair" I realized why my Beloved voice had
lingered on - that it was all things in one - Motherhood -
Home land - Love - the immortal Love of life - my child
my mother - and my self - and the name of Melody
became my holiest possession my new name - and
Melody means the very spirit of music and today
Baba says "music is the water in the clear goblet
and water is life - and life is Love" so much my
beloved sister Marie I offer I for say "Melody - my
melody - thank God for you" and thank God for
the sweet singer of the song - the Beloved One - such
were the thoughts that were given me last night Sunday March 13
1910

13 is the number of Woman - and I am thankful that
our ^{one day} ~~lison~~ brought out her high and exalted station -
the crown of glory & ~~virtue~~ ^{virtue} - Today ^{Monday 1st} I looked around my
home - I realized that on every available spot "I had" two candle
sticks and the two on my writing desk were on each side
of Abdul Bahar picture they were burnt very low - having
been used at the Valentine party - a little red heart was
stuck in each candlestick and the candle burnt so low
you could not see them - (covered by the red hearts - "the red
hearts" my altar of rose water sets in front of his picture - and
a mandolin on one side and guitar on the other - (music.)
I looked on the table and saw the book Mr Wate had been
reading - it has a sword on it - with hearts hanging to
the hilt - and its title is "My Lady of the South" - I looked
in my dining room - in the crystal cabinet is the orange from
the Holy Tomb & sugar on top of two candles & beside one
the package with orange blossoms from the Holy Tomb.
On the side table stands the chafing dish - (covered dish) - the
water bottle - from the Holy Tomb and a little candy
basket of red - with a red cupid on its handle - the
other one I had I sent to Sarah Winchurst - Every thing
now means something vitally true - I see it all - but in

seeing I feel as if I were burning up inside. I have peace
within. but I need physical rest. So I am very weak today.
I pray Edgar may win his heart to the Kingdom he is
in such dense dense clouds. such utter darkness. and it
exhausts me completely. I opened to page 104 in my book
of Life today. and read the 10th Tablet. what a comfort it
was to me. it begins "I know who art attracted by the
fragrance of Holiness" I will daily put down now just
what Abdul Baha says to me night & morn. in this
way. Thus do I turn to the Greatest Branch.

Monday evening March 14th ¹⁹¹⁰ To night Edgar sang "Thine". he has not sung
for a long time. and not that song for several years. The men make fast
all the windows and guard well the doors. My home make a prison
fast more. I bury his name. and his great glory too. what could
you do further what more could you do? But though I'm in chains
in a dungeon to night I have thee as clearly as day in my
sight. my life and my heart both my love is Thine own. Yes Thine
Thine forever Thine, Thine alone. I love that song - as he learned from
the Arabs he saw the Tribune picture painted on the curtain. and
it is a picture of sheep being fed. he said "feed my sheep" and
laughed. he does not know just how much that means to me.
your old Peter to "feed his sheep" and it is so too Abdul Baha

leads us. I opened to my "Evening Tablet, it is on pag 129. and reads: "A thousand candle of the Love of God. I ask God to grant thee His favor and grace that which is thy utmost desire, that the closed doors become opened. the uneven roads become even, thy face shine by the love of God. thy sight become brightened by witnessing the signs of God. that thou mayest attain spiritual joy eternal happiness and heavenly life". with this sweet thought I go to bed. trusting and resting in His Love. and feeling that the angel in Revelation which said there was no more time. will so make me realize. and that all yesterdays. and tomorrows are not. only the great eternal Now. and sufficient unto the day is the needs thereof.

Tuesday March 15th I was awakened by a clear call at 3 A.M. and until 4 o'clock. I saw what I will at commanded note. I arose and said the prayer of Atonement as I have daily during the Fast. then returned to bed. and saw more wonderful "meanings and significances" and slept from 5 until 6:30. My sleep up to 3 A.M. had been dreamless. When I arose. I felt I was to walk physically to do my house work. but then I thought of the unseen guest. who since last Tuesday had been constantly with me. and I was

revised. The chair will always remain at the table, and the unused napkin, always will a place be set for any who may chance to come, and occupy it. set "In His Name" I am to give a talk tonight to the New Thought people, and will fast and pray all day. The circular announcement reads "A Visit to Arcia". I will put one in this book later. The manuscript for dear Uncle David has been "rejected" by the house. I sent it to, but I am not disappointed. It will try again it may become some day a little corner stone in the simple things of literature. For Abdul Baha has seen the manuscript & endorsed it. As I walked down the hall to come into the dining room. (Lately I write every thing at my diningroom table, and unconsciously have set opposite the chair of my Uncle Gust. Divine Love, or all that the spirit of Abdul Baha is.) In the hall hangs the impression of Louis Braille's hand, as taken by me. When I took it 9 years ago. I told him he would surely succeed, and then would turn his attention to writing his book when the face of Love was revealed to me last spring. I said or the voice said to me, now the North Pole will be discovered. The Polar Star is Abdul Baha, Divine Love, and the time for polarization has come. The Convention was that "only a little while, was it when the papers were full of the

discovery of the north-pole. The spirit had shown me why,
and that is why I alone have ~~had~~ the impression of Saint George
bound, and prophesied correctly for and to him. Now I will tell or
write all I saw, last night, when awakened the voice, and
unto you had been revealed the "guarded sign" of the Masonic
order. You had it all in your lesson. The pillars of this
order in the museum were indeed shaken. The Thompson said
"we cannot pull out all the stone between here & the one we
are on, but spiritually the spirit did. In the Masonic lesson
and the one given to you to give out. it is all there. The thought
of the card which Julia Thompson had given me last year, just a
year to the day, which had been sent to her husband who was
a mason, and she said that when I told her the name of
Baba Allah, she remembered how I had had two years
ago, seen that name in letters of fire, ^{in a dream} and told her of it
and said I have seen "the name" the hidden name of the
masonic order, and a few days afterwards the card I wrote
I was sent to him from where he never knew." she gave
me the card. I sent her husband some literature, and he
at once accepted the Revelation, & attended our Convention &
said to Julia - I was in heaven. Those people don't know
what they have got. A mason can see it all who

is spiritually awake. (just here the voice says you must
find Frank Stone after the fast is over. and tell him all
you have seen. & I will). I talked with him over the phone one
day (he worked at night as chef) and he was so grateful for
the great light I had sent him in the literature. He went
without sleep to read it. (right here the thought comes. I know
why I gave my services for two weeks as a palmist in Washing-
D.C. for the benefit of the new Masonic Temple. a relative by
marriage was a 32 degree mason & asked me to this work)
When I talked with Mr Stone I said over the phone. I hope I can
assist you and am only too happy to share what little light I
have with you. He said as I read your hymns & poems I saw
you with the same light over your head as I saw when the
Name was revealed to me. a pure white light. The same
depression but it all fell in like mosaic. into the floor. which
I was spiritually designing. To continue with my revelation of
last night. The voice said. see the Masonic Temple crumble
and fall. and I did. Then the veil was torn asunder. and
the spirit said. you wrote of the tree of life and said whenever
you said the words you thought of a great tall tree. an
oak. and there came also the date palm to my mind) and
they were embodied in Baha' Allah's words. "In this

The two distinguished forces of existence - material in the first
rank, and the spiritual in the second - are of course - in their
right within that thou mayest find me standing in the
powerful mighty and supreme. Later you spoke of Paradise
lost and Paradise Regained, and there should be no more
curse, you said. The paper the past week have shown us
what the curse is. (The Cuddey case) and now I will show you
what it all means to mankind & to the world. The genital
organ is the generative organ of man, the tree of life. Look at
the picture you took of the date tree, and you will understand
the Moody note of this tree, and she could see it from her
room. The fruits of dates were enclosed in a sack. The
main branches spread out all about it. Here I have the poems
which I had transposed came back to me. Show us my
Palm tree, or which the birds of God at the end. Show us the
dates, and I Moody saw. What is meant in the Seven Ballads
how you are the first in relation to your son and last
in relation to your father. How outwardly - according to the
world, you bear evidence of the inward mysteries which
as a divine gift are deposited within you. Consequently
being the first, the last, the manifest, the hidden
becomes true of you in the four grades. (The square) above
so that in these four grades bestowed on you you
may comprehend the corresponding grades of the divine

of words would be found in the heart of the servant. in the presence of spirits.
I saw the Lord and the face of the Father. The Father does not speak of it. and that the nightingale of the heart may call out on all
the branches of the rose garden of Esperance both invisible
and visible in this melody. Verily He is the First
and Last, the Manifest and the Hidden. and I heard
these words "He looks upon the New Creation with discerning
sight and comprehends subtle signs with a pure heart.
At that day we will make His sight discerning. is an
evidence of His saying. and is sufficient for this instance
and melody and a pure sanctified soul. or real
Knight-Templar. come forth. his face was white with the face
of Divine Love. In his hand was a sword. whose blade was
of fire. (The Word of God) and the pilt formed a cross. and
upon the pilt was the figure of a man. disembowled. devoid
of all lust and passion. on the head of the man was a
crown of thorns. and when the hand clasped it. the thorns
were imbedded in the flesh. and he turned the other side of
the sword to my sight & these words were on it "Holy Thou".
A book was brought forth. the creational book. and it
bore on it the Holy Sign of generation. and this he kissed
then pressed it to his lips and took the solemn vow of
Purity Piety and Self dedication to his Heavenly Beloved One.
the One Desired of his heart. and the Lady of True Spiritual

Love. The Queen of his heart. ^{the love of his soul} Then another. This spiritual
green stood beside him, and a triangle of Light was
formed about them. They stood at the base. and at the
apex hovering over them was a dove. and a voice said
O people of creation. when the Dove soared from the
tower of praise and aspires to the Supreme Purpose
ask whatever ye do not understand in the Book from
the Branch who is ~~springing~~ branched from this pre-existent "Ist."
O Son of Man because I loved thy creation thus I
created thee. therefore love Me, that I may mention thee and
in the Spirit of Life confirm thee." O Son of Spirit no
peace was obtained to the Love by cutting thy ego from
thy self. and depending upon Me. for thy glory must be
in My Name. (Allahu Akbar) and not in thy name &
thy dependence on my Face and not on thy face for I
alone wish to be loved above all things. The Face is the
face of Pure Holy Love. I saw this knight step forth. &
go out into the world to serve humanity. for Love Service
was included in his first degree. His love was the sword.
and the Love of his Peasantry Beloved. One. The Queen of
his heart. was his shield. and there shall be no more
curse. The outward cutting off of the curse had actually

The Knight would protect the wife and sister of his brother near
not seduce them. for the love of the Beloved. was his shield from all
temptation & universal Brotherhood of the highest order. was established.

been fulfilled. I saw from this vision what the serpent of
centrality which Moses took up into the hand. and it became
a rod. whereby to guide the people into the promised land. &
nobody saw. that the baton of music was this spiritualized
rod. with which to measure the city of the heart. the New
Jerusalem within. and all four sides were pure and holy.
the top side coming forth from the Creator. was the side
of Fatherhood & Motherhood. the downward side. the offspring.
the basic side. the Universal Brotherhood. the uprising or
the ^{the} Immersion the love of the Beloved. It is this rod. or sword
which guards the entrance to the New Jerusalem. or Paradise
Revealed. only pure spirit can enter under it. The circle
of existence is the love of God. surrounding these two who
enter. for it is an ark. of the Covenant. & they come into
it by two. the regenerated Man & Woman. with hearts
like crystals reflecting all the beauty & splendor of the
Sun of Love. and Peace Baba. the all glorious One.
After this I saw the single eye. the all seeing eye of which
pure and of this eye be single thy whole body shall be filled
with light. and I heard the voice say. Praise be to God
with life and heart we are present in one assembly
we enjoy the spiritual meeting. abide under the shadow of

...you a present dose - Observe out there - as they float amongst
...from mind overmind of God. As regarded his surroundings of the world
...the first from any ...
...189 - Not ...

The one Blessed Love - we attached to the Beauty of the one Beloved
and gaze in the direction of one Object". I saw the ark
the dove and the rainbow - the three grades - Faith Hope & Love
and the voice said this is my beloved son - today I have
begotten him. The real spiritual Knight Templar. He has
opened before all orders the door into the Kingdom of Love.
But only the pure in heart can enter therein. Then I heard
heavenly voice singing - Great day of the unveiling of Truth's
deep mysteries. Open every hidden secret of earth and sky
and sea. In all their wonderful beauty. To man shall be
revealed. We can see out or know by man now to know
then the Beloved sang the Benediction. Then I arose and said
the prayer of Dawn. Later I felt as if I were again on my
white horse only now it had eagle wings to add its speed.
I asked "is this the horse of imagination - and the voice said,
no, but Reality. Then I flew about crying again "awake,
awake awake" I saw earthquakes & lightning. and I
said "I have sung unto them and they will not sing. I
have piped unto them and they will not dance". Later I
seemed to be standing on a high wave beaten rock. The
winds were blowing in gales. & I had wings. and stood
firmly on my rock of Love. I feared not. Knowing I had

my arms" the simplest without was hanging - but my feet
were firmly fixed. While dressing I found on my dresser the
card which Sunday morning had been unexplained as it
was. (The sea give up its dead) - I had thought to take it down
to Mr Thompson - and ask him to show it to some mason - but
I forgot it. It was the card Frank Thorne had sent me - and I
now remember I took it to Arca and had intended to show
it to Abdul Baha. The "grand Master" but no longer so for
all degrees are enfolded up into One. but I had not done so.
I only found it Sunday morning when going to my cabinet for some
of the Holy Sugar for my "close communion" - as it proved to be. The
card had been there ever since I left America with it. I know
now that the salute Abdul Baha gave me at the threshold
of the Diningroom door - must have been such a mason's
to a Commander. It was given as a sign. There was also another
sign given me before I left which I clearly understand now.
Beside the Masonic card on my dresser stood a valentine. and its
verse ends thus. "I know you know. I know you know it."
every word said to me now means something. The ear of the
Spleen of my soul is indeed open. I hear and see. but for
the same my life are closed. by that angel spoken of in Revelation.
This revelation gives Melody - not Love R. Wate. is the solution to
all of life's problems. through the Power of the word of God. as revealed
by Baha Allah and above all Abdul Baha. now to me the Revealed
Mystery - as clear as the Sun at midday. All who eat from the little
bowl of His Tablets - will indeed gain Immortal Life. The fig leaves
of my life will all drop away. Purity, Chastity and Duty will begin.
The curse will be removed from. The deep questions understood in all
its holiness and Beauty. The golden bowl full of the Love of God
will be the holy grail of the soul. The Ark or Holy Ghost of pure
and Holy Desire of the Beloved One. will come with all its quickening
power. The Holiness of marriage will be established. and the face of God
eternally revealed. and the earth will be the Paradise of All Abha.

Notes taken at Acca, by Mr. Woodcock, 1909.

Regarding the House of Justice the Master said: "It is a great mistake to suppose that there will be a House of Justice established in each city. The fact is there will be but one House of Justice for the whole world, to be composed of individuals from each country. In each city there will be a Spiritual Meeting, or Board of Council, composed of nine or more, whose function will be to attend to the business of the Assembly. This Spiritual Meeting will have no power to control or make laws. The members of the Council are merely the servants of the Assembly or community."

Continuing in this connection the Master said: "A house is never furnished before the structure is erected. So with the Cause of Baha'o'llah. It must be first built up; afterwards it will be furnished with justice and then it will be called the House of Justice. When this time comes and the universal House of Justice is once established, its commands will be obeyed by all."

"Many minor laws not mentioned in the Kitab-el-Akdas will be made by them, but no laws contained in the Kitab-el-Akdas can be abrogated by them. We have to regard the Cause of Baha'o'llah as a house in the process of building and that we are the builders; in other words, we are simply the servants building the house. The house is not ours. We simply contribute the labor."

When asked who would elect the individual members of the House of Justice, the Master said: "They would be elected similar to the plan adopted in electing members of Congress in the United States, each country electing a representative, the same as each state does in the union."

~~Edmund W. Woodcock~~

In speaking of the ark the Master said: "It has two distinct meanings, the esoteric and exoteric. Esoterically the ark is that shelter given by God, which will carry His creatures over the waters of error to safety. For example: Abdul-Baha is the ark of the new Covenant provided by Baha'o'llah in this day. Those who enter into this protection will avoid the flood of doubts and uncertainty which is gradually engulfing the world. My desire is that the hearts of the friends be firm in the love of Baha'o'llah. It is my wish that their hearts be filled with divine love, because everything is perishable save the love of God which is eternal and remains forever."

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Address delivered by Mrs. Louise K. Waite,
after her return from Acca,

before a meeting of the Bahai Assembly, held on Sunday morning,
Dec. 28, 1909, in Corinthian Hall, Masonic Temple, Chicago, Ill.

I feel that the words of the sweet song which Madam Linné has just sung so beautifully, find an echo in my innermost heart: "I'm but a pilgrim here, Heaven is my home" - only I would change it and say, "Acca is my home." It seems as if I had fallen asleep when I left Chicago and have only awakened, but with this difference, that what I have seen and heard is the Reality of Life, while all else now seems but a dream.

When I left you I said I would carry each and every one of you closely in my heart into that Holy Presence - and I did, - every one of you.

When Fr. Moody, Mrs. Harrison, Mr. Sprague and I arrived at the prison home, we were met by a group of men believers, and when they took Mr. Sprague into their arms I realized what the Bahai love really was - the light in their faces - the truth and sincerity of it all! O! they love so truly in Acca. While there it seemed that only the language of the heart was spoken, and so much did I hear of the heart, as: "You must keep your heart as a clear crystal." "The true teacher is one who can teach the hearts." "Let the Word of God be breathed forth from your hearts." "Abdul-Baha carries you closely in His heart." "Music is the heart's own language." These expressions and many others of the "heart" until it seems as if the whole world were one great heart-shaped globe, and I see each one of you not as human beings but just hearts filled with the fire of the love

of God. Our stay in Acca was but four days and one day in Haifa, making only five days spent with Abdul-Baha - but measured by the blessings received, it seems like five years. We were, however, recompensed for the shortness of our visit by being sent home, by Abdul-Baha's wish, with Mr. and Mrs. Kinney. Their party had been in Acca, previous to our arrival, fourteen days, and Abdul-Baha had requested that they share their notes with us, so on our return voyage this added blessing was ours, making our visit in reality nineteen days.

I realized deeply while in Acca that my thought of you did not seem to cross to you but rather brought you there to me, and so it is that when one goes, all go. To Mr. Kinney Abdul-Baha said: "Although our assembly at this table numbers only ten, in reality it is representative of all the beloved of God. Why? Because it pictures the Bahai community. The seed, no matter how small, is in the estimation of a perceptive mind a veritable tree. The mind imagines the tree and the tree is resulted from the seed. Likewise, when I see you, it is like seeing all the beloved of God. The teachings I give unto you are the teachings I would give to all."

I found in Acca that (to my mind) there were three great fundamental subjects upon which Abdul-Baha based His talks and they were:

- 1st- The power of the Word of God.
- 2nd- Firmness.
- 3rd- Love.

And the greatest of these is Love. When you come into Abdul-Baha's Presence He does not ask: "How much do they believe in America?" but - "How much do they love?" If it meets with your pleasure, I

would like to give you what I have on those three subjects separately at other times.

I went to Acca as an ambassador in the name of music, carrying with me a letter from the House of Spirituality to Abdul-Baha, asking whether there was to be an organ in the Mashrek-el-Azkar or not, and of the nature of music used in our services. I gave Him this supplication with others upon the second morning of our arrival. At this time I also gave Him Madam Linne's picture and her message to Him, and looking at the picture very lovingly, He said: "I will pray God to bless her and her work in music." It was not until my last day in Acca, when I saw Abdul-Baha alone, that I received an answer to the question about the organ. I then asked: "Will there be an organ in the Mashrek-el-Azkar?" He replied: "No. No organ in the Temple, but one in a building near by." I said: "An auditorium for that purpose?" And He replied: "Yes." I said: "Will not music and singing be used in anthems of praise and hymns?" He replied: "Yes, but not in the Centre of Worship." Later, in this same talk with Him, in speaking of music, I told Him of the organs in our churches in America. It was almost a hope that one might be permitted in our Temple, but Abdul-Baha replied: "There must be no organ in the Temple but in a building near by. Here festivals and services will be held; here the hymns and anthems sung, conventions held and spiritual gatherings; but the chanting and singing of the Word will be unaccompanied by any organ in the Centre of Worship." Again, when Mrs. Harrison and I were with Abdul-Baha in Haifa, I asked the same question that Mrs. Harrison might also hear the answer, saying to Monover Khanum: "In a Tablet which Abdul-Baha wrote to me He said, 'that my hymns would be sung in the centre of

worship forever more' - but if there is to be no organ in the Temple, where will they be sung?" Abdul-Baha replied: "There will be no organ in the Temple, but in a building near by - there the hymns will be sung and at all other spiritual gatherings." I was very persistent in my questioning for I realized the great importance of it and I wanted it made very clear to my mind. At our last meeting with Abdul-Baha I asked if the singing of the hymns, the Benediction and other music was still to be used in our meetings of worship, and He replied: "Yes; have the music as you now do, singing the hymns, etc., until the Temple is built - then have the music in the other building for that purpose."

In my precious moments alone with Abdul-Baha I asked if He approved of our Choral Society and their past work. There was real joy in His face as He replied: "Yes. Music has a great place; it is one of the highest forms of expression of spiritual ideas; it is a great art and should be cultivated. All who have talent should study and develop it, and the work of the Choral Society was most acceptable - it was 'Very good.'" I said: "I wish you could have heard them sing at the convention on the 21st of March; they sang as if inspired"- and He replied: "Abdul-Baha did hear them and saw them too and He will always hear them." He told me that I was to continue to compose music for the Cause, as it was most acceptable to God, and when I asked Him if He approved of the songs I had composed of a sentimental order, He replied: "You must continue to compose such music also, for using one's talents as a means for wealth is most praiseworthy." I said: "I can best express my feelings in music and verse and can give the Message better in a hymn than by word of mouth." He replied: "Music is the heart's own

languages; its vibrations uplift the spirit; it is very beautiful." He then looked away off out of the window, His face became illumined and He repeated softly in English: "Music! Music!" - as if the word brought forth divine melodies to His ear; as if He were indeed listening to the "choir invisible." In speaking to Mr. Kinney of music and its divine importance, Abdul-Baha said: "Mr. Kinney asked me concerning music and I promised I would answer him. Music is of the important arts. It has a great effect upon the human spirit. Musical melodies are a certain something which prove to be an accidental upon etheric vibrations, for voice is nothing but the expression of vibrations which reach the tympanum and affect the nerves of hearing. Musical melodies are, therefore, those peculiar effects produced by or from vibrations. However, they have the keenest effect on spirits. In sooth, although music is a material affair, yet its tremendous effect is spiritual and its greatest attachment is to the realm of the spirit. If a person deliver a discourse, it will prove more effective after musical melodies. The ancient Grecian as well as Persian philosophers were in the habit of delivering their discourses in the following manner: First play a few musical melodies and when their audience attained a certain receptivity thereby, they would leave their instruments at once and begin their discourse. Among the most renowned musicians of ancient Persia there was one named Barbed who, whenever a great question had been pleaded for at the court of the king, and the ministry had failed to persuade the king, they would at once refer the matter to Barbed, whereupon he would go with his musical instruments to the court and play the most appropriate and touching music, the end being at once attained, because the king was immediately affected by the touching musical melodies; certain feelings of

generosity would swell up in his heart and he would give way. You may try this: If you have a great desire and wish to attain your end, try to do so on a large audience after a great solo has been rendered - but it must be upon an audience on which music is effective, for there are some people who are like stones, and music cannot affect stones. Now let us go back to the original subject: Music is an important means for the education and development of humanity, but the only true way is through the teachings of God. Music is like this glass which is perfectly pure and polished - it is precisely like this pure chalice before us - and the teachings and utterances of God are like the water. When the glass or chalice is absolutely pure and clean and the water is perfectly limpid and fresh, then it will confer life. Wherefore, the teachings of God, whether they be in the form of homilies or sermons or prayers, when they are melodiously chanted are most impressive. It was for this reason his holiness David sang the psalms in the Holy of Holies at Jerusalem with sweet melodies. In this Cause the art of music is of paramount importance. The Blessed Perfection, when He first came to the barracks (Acca), repeated this statement: "If, among His immediate followers there were those who could play some musical instrument, i.e., the flute or harp, or could sing, it would have charmed every one." In short, musical melodies form an important role in the associations or outward and inward characteristics or qualities of man, for they are the inspirer and motive power of both the material and spiritual susceptibilities. What a motive power it is in all feelings of love! When man is attracted to the Love of God, music has a great effect upon him."

(Taken from Mr. Kinney's notes.)

Surely we can need no greater incentive to work in the musical

department of the Kingdom than these words of Abdul-Baha and His assurance that our efforts are "most acceptable to God."

There is one thing which Abdul-Baha said to Mrs. Kinney which most beautifully expresses the attitude which all who sing or speak should take. (I give this especially for our Choral Society.) It was this: "Before you talk you must turn your heart to the Kingdom, ask the assistance of God - then assistance will be given you. You must look upon the audience like birds who are awaiting a beautiful melody, and then you must consider yourself as a beautiful organ played upon by invisible hands. Be sure and take this attitude and you will always be assisted by God."

(Taken from Mrs. Kinney's notes.)

Herein lies the true art of singing - utter forgetfulness of self - and being a perfect instrument for the Spirit of Song to play upon.

Abdul-Baha said much to us and to Mr. Kinney and his party of the effects of a visit to Acca upon each individually. Let me read you His words on this subject: "Some souls come here and return unaltered. It is precisely like one who comes to a fountain and not being thirsty, returns exactly as he came, or like a blind man who goes into a rose-garden; he perceives not, and being questioned as to what he has seen in the rose-garden, replies: 'Nothing.' But some souls who come here are resuscitated. They come dead; they return alive. They come frail in body; they returned healed. They come athirst; they return satisfied. They come sorrowing; they return joyous. They come deprived; they return having partaken of a share. These souls have in reality done justice to their visit. Praise be to God, you are of these souls and you must be exceedingly happy. If a cow should go to a beautiful town, a city full of

bounties and blessings, and should be questioned as to what bounties and blessings he had found in this town, he would reply: 'Nothing but cucumber peels and melon rinds.' But if a nightingale should fly to a rose-garden, when it returned the reply would be: 'Verily, I have scented lovely fragrances, have seen most beautiful flowers and most delightful verdure, have drunk most refreshing waters and I have found new life.' Now a beetle would reply: 'All you have heard concerning the rose-garden is false. There is neither a delightful fragrance nor beauty of verdure, nor is it joyous. In fact, when I entered it I was displeased. All you have heard is false. Had I not escaped I should have died.'"

(Taken from Mr. Kinney's notes.)

The song that I bring back to you is that of the nightingale. I have been to the rose-garden of Acca, have scented lovely fragrances, have seen most beautiful flowers and most delightful verdure, have drunk most refreshing waters and have found new life.

We were told, while in Acca, by dear, saintly Mirza Asaad Ullah that we had come there at a most wonderful time, for it was the greatest month in the Mohammedan year, and the position of the planets were such that they produced great power. Seldom had there been so many of the great teachers there at one time as then.

At our second dinner in Acca, and dear Dr. Moody's last, we could feel the great force which seemed to be emanated from Abdul-Baha as He talked. He closed this beautiful talk by saying: "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 meeting and what a great blessing this gathering is - right here and now, in such love, such sincerity." He paused impressively between these two last sentences and all

remained silent for some moments, and it seemed as if every heart at that table was blended into one - and that one Abdul-Baha's. He arose and left us. We adjourned to Mr. Sprague's room and here met a large number of the old Eastern believers, among them being Hadji Mirza Hayder Ali, Mirza Mahram and Mirza Reza. There were sixteen men and we three American women, making nineteen in all. Of the wonderful words uttered by Abdul-Baha during our dinner, Mirza Asad Ullah said: "The words of Abdul-Baha tonight were very wonderful and had an inner significance which will gradually dawn upon you. The more you ponder over them, the more their meaning will be revealed to you. Many people have made long pilgrimages just to see the Manifestation's face, or to 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 it is being plowed and planted with seeds, but the seeds grow just the same. Abdul-Baha is the wise gardener and the seeds He has planted in your hearts tonight will later bear much fruit and affect the whole world. He has unfurled before you the carpet. He has taken you into the Kingdom. He has filled your caskets to overflowing with priceless jewels. Tonight you are rich indeed." And one of the jewels in the casket of my heart, which I bring back to you, is Abdul-Baha's love.

We had our last dinner with Him in Haifa just a few hours before sailing. It was in Madam Jackson's house, and it being the Feast day

of Ramadan, all of the family were gathered there. Just before dinner I had had the great privilege of being with the family in the holy mother's room. The Greatest Holy Leaf, the mother, the three daughters and the nine grandchildren were all there and I had the comforting joy of holding each little one close to my heart. The dining room commands a magnificent view of the sea, and the table was decorated profusely with white jessamine blossoms - the air was laden with their fragrance. Only Monover Khanum, of the family, dined with us and interpreted for her father. He began His talk by saying: "Here you are sitting at this table, one from England, one from Syria, others from Persia and you two from America. This could only be accomplished through the love of God in your hearts. This love unites you all and soon it will unite the whole world. You must go back to America as signs of Love and love the people very much - more and more each day. All the believers must reach that station where they will be willing to die for each other. Their meetings must be held in great love, just like the gathering together of doves which are so loving to each other. In the East the love of the believers is very great, but America has not yet reached this station. It is much better, but they must grow in love for each other. Tell them that Love is the one great thing. It is life - the only life of the spirit." And upon bidding us good bye, Abdul-Baha said: "I send my love to all in America. Tell them that Abdul-Baha loves them very much."

To Mr. Kinney we are indebted for these beautiful words copied from his notes: "Abdul-Baha said: 'I hope a great love may be established among you and that day by day this love may increase. I have gathered you all together that you may be gathered together

in the same way in the Kingdom of God and that you may love one another very much. If you love one another as you should, it is just as though you had loved me as you should. The more you love one another, the nearer you come to me. I will go away from this world, but Love always stays. Therefore, you ought to love one another very much, and I hope you will be the cause of establishing great love among human kind, and through the help and assistance of God you will be able to establish in this world the Love of God.

BAHA'O'LLAH endured all these hardships and difficulties only for the sake of establishing Love in the world."

And at another time Abdul-Baha said: "My love for you is like an ocean and your love is like a drop. The distress and calamities which I have endured for your sake for many years, you could not endure for one day, and now should any offer me the entire existent world in exchange for one of you, I would not accept it. This means that one of you is dearer to me than the whole world. If a thousand swords be used on my neck, or against me, I accept it, but would not be content that one hair of your head should be taken away. You must realize by this expression to what a degree I love the believers."

To be loved by Abdul-Baha - what a blessing is this! And this divine love I bring to you in full measure. To-day you are rich indeed.

Allahu ABHA!

Louise R. Waite.

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Impressions of Abdul Baha

by Mrs. Louise R. Waite, of Chicago, who visited Acca, October, 1909.

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To describe Abdul Baha so as to form any mental picture of Him that would in any way do Him justice, is as impossible as to try to paint a sunbeam. The artist may put the ray of yellow light in exactly the right place and with most beautiful effect; but, no matter how great his skill, he cannot catch the real essence of the sunbeam - that golden luminosity, which is like an elixir of life, is uncatchable, unpaintable. So it is with the likeness of Abdul Baha. His expression is ever changing; each thought and emotion is mirrored forth and the face becomes so illumined that words are but as the dull, lifeless paint which cannot reproduce the sunbeam - yet some idea can be gathered from them.

When I first saw Abdul Baha I was alone and I came face to face with Him all unexpectedly. He stood not over four feet from me. It was in the upper court, with the blue sky over head and the sunlight shining down brightly upon Him, it being but a little while after "high noon." It might have been anyone else of the family, as His sons-in-law were often passing to and fro, but every atom of my being, my heart and my soul cried out: "It is He." The face of my dreams of Him stood before me with that same heavenly smile of welcome. The light of Infinite Love was radiating from His countenance. Majestic and yet sublimely tender, He was looking right into my eyes. I gave a start as if I had suddenly plunged into an ocean - then stood transfixed. It seemed as if I had come upon Him unawares and saw the "Glory of the Lord" shining forth around Him, and I know I must have felt as Mary Magdalene felt when Christ revealed Himself to her in her vision after the crucifixion - "The Risen Lord." He motioned me to pass on. I could not. A sense of my great unworthiness made me bow my head - then He passed by me. He was dressed all in white. His hair fell in soft waves about His shoulders and His head was crowned with a white turban bound around with a white cloth. His step was firm and kingly. When He reached His door He turned and motioned me again to pass on. I came toward Him and when I reached His door, I looked up into those marvelous eyes. I knew that every act, every thought of my life was known to Him. Yet, knowing this, I could look fearlessly, unwaveringly at Him, realizing all my sins and weaknesses, yet knowing He understood me as I could never understand myself, and that He was indeed "Infinite Love Incarnate." I could not pass until He turned and entered His room - then, nearly overcome by the vibrations which thrilled me through and through, I passed on. Later He came to greet us and I was fully confirmed - it was truly Abdul Baha, but a very different one, I now felt, from the one I had first seen. As He firmly grasped my hand with that welcoming pressure that comes deep from the heart, a hand-shake that warms you through and through, I saw the Divinely human man, the personification of my highest ideal of an earthly father. I never again, while in Acca, saw Him as I had in that first meeting. It was then as if I had seen the Reality of His being, with the shades of flesh all raised that the Light of Spirit might stream forth.

In height, Abdul Baha is in reality but of medium height, but He holds Himself so superbly, with such a commanding dignity, and carries His head so high, with such a majestic air, that He ever gives the

impression of greater height. His voice is wonderful, full and vibrant, each word uttered with marked distinctness and with that tone quality that leaves a faint echo, as it were, or wave vibrations such as come from a beautifully toned bell. All through the day it rings out, first in one place, then another, for with astonishing rapidity Abdul Baha seems to be everywhere - now in the garden, now in the room close beside the entrance, now in a guest's room - or you may hear him calling someone in the "family section" of the "prison home." Always, when I heard it, I felt its vibrations most deeply. Like His face, His voice expresses every emotion, from tones that are stern and emphatic to those as tender and loving as the cooing of a dove.

His eyes defy description. I only know that to me they seemed gray, with a circle of white around the iris, which at times became luminous. Sometimes in the light I caught a shade of blue, and again by lamp light they seemed almost brown - ever changing were they and wonderful. They, too, like His face and voice, expressed every emotion felt by Him.

I was deeply impressed by His ^{perfect} naturalness, His lack of conventionality and set form, and His refreshing simplicity. Divinely simple is He and simply Divine. His hair, which is gray and long, but rather thin, would at one time be flowing softly around His head, and at another it would be tucked up beneath His turban in a careless, comfortable way. All of His physical senses seem intensified and when eating anything which He particularly likes, He shows the keenest enjoyment of it. Likewise, the perfume of a flower will seem to entrance Him. I thought of what one pilgrim to Acca had said: "When Abdul Baha inhales the odor of flowers, it is wonderful to see Him. It seems as though the perfume of the hyacinth were telling Him something as He buried His face in the flowers. It is like the effort of the ear to hear a beautiful harmony - a concentrated attention. How He understands the mystery of all these things which we know nothing of!" This, indeed is true.

While there was a deep undercurrent of exultancy in Abdul Baha, yet, while I was there, which was but for a few days, to my consciousness there seemed a strain of sorrow and sadness, as if the weight of the world was upon His shoulders. Especially did I realize this upon my first night in Acca. I occupied the room directly next to His. His bed rested against the same wall that mine did and I could hear His slightest move. I could not sleep, and as I lay there wide awake I heard Him pacing up and down His room; then He would throw Himself upon His bed; then arise and walk back and forth again. Once, when He threw Himself down upon the bed, He moaned. Oh! that moan! It came from the depths of His soul and it pierced me through the heart. I felt that once again the Christ Spirit was daily, hourly, being crucified by the lack of perfect love and unity among the believers; that once again It was crying out: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." How I longed to go to Him and declare my love and faith in Him! Then I realized that it was not our love and faith in Him, but our love for one another, that is His crown of glory and the balm for His soul, for He had said to a pilgrim: "If you love one another, it is just the same as if you love Me. The

closer you draw to one another, the closer you draw to Me. I will go away from this world, but love always stays. Therefore, you should love one another very much."

I felt that every inharmonious thought and action of the believers was painfully registered on that great heart, and with this thought came the overwhelming sense of the personal responsibility falling upon each one of us. Having seen and met Abdul Baha, I realized that "His Words are the Words of GOD, His Utterances are the Utterances of GOD; that He is indeed the Center of the Covenant of GOD." And with this realization came the deepest joy. No need of arguments and worry over intricate problems of life and death, which have confounded the greatest philosophers; no need to spend the precious time in delving into the unknown and unknowable - He has, or can, explain it all and His explanations are true. Once having accepted Abdul Baha's station, it is as useless to vex our minds with all these "whys and wherefores" as it would be for a "way worn" traveler, when a wagon comes along and the driver offers to "carry him to town and he gladly climbs in, yet continues to carry his heavy burden on his back." At Acca I not only climbed into the wagon of Truth, but I also left my heavy bundle of self opinions and perplexity of ideas by the roadside, knowing that this Divine Driver would carry me safely to the town. GOD has indeed given us an "Ark of Safety" in Abdul Baha. Abdul Baha, the Mystery of GOD! Who can comprehend that Mystery? Surely not finite mind nor intellect - only through the heart can we catch a faint glimpse of His station. Let me quote His own words said before Mr. Sydney Sprague and others, while Mr. Sprague was in Acca last July. In speaking of a letter He had written to some believers in Persia, Abdul Baha said: "I did not of Myself write this. Nay, the Confirmation of Baha'o'llah wrote it; of Myself I did not write it. Therefore, the believers of GOD must refer to Me only as Abdul Baha; but

This is My glorious crown,
This is My eternal sovereignty,
This is My everlasting life.

Whoever questions Me concerning My name, My answer is, 'Abdul Baha' and there it ends."

And with the name also ends any attempt to fully describe the Great One who bears it.

Louise R. Waite.

Written mostly while in Acca,
October, 1909.

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A Message from Abdul Baha, through Miss Elizabeth Stewart, given in Acca, Syria, October, 1909.

To the members of the Assembly of Philadelphia, Pa.

Love and greetings:

If they would realize what great blessings were showered upon them and what great bounties were granted to them, their spirits would not be able to abide any longer in the cage, because they have been in far countries and they became near; they were strangers and became friends: You (the members of the Assembly) will be scattered in distant parts of the world: You have come and entered into the Kingdom. You were extinguished lamps; you became lighted: You were thirsty and became filled: Before long you shall see the results and fruits of these providences and blessings. Give them all My Love.

... ..

Extract from a letter, dated May 6, 1909, written by Mrs. Isabella D. Brittingham to Miss Gertrude Buikema.

... ..

You have asked me to tell you something of the visit of our dear brother, Dr. O. M. Fisher, to Akka. He has come back with a heart and with hands filled, just as the Beloved One in Akka promised.

The Master told him to remain in the church as long as he could and to wear his ecclesiastical robes. He was twice in the Holy Presence. After the first Visit the Master sent him to Calabria, to serve there in the disaster, and His parting word to Dr. Fisher was that He sent him there in His place and to work for Him. Dr. Fisher said that, though the work in Calabria was heavy, yet he had marvelous strength given him to serve and he knew from whence that strength came. For life saving in Calabria (Messina) he received the Royal Gold Cross from the King of Italy; and since he went there in the service of the King of Kings, this, indeed, is a precious treasure!

Then he returned to the presence of our Master! The length of his visit in that Holy Home I do not remember, since it is not the number of calendar days, but what is received in those calendar days that makes for Eternal Life, both for the visitor there and for the subsequent service to "that Threshold and Door." This beloved brother has brought back with him the real "Supper of the Lord" to break to the hungry souls. He is, indeed, a "soldier of Life," and a brother.

I will try to tell you a few of the many beautiful words and experiences which he is sharing with us.

He asked Abdul Baha: "What is a Manifestation of God?" The Master replied: "A Manifestation of God is a tangible part of the Great Concord."

One day the Master gave him a rose. Below it were thorns and Dr. Fisher said, as he looked at them, they seemed to be the largest and sharpest he had ever seen. The Master said: "You see these thorns, but they do not hurt the rose. Every part of this rose, you see, its petals, sepals, stamens and all, are in their position and the result is a perfect rose. So should the believers be - like this rose."

This, dear sister, seemed so exquisite a parable from the blessed mouth of the Gardener of the world in Akka! A lesson of Oneness!

Our dear Master, Himself, took Dr. Fisher and Miss Rosenberg to the Holy Tomb. They had to be very careful and Dr. Fisher wore his cassock during his visit there, and wore it to the Tomb on that day, as it looked more like the Oriental garments. They went in a closed coupe, a vehicle which some believer had given to Abdul Baha. When well out into the country the Master threw down the windows that the fresh air might come in.

The Great Prisoner was yet under stern Turkish scrutiny! This visit to the Holy Tomb was a precious experience, the Master counting the Tablet of Visitation. For hours thereafter they saw the Light upon His face!

Abdul Baha also took Dr. Fisher to the Rizwan. The Master had been up since two o'clock in the morning, yet that afternoon He told Dr. Fisher to follow Him through the garden and Dr. Fisher said that it was all he could do to keep up with the magnificent strides of the Master, and in his attempts to rush after Him he got his cassock all mud-stained, and was entirely out of breath! Dr. Fisher, himself, is quite an energetic man.

Before I close I must tell you one more supremely precious experience which blessed our brother, Dr. Fisher. One night he received word, through one of the servants of God, that all that night, in the room next to his, the Master would remain up, writing Tablets and, with Dr. Fareed's help, arranging them in packages to be sent all over the world, and he received an intimation that the Master might call him in the night. So, with a bathrobe on and partly dressed, he slept (he said) "with one eye open." In the night the Master came to his bedside and told him to come into the other room with Him. The three sat together and after a little the Master brought forward the little dish of fruit and unleavened bread which Dr. Fisher noticed was sitting on the doorstep early in the evening. Dr. Fisher said he had never been able to acquire a liking for that unleavened bread. There, in the night watches, the Master tore apart, with His own hands, that unleavened bread and thrust a piece into the hands of Dr. Fisher and of Dr. Fareed and they ate it in silence. Dr. Fisher said - and who of those who heard him can ever forget the reverence, awe and love in his low, hushed tones!- "I have taken the Communion for many years, but I never knew, until then, what it was."

Dr. Fisher's work, by the direction of Abdul Baha, will be of a very individual character - to use his own words: "by instruction from Abdul Baha, more important to the Cause as a clergyman rather than a lay Bahai."

The Master said to Dr. Fisher that the Sun of a Manifestation of God, once having arisen, never sets!

Dr. Fisher is very, very, very busy, and meeting many clergymen, and giving the glad tidings.

Ya Baha ol ABHA!

Akka, Syria, November 1, 1909.

Beloved-sister in His Name:

Through you I want to greet all the beloved of GOD in America, for it is not possible to write personal letters! With whom should I begin, and at what point could I cease? All are His fragrant flowers, and all, alike, need the Most Sweet Water from the holy hand of the Greatest of Gardeners the human world has ever known! Therefore, will you please spread this letter in neostyle as my letter to all?

Our party consists of Miss Wilson of Boston, Mass.; Miss Engelhorn of Portland, Oregon; Miss Stewart, my niece, from Philadelphia, Pa., and myself. We made a good voyage throughout, with but little sea sickness, - I had none personally until the day before reaching Caifa, off of the stormy coast of Jaffa.

We attended a beautiful maid-servants' meeting in Alexandria, Egypt, in which city we spent two days, and two meetings with the brothers in the faith in Cairo. In the latter city we spent five days, staying in the hotel with the beloved Kinney family of New York and Mrs. Stannard of England. One of our delightful experiences there was to visit, in company with the Kinneys, the Pyramids and the Sphinx, in the sunset hour, leaving that wierdly interesting spot with the Libyan desert sweeping on into the horizon, in the darkness of dusk. The procession of us on donkeys and camels, each with our white garbed dragoman, filing through the road leading down from this great center of attraction was very picturesque.

We were only two hours in Port Said, just long enough to make connection with the Russian ship bound for Caifa, having been summoned to come to this Holy Spot by a cablegram sent by our Lord to us in Cairo. And here, in the Goal of all Bahai desires - the presence of our Lord - we have reached rest and Home; the remedy for every spiritual ill; "the joy of the whole earth" in verity and in truth!

Eight years ago, when I was in this Blessed Spot, my realization of Abdul Baha as the Mystery of GOD was profound. But in this Visit it has ten fold deepened. He is the Manifestation of the Divine Balance to the world, the Witness of heaven among its people! His life is the noblest of lessons! But, after exhausting physical expression, what lover, having attained to the Presence of the Beloved in whom dwells the Spirit of Eternal Love and Light:- that "Bountiful Spirit of Life in the body of the world"- can find language to express the joy of consummation? Let no narrow literalist warp these words into the thought that I am writing of a personality! Every Bahai, without explanation, knows by his or her own inner soul that it is the Incarnation of the One indivisible Spirit of GOD which IS Abdul Baha, and which makes Him the personality and symbol on earth of the Infinite. The period for this quibbling has passed! It belongs only to the very incipiency of the Cause, when what constituted the "personality" of Abdul Baha produced differences among men. Now we know

that all love Him and obey Him because of the Spirit of GOD within Him, because He is indeed the Light which is lightening the path of every pilgrim soul in its search for the Eternal Rest!

The burden which rests upon our Master I have realized at the present Visit as I never realized it before. And only one thing can ever lift it from His heart! That one thing is unity! Oh, dear beloved of GOD! Brothers and sisters in His sea of the one Cause! There is no path to unity save through the reality of love - not its mere name! When we are willing to leave our desires to obtain the realization of His desire, unity will then occur and the Cause of GOD will then rapidly attain a great height. But not until then will it sweep on as He wishes: Not until then will the people "come in by troops!" Every discordant note arises from the human heart, out of tune. In the Heart of our Great Example, Abdul Baha, naught save the perfection of love exists; and since this is the attractive power of GOD in the beings of His Anointed Centers of Light, and as only those who attain to that love become attractive in the path of those Chosen Ones, so today the Center of the Covenant of GOD, Abdul Baha, is the Anointed One whose power of the Love of GOD is drawing all the hearts of the world to the Eternal Beloved! And only those who obtain a portion of that light of love in His Path can become acceptable in serving the Cause; can progress in true service; can, themselves, attract souls to GOD! Without love, without the real attributes of GOD, Abdul Baha tells us, that a soul only bears the name of a Bahai - nothing more. While He is the ocean, and we can be but the drops, yet we cannot even be the drops if we do not become qualified with the qualities of the whole, but, instead, we become stranded and perish upon the barren shore of that ocean, which casts out everything not belonging to it.

There is just one word which is constantly upon the lips of our Lord - it is "UNITY!" For the sake of this the holy Bab was martyred; for this Baha'o'llah manifested the Splendors of the Eternal Word; and drank to its dregs the cup of martyrdom in every moment of time; and for this Abdul Baha wears the crown of servitude among humanity! Oh, when shall we show our love, and thus in His Will and make this Standard of the Cause known in the world? Belief, faith, reverence, love in our hearts means, indeed, the "keeping of these Commandments for love of Him." Singly and alone in the world, He calls us to become one, as Jesus promised it should be in this blessed day! Glad in the garments of Heaven, He calls us to come and to be made united within the folds of that Spiritual Robe. May our souls be sacrifices unto Him in reality, and not in the mere expression of the lips; not in emotionalism but in true, steadfast obedience! Thus, and only thus, can we make happy the Heart of Abdul Baha!

He has asked for the American believers, and has mentioned many by name. I have presented their messages to Him, and He sent His love and blessing, and has promised His prayers for all. In speaking of the coming of the believers to Akka to make the Visit, He said that none must come without the means to make

the journey.

The political conditions are so different now in Akka! Eight years ago last September I entered Akka in a closed carriage and remained during those five days closely within the four walls of the home of Abdul Baha, only going to the Holy Tomb and Rizwan in a closed carriage. Upon this occasion we drove into Akka with the curtains all rolled up. While there, during our Visit, we were taken down into the gardens, and were upon the roof several times, to watch the sunset and to hear from a nearby minaret the beautiful muezzin Call. We also were taken to the Holy Tomb and to the Rizwan, and one evening, a man-servant attending us, we walked through the streets of Akka and visited that great Saint of GOD, the eldest living relative of the Bab, a cousin who lived with the Bab in childhood, in the same house. He is in the photograph of the Iskhahab Mashrak-el-Azkar, with the other believers, stooping with age, standing at the right of the picture as one looks upon it.

We have spent nine wonderful days in the Home of homes. They are nine heavenly years in experiences! Every pilgrim - did not that pilgrim know better - might feel itself to be preferred and honored, blessed and favored, above all others! But these bounties are not personal! Abdul Baha says that when one believer is in Akka, it is as though all were there! And, too, each one, alike, receives the Creative touch of His Hand, and is made fitted to be a better servant for the Cause. And yet, one other point just here: When the Master sweeps His Hand over the strings of our being, it is to adjust its human ~~expressions~~ to a deeper harmony. Each WORD of Bounty uttered by Him for us, when in His Presence, or in Tablets, is only a germ - only a seed, until our lives manifest growth therefrom. If we fail to do this, then the seed decays! A babe may have a jewel in its hand, and it may slip from its grasp and it may never know it!

I hope, soon after arrival in America, to send you some notes to neostyle and spread.

Miss Wilson and Miss Engolhorn return by Naples, and my niece and myself, by the wish of the Master, return via Paris and London. We are to stay at each place briefly - just meeting the believers - and then to reach America as soon as possible.

We have visited the Holy Tomb of the Bab at Haifa, also the Cave of Elijah, and I am adding these closing words on board steamship from Haifa, and will mail at Port Said.

Love and greetings from and for all.

Your sister in the Great Cause,

Isabella D. Brittingham.

Received by
Mrs. H. C. Wagner,
Pasadena, Cal., Nov. 24, 1909.

P.S.- I neglected to state that I am not bringing with me any replies to the letters which I carried with me to the Presence of the Master, as there was not any time for replies, even in these wondrous nine precious days in the Holy Home, so increasingly great is the work growing and so full are His moments! I carried more than sixty supplications to Him, some being from newly awakened souls. I also, in the blessed hours of different personal interviews, presented a number of personal messages, some of love and some upon important matters, and immediate replies to the majority of these were vouchsafed that I might bear them back to the friends in America.

The vastness and scope of the demands upon our Sacred Lord can only be realized when one is visiting Akka, and even then but faintly, since He is the ocean and we are the small drops! Letters arriving in the mails lie for weeks unopened, so heavy is the demand! More and more do I feel that our letters should always be concise and only written when the subject matter is of great importance to the Cause. Day and night He is busy! Night after night while we were there, and He had met with and blessed us, around His table (material and spiritual), He went from us to the public reception room to meet the various men of importance of Akka who visited Him, and whom He frequently also entertained. While we were there, five Zoroastrians from India and several Egyptian pilgrims were there. On Fridays and on Sundays (the Moslem and the Christian holy days) many visit Him through the day. On Friday morning we saw that wonderful sight of the poor and needy about His door, fed and cared for and comforted! As Mrs. True has well said, where else on earth, week after week and year after year, could anyone behold such a sight, especially about the door of one who is not rich in earthly wealth!

This selfless life, with the perfect Love of GOD as its foundation, is indeed the rock and refuge, the stay and strength for every wayfarer. Abdul Baha is indeed the One who alone sufficeth for the whole world! May our souls realize the golden quality of the present hour of service and in deed - not words - be sacrifices unto Him!

I.D.B.

A Teaching from Abdu'l Baha - THE PLAGUES OF EGYPT.

... ..

It is very evident that the account of the Ten Plagues of Egypt cannot be meant or understood literally. For if one only of these terrible afflictions had befallen any King, he would at once have submitted. He would not have waited and deferred his submission after such a calamity as the changing of all the water of his country into blood had happened to him.

Reflect: When once the Germans had defeated Napoleon III. he submitted. Then why did the Sultan of Turkey grant a Constitution to his people? Only because one General and a few soldiers had demanded it and threatened him. He did not wait until all the army had revolted. Is it possible to suppose that, if God had caused all the first-born in Russia to die, the Czar would not have given way? If the Emperor of Germany had seen all the water in Germany turned into blood, or if the Sultan of Turkey had seen all his country enveloped in darkness, would they not have immediately submitted?

Therefore we may plainly see that the intention and meaning of these events is symbolical, and that they have a spiritual meaning. They are not to be understood as literal occurrences.

The river of Egypt being changed into blood, signifies that for the Egyptians it was very difficult for them to take in and to live by the Religion of God, just as it would have been impossible for them to drink blood. But for the Jews this religion was as the Water of Life. The thick darkness signifies the darkness of error which surrounded Pharaoh's people. The mosquitos, frogs, &c all signify spiritual hardships and trials. The Plague signifies a spiritual disease; the thunder and hail show the anger of God.

At last the Egyptians, because of their unbelief, were drowned in the river of error, which is the sea of Death and Destruction.

To A. D. Britton, translated in Akka - Received April, 09

Explanation of Revelation, Chapter XVI,, by Abdul Baha.

... ..

The events mentioned in the first part of chapter 16, of Revelation, happened before the coming of the Manifestation. The seven angels signify seven Powers, which will have authority or will rule over the world of existence before the coming of the Manifestation. For the rising of the sun always takes place after the night. Until darkness prevails, and entirely surrounds the world, the sun will not arise. Before the coming of the Manifestation the world will be disturbed, i.e., sins and wickedness will abound, and the darkness of error will surround the world.

1. The first angel is a power who will give forth wonderful signs. The first vial (or cup) really means influence. Through that influence some who were apparently good, but inwardly bad, were destroyed: i.e., they were deprived of the light. These people in their characters were really like animals: the "mark" here signifies character.

2. The second angel, or power, poured out his cup upon the sea: the sea here symbolizes the Ulema - the great and learned people, like, for instance, Caiaphas. The second angel poured upon them the cup of the wrath of God, and they, as well as those under their authority and guidance, were deprived.

3. In the 4th verse, the rivers and fountains of water signify less influential men than the Ulema, who were likewise affected, because the knowledge of the people which should be, like water, the cause of life, becomes like blood: i.e., it becomes the cause of misleading the people (and so the cause of death), for they changed the teachings of God.

In the 5th verse, the angel of the waters (i.e., the power of knowledge) is addressing God. He says: Thou art just and right-

eous, for these people deserved that their knowledge should be changed into blood. For as they have changed the teachings of the Prophets, God has changed their knowledge into the blood of darkness, that they may drink it because of their deserts. In v. 7, another angel or power speaking, confirms this, that God is just and righteous to have thus judged the people.

4. The fourth angel poured out his vial upon the sun. The sun here means an Eastern potentate or king, because we call the sun the Eastern Planet. The heat of the sun signifies his rule and authority, and the people will be scorched or burnt through the fierceness of his rule. This Eastern King was the Sultan Mahmoud, who ruled the Turkish people. All his time he was slaying and killing people, and he was very unjust. Once he slew many thousands of soldiers in one day. But, in spite of these events and trials, the people did not repent, and did not come to themselves.

5. In the 10th verse, the "seat of the beast" means the King of Persia, seated on his throne, upon whom the cup of the fifth angel was poured. But the people were not admonished by all the calamities which occurred.

6. In the 12th verse, the river Euphrates, upon which the sixth angel poured his vial, signifies the Turkish and Persian kingdoms. The drying up of the water means that all learning and science was abolished, and that ignorance prevailed. This made the way easy for the kings of the East to become powerful and arbitrary.

In v. 13, the dragon is Hadgi Mirza Aghassi, who was Grand Vizier of Persia, and the beast signifies the King of Persia. The false prophet was Kalam Khan, one of the greatest of the Ulema

of that country: he used to say "My words are revealed from above!" These three persons tried their utmost to turn all the people against the Cause of God, so that they might all oppose it, and so make war against God. The spirits like frogs signify their words which were spread throughout Persia.

In the 15th v., the words "Behold I come as a thief, etc.," are spoken by the Proclaimer of all this -- the "Great Voice" as He is called at the beginning of the chapter. He says He will come suddenly, like a thief -- as Christ said He would come -- so that no one will know it, for the thief is in the house without the inhabitants being aware of it. Therefore, blessed is the one who is awake and watches, for he will know of the coming of the thief. So those who are awake when a Manifestation comes will know Him. It is also said of him that he "keepeth his garments." These garments signify the good qualities which the man possessed, such as love, sincerity, & c. He ("that watcheth") must keep that good character, which is like a robe adorning him.

In the 16th v., Armageddon signifies Roumelia and Macedonia, for often the kings have been gathered together on subjects concerning these places.

7. V. 17, the seventh angel poured out his influence upon all the world. It is said that he poured it on the air, because the air fills every place, and the continuing verses mean the Great War that is to come. After this war everything will be at peace. The city which was cut in three pieces means that kingdom of Babylonia, which is under three kings, those of England, Persia and Turkey. The islands and mountains of v. 20 mean people of influence, and also small kingdoms, which will be destroyed and annihilated at that time.

In v. 21, the "great hail" means both the bombs, shells, instruments of destruction, and the calamities and hardships, which will cause people to blaspheme.

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To I. D. Brittingham - Translated in Akka - Received April. 1909

Joseph's account of our visit
in Haifa and Akka.

February 20th 28th inclusive
1909.

Answer: In this day or dispensation asceticism is of the spiritual type: For spiritual asceticism is correct - is productive of result. On the one hand a man may attain virtues by inherent force of nature or of existence; on the other hand these virtues may be due to the weakness of his nature. For instance an infant is detached from the world; that severance or detachment is due to its potential weakness. But a wise man having passed the stage of maturity will likewise be ~~attached~~ detached from the world, and care nothing for the world, but that severance at that age is indicative of inherent force or strength of character. A withered arm is incapable of stoning or striking anybody. But that harmlessness is not due to virtue; it is due to imperfection. But if a person whose arm and hand is well and whole shall not strike then it is a symptom of strength and virtue. A man who is a mute and dumb ~~and~~ cannot lie, but that lack of lying is an indication of his weakness, not to his perfection. But he whose tongue speaketh and yet lieth not is verily mighty. He who is an anomaly of nature will not commit unseemly acts, but the non-comittal of these unseemly acts is not an indication of his strength, but of his weakness. But when he is whole in nature not an anomaly, then if he does not commit such unseemly acts it is truly proof of his righteousness. A dead man is harmless, no harm can come from him but this is not eulogy. But if he be alive and harmless that is eulogizing him. Now we come to the subject.

By enduring ascetic hardships, the powers of nature will undergo dissolution which will result in great weakness whereby one is made incapable of doing anything. He will not show any temper. He will not do any corruption. He will not cause a riot. He is quiet. He is wronged. He is like a lamb. But this is due to weakness. But he who has attained spiritual asceticism acquires these attributes by the strength of character. When a man is by nature, that is to say, imperfection

xxxxx

of nature, incapable of committing uncommendable acts, that is not a eulogy to him but if he, by sheer force of will and spiritual training attains to the character which prevents him from doing such things that is a great credit to him. The insane is entirely detached from all bonds and ties; he is absolutely free from all attachments, but this is not eulogy. But the disciples of Christ who were in a normal state of mind and body, perfect minds, yet they let go of everything in life, that is indeed commendable. Physical asceticism will in the course of time cause an absolute atrophy of the parts, resulting in the greatest weakness. There will be no love of transgression, no attachment to this life, no covetousness, no aggressiveness, but all this is due to great weakness of powers.

But spiritual asceticism will help one to attain to such blossoming of powers as will enable him to make up his mind against the things that are not to be, and will encourage him in the things to be. In this dispensation there is no physical or material asceticism. The spiritual are ascetics, and that is expressed by training souls and educating humanity in morals; the acquisition of the qualities of the Kingdom.

Back to page 5-xxxxx

of the mind. as the eye cannot see more than about five miles. While the spirit has a boundless vision as for instance it can make discoveries in America.

* He was asked to give the meaning of Cain and Able -
The reply was that - There are two meanings to this narrative - the material & the spiritual. As to the former the occurrence is correctly stated and really happened. In the spiritual significance, we find that Able represents the Divine Law, or Religion, and Cain the human nature. The Divine Law is present in man, and attains a certain development when the human nature overcomes it. A man may take a forest and by skillful attention turn it into a garden. But if it be neglected for a time, it reverts into its former condition. So there is always present the tendency to nullify the action of the Divine Law or Religion. The religion of Moses attained its highest development, and before the time of Christ it had been acted upon by human forces. So Christianity reached its zenith and outside forces entered until the Divine Law became to an extent superseded. A man may with the utmost care attend to a garden for a hundred years, but if it be neglected for a single year it will become a wilderness."

* Asked to explain the development of life from its lowest to its highest forms in accordance with a chart talk given to Mrs. Giesinger. The master recalled this Teachings and explained that, the development of existence may be represented by two arcs forming a circle. The one descending, the other ascending. Beginning with the mineral, the vegetable and the animal, the human follows, being at the end of the descending arch, and therefore the worst ~~oldest~~ lowest point of life. If a man becomes stationary at that point, he is the lowest of the low. As, for instance, if the animal does that which is not commendable it is not to be blamed as much as a man under similar condition conditions. A man can hate more terribly than an animal. Man can be more cruel than an animal, and all the baser qualities or passions are intensified if present in the human family.

It is by progressing into the spiritual life that the ascending arch is reached and man can grow & develop. *

h.8) * Asked if every thing progressed and therefore all men must advance? he said there was either a standstill or a progression. There could not be a descent, and upon the same principle that a man could not become a babe again. The animal is the the lowest form of life, it could not go lower. Ignorance is the lowest type, we cannot go back of that. Darkness is the absence of light, there could be no lower plane in that respect. So man does not go backward from the physical or human position. It is only when he has begun to ascend that he can descend.

* The point was ^{presented} as to whether all men would eventually progress to the same stages of perfection.

P.9 Abdul Baha said that this is a matter of Divine Will. That although the Theosophists dwelt upon Karma and ultimate perfection, this was not to be expected, as degrees of existence must always be presented. For instance, if all men were kings there would really be no kings, as a kingdom requires ministers, soldiers, subjects, etc. etc. The goal to be reached is perfection according to kind or station, and this perfection is happiness. The eye is the most finely organized part of the body: the nail is of a coarser fiber. But the body could not be all ^{an} eye and the nail is equally necessary.

* In connection with the impossibility of descent in the planes of existence, the point of the effect of old age in the form of second childhood was raised. Abdul Baha said that was not really a deterioration of the essential part of the man, the mind, or spirit, but a weakening of the functional organs. For example, the wick in a lamp may burn out or become low, but the oil is still there and the light in that sense, is not discontinued: or the chimney may become blackened with smoke, but the light shines within as brightly, though it be not as plainly discernible. *

* As to the necessity for diversity in the development of the soul? He said - That diversity is really harmony. If our food were to be all of one kind it would become monotonous. So in many ways the existence of different degrees is in reality the perfection of harmony and each may attain perfection ⁱⁿ its sphere. * end.

P. * The question was then presented. * Can we communicate with the spirits of the departed?
13

Abdul Baha said that there is a communication between spirits, but that the spiritual seances as given in Europe where spirits are supposed to move objects, etc. etc., are phantasmagoria. That spirit can communicate with spirit is proven by the known fact of teaching. It is a self evident fact that nothing tangible passes from the teacher to the pupil yet ideas are conveyed. In point of fact the human mind is in its original state is now individualistic, and the teacher individualizes knowledge by classifying it and locating it with respect to the pupil's mind. So soul can communicate with soul and in the realms of existence such intercommunication is possible. * (end) *

Thursday, February 24; Our Lord went to Tiberius, on the shores of the sea of Galilee. This being His first trip on the Railroad. He was sent for on account of the passing out of a relative. Before going He planned that we should go to Akka during His absence, and this was accordingly arranged - The journey along the nine miles of sandy beach forming an arc of which Haifa ~~is~~ ^{is} at one end and Akka at the other, was never to be forgotten. For the great part of the time we were in the ocean, the team of the three horses finding a better roadbed in the Mediterranean than along the sands, while the two rivers to be crossed - are the river Kishon, the other the Naaman, are tremendously deep along the narrow places on shore.

when they would seem to be forsworn, was practicable
a little way out. Passing several caravans of camels
many Arabs on donkeys or ~~on~~ ^{on} foot, the white city ahead
became visible in greater detail until finally the Gate was
reached. Here formidable looking iron doors, guarded
by soldiers, bespoke the prison city. While rusty hinges
told their story of the gates ajar a long time. There were
more gates, a winding through narrow streets and still
narrower passageways that made me glad that our
faithful coachman, Esfandiar, knew the way* as a pilot re-
cognizes a channel. Finally at the very sea wall, a turn
brought us into the court which lead to the domain of the
Master. Reaching the private yard, buildings on four sides
loomed up, the first floors unoccupied, as is the custom,
fear of dampness leading to this course - a long flight
of stone steps, worn by the steps of thousands in perhaps
hundreds of years of years, lead to the rooms. First we
entered the Reception Room of our Lord - the long rather
narrow chamber, with its cushioned bench along one
side, chairs and settees opposite, a Table in the centre and
his divan at ^{the} head, with books, pictures, etc, strewn about,
was recognizable from the description of many
pilgrims. The atmosphere of love radiated, yet it was
as if some rare bird had fled its cage, as we missed the
great Presence. Thro the dining room we reached our
chamber, hallowed by the presence of many previous
guests. The windows overlooked the great double walls
and the moat which made Akka an impregnable fort-
ress to the world. Conquerors who found defeat here.
One pondered naturally upon Richard the Lion Hearted,
Napoleon, Salahed din, and those other heroes of history
and in sharp contrast beheld the peaceful conquest now
attained. Outside the sea beat tempestuously upon

(8)
which had for thousands of years withstood their assault. Within was His place.

We were visited after dinner by the pilgrims from every clime, Orientals, venerable men of God, many of whom had suffered for the cause, pressed forward to greet to greet us in love. Thus the remainder of the day was passed. On Thursday we visited the room where the photographs of the Bab and of Baha'illah are kept and gazed upon the blessed relics, encased in filigree silver frames. Then we were told that after dinner we were to visit the Holy Tomb and the Rizwan. The day was beautiful, in sharp contrast to the preceding day. The Tomb is located outside of the City, about half a mile. First one reached the Hospice or Tea House kept for the reception of pilgrims. Then the "Palace" or residence of the Blessed Perfection, there, with the garden formed the "Bahijah" or Palace. The Tomb is back of the residence, surrounded by a beautiful garden, abloom with roses, violets and spring flowers. Inside the portals one is veritably in a heaven of rest. Tropical plants lend verdure and fragrance to the soft, moist atmosphere. Costly rugs cover the marble floor of the outer room, with the garden in the hollow square. Glass walls from about 15 feet above the floor to the roof, possibly 20 feet beyond give sunshine at all times & when the orb of day is visible. From the window sweet breezes wafted in, causing prisms in a chandelier to tinkle occasionally, a soft chime lending music to the ensemble. A Table is bordered with deep colored oranges, so that all the

sins are enraptured with the beauty enabling the spirit as it were to stand alone before its maker. The Tomb itself is visible from a door at one side, at the head of the room, and many candles are to be seen. Here one prays, as it were, closer than ever before or after to their own God whom the Blessed Perfection manifested in the highest degree -

A drive of perhaps across the Valley of Achor, brought us to the Rizwan, or "Garden of Paradise". This is a piece of land shaped like a great ship, surrounded on three sides by running water. Here Bahai'llah sat oftneath the great mulberry trees forming a tent or canopy of green - Orange trees and many other varieties, with a profusion of flowers, stocks, verbenas, carnations, violets, etc., form a delightful garden. Several pilgrims accidentally encountered were about to serve tea, in which we participated. We visited the Room of the Blessed Perfection, were given pomegranates by the Gardener, Abul Kazim, then left for Haifa. The shores peaceful today, were strewn with wreckage from an Italian Steamer which struck upon the rocks the preceding Sunday. Arabs lined almost the entire distance, taking the prizes of woods, oranges, and numerous other things, brought ashore in the heavy seas of the preceding day, and night. We reached Haifa about 15 o'clock, just in time for the Master's return.

Soon He greeted us in our room, and said that He had returned earlier because of our presence - He had been with us in Spirit, though absent in body. Since leaving us He had walked where Christ walked along the shores of Galilee.

* A. Question was presented -

* Is it the duty of the Believers to attend the weekly meeting? Abdul Baha said: It is not a duty incumbent upon them: it is not obligatory, but if they have no special demand upon their time, the Believers must be present at the meetings. A man may have some special duty to attend to, in the nature of an obligation: then he cannot attend; but if that duty is not important, and he should be absent it is not commendable. If the love of God is truly in a man's heart, he earnestly desires to be present at all meetings. In fact he would like to be there every night and every day."

* Question: In the regular meetings to which outsiders ^(end) are invited, i.e. open meetings, should the Holy Utterances only be read, or explanations also be given?

Answer: In such meetings, that is to say, the meetings which are open to the public, a necessary part of the program should be explanations or introductions to the subject, that such a Manifestation has occurred, and of course Tablets should be read. It should consist of both speech making the delivery of the Glad Tidings as well as the reading of the Holy Utterances.

Dr. Fared asked: do you have singing at the meetings ^(end) in Washington? (Answer - at the Sunday School only.)

The ringing of hymns in the meetings is not obligatory, i.e., not stated in the Book of Laws, but is allowable.

But the parts which are incumbent upon the followers to observe are as follows: First the reading of prayers, then Tablets which contain instructions such as the Tajalleat, the Tarazat, the Istrakeat. *

* At supper Abdul Baha said: "The Arabs we met today were deprived of civilization, and yet they think they are not in need of civilization or knowledge. They never prefer others to themselves, while in reality they are in absolute need

of civilization and education. When the people of Europe look at the Arabs, they say — and they are right — that the Arabs are entirely deprived of every kind of knowledge, but they themselves think they are independent. Likewise those who think themselves to be civilized may say they are independent of spiritual facts. When the people of reality realize this, it causes them to grieve, because they find that truly they are deprived of every bounty & favor. Civilization is like unto the body. Spirituality is like the soul. A body with spirit is unprofitable though it should be of the utmost beauty while without spirit it is nothing. One should be alive, inhaling the fragrances of the Holy Spirit. Therefore Christ said: "Let the dead bury the dead: The one who is born of the spirit flesh is flesh, but he who is born of the spirit is spirit. A picture though it should be of the utmost beauty, still because it is spiritless it is not alive. When it has no soul or spirit, it is of no use. But even the ugliest Senegambian endowed with the spirit or life is much better than that beautiful picture, for he is alive. The disciples of Christ though they were lacking in culture were alive. But Herod was a learned man; nevertheless he was dead. Pilate was a highly educated man but he was as dead. To sum up, one must be alive, and this cannot be obtained save by the "Holy Fragrance."

* Question: What is the relative effect of vegetable and animal foods upon the mind of man or spirit of man? Abdul Baha said: It has no effect. It does not develop the mind to subsist upon a vegetable diet. A man can be without reason or understanding, though he does not eat meat or flesh, and again one eats flesh but his mind is very sharp. The more man avoids hurting the animal the better. It is very strange that a man should kill an animal for his food, but since meat is in the market one buys it. It is indeed very grievous to kill a lamb or other animal for one's food, for the feelings of an animal are just as great as our own. As by the slightest injury, for example, a thorn-prick, the man

you will cry out; how much ¹⁰ more grievous is it to kill an animal."

After supper, the Master retiring early following a fatiguing journey. We were told that He desired the Pilgrims from America, numbers of whom had received permission recently to come here, should enquire at Port Said, before proceeding further, as to the number already here, it being His wish that only four should be present at one time, because of the attitude of the local Government. If any need wait, they should take any trips planned for Egypt before coming. He instructed us to convey this information to the Believers as we returned.

X

Friday Feb. 26. 1909.

Walking with Mirza Moneer Jain, the Master's Secretary we met our Lord, who had taken a trip to the German Pier and was returning, followed by nine of the Oriental Friends. The picture was indelibly impressed. The Christ type and the disciples were again presented vividly. Mirza Moneer told of the journey, recalling the Master's pleasure in the new experience of His desire to stand during the trip so as to see the panorama of desert and verdure. The trip on the railroad occupied about 3 hours - then they proceed on horseback to a nearby Arab village where dined. Thence followed by about 30 Arab Sheikhs, who recently followed the Master (though themselves Mohammandans) the procession proceeded impressively to another village, about 2 hours journey, opposite and in sight of Tiberias in Galilee. Here prayers were said for the departed, using the Mohammadan ceremony, the Master led and all followed Him and reverently kissed His Hand.

In the late afternoon, our Lord visited us; asked for further instructions concerning the Bahai Sunday School of Washington. D.C. He said;

X
14.
13
In that hour you have to make the children familiar with the prophecies in the Gospel, and mentioning the name of God, and about this Revelation, that is to say instruct them how to become teachers, so that the love of God may be established in their hearts while they are young children. They should develop spiritual feelings. You are to explain to them or read to them the Ishrakat, Tarazat, Tajalleyat, the Words of Paradise, and Tablet of the World. You have to make them learn by heart some of these verses. By these means, they will become enlightened and well educated, for they are like unto a young tree: you can train them in whatever manner you like. " X

P
11
* Instructions were asked concerning the work among the colored people in Washington: He said - There should be no differentiation between the blacks and the whites. All are the creatures of God, all are created by one God. There is no black and white in the Kingdom of God. The purest heart is the best whether white or black. I had a servant, Esphandiar by name: he was better than a hundred whites. He was so good tempered, so faithful and trustworthy. One would be amazed at his intelligence.

Q
The question of the races is one which is extremely regrettable. For the blacks hate the whites, while the whites distrust the blacks. You must overcome this by showing them that you make no distinction. The end will be very unfortunate for both if the differences are not removed. " X

† left out of the printed copy.

(As now there is a great enmity between the white & the blacks in America, they hate each other. The whites consider the blacks ill-natured & the blacks, are

suspicious of the whites. Now is the time to endeavor to abolish this enmity.)

Question: Is it our duty to have the colored people to attend our open meetings?

Answer: You have to hold special meetings for them, the white Bahais joining. This is better. This fact will make them very grateful, for they will see that you never make any difference between black and white. If you take them to your special meeting, and this will have greater effect. But in an open meeting you are obliged to make a difference between black and white. If they attend a special meeting, it will be better. (Engl in Akka notes.) The question of the Races is one which is extremely regrettable - etc continued on page 10 &)

"In addition to the separate meetings, the Master we should have a House of Spirituality, or Spiritual Assembly for Believers only, to which the colored people should be invited as well as the whites. This will show them that we make no difference and will go far toward removing the feeling now existing. May you be the means of bringing about the peace between these two races."

at supper the Master said that we should not forget these days and nights spent here, that He would never forget us; He would think of us always. Continuing the subject of the colored people, and particularly as to the Spiritual Assembly, to which they are to be invited, He ^{prefers} that this meeting be held in the home of white people.

In Persia the people used to shun the Jews.

Then two or three of these Jews were converted and became Bahais. They went back and told their friends "you don't know how much we are honored by these people." This was the cause of attracting many of them. You must follow your judgement, if it is better to hold the meeting in your homes it is good. If not in their homes then will become likewise attracted to the cause. These commands were given because we had told Him of the trouble between the races. Therefore He said there should be a special meeting of the Bahais, and they have to come together.

* Asked, as to the interpretation of Acts 2:10-11. He said
P
14 The word "same" means that the Reality is one. Just as the sun arises from different points. This sun after one month will arise from another point. It is just like this, but the reality is the same sun.

4
4 * At the end of the supper, He said: Hold fast to that which is the cause of unity and friendship. The result of everything should be the love of God. This is the essential fact of everything, that we should love one another with Godly love. The name of love is never applied to anything except the love of God. Beside Godly love, other love is called passion: it pertains to animals and not to man. But Godly love, which means to love the Friends of God, is of the human characteristics. For they have no other intention save the good-will of God. How many souls have always been together in the utmost love, but at last it was changed into enmity, for the foundation has not been based upon Godly love. It has been human love."

Then two or three of these Jews were converted and became Bahá'is. They went back and told their friends "you don't know how much we are honored by these people". This was the cause of attracting many of them. You must follow your judgement; if it is better to hold the meeting in your homes it is good. If not in their homes, then they will become likewise attracted to the cause. These commands were given because we had told Him of the trouble between the two races. Therefore He said there should be a special meeting of the Bahá'is, and they have to come together. X

X P. 14 asked as to the interpretation of Acts 2:10-11 He said: "The word 'same' means that the reality is ~~the same~~ one. Just as the sun arises from several points. This sun after one month will arise from another point. It is just like this; but the reality is the same sun."

After supper Abdul Baha said; Hold fast to that which is the cause of unity and friendship! The result of everything should be the Love of God. This is the essential fact of everything, that we should love one another with Godly Love. The name of love is never applied to anything except the Love of God. Beside Godly Love, other love is called passion; it pertains to animals and not to man. But Godly love, which means to love the Friends of God, is of the human characteristics. For they have no other intention save the good will of God. How many souls have always been together in the utmost love but at last it was changed into enmity, for the foundation has not been based upon Godly Love. It has been human love."

February 27-1909

The Master called upon us in the morning, and after greeting us said that He had just received a letter from Mirza Ahmad Esphahani this morning in which Mirza Ahmad praises especially our good characters & deeds, and being so kind to the believers, and this has made Him very happy; that He knew before without receiving the

letter, but today His happiness is increased. He is very happy. Whenever He receives news and information that the Believers are in the utmost harmony with each other, He becomes happy, and on the contrary whenever God forbid, He hears some bad news, that is of inharmony and disunion, or something like that, among the Believers, He becomes very sorry.

His utmost desire is that each of the Believers may be the servant of the others. That they may be able to unite the world of mankind. This being the desire of the Master, How much He will regret if He hears that there is inharmony and disunion among the Believers. There is no cause of differences.

* 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'u'llah and nothing more; ⁺ ^{*} Abdul-Baha is the sum of all perfections, they must not attempt to surpass that word, Abdul Baha.

"All must say to others, that He claims for Himself to be Abdul Bah and the Believers must call Him by this name as He wishes. This is the only word, ^{and the only thing} He has appointed for Himself. * He will always pray for us, invoke for us all and ask ~~God~~ confirmation for us, and He loves us with all His heart and soul!

* All perfections come under this word; to call Him Abdul Baha, That is sufficient to call Him. They must not attempt to surpass that word.

In the original made copy.

In the afternoon Abdul Baha called upon us and said "I will be with you always. When you are in America I will be with you. Outwardly Christ was separated from his disciples but inwardly He was always with them. The fact is, ^{that} I will be with you in heart. Love is that one should be with others in heart not with the body.

X Mrs Hannen supplicated that her tongue should be opened & she become eloquent. He replied: As you have the utmost love for the cause, that same love is a service, again you serve the Beloved of God, and this is also a service. Because you remember God, this also is a service, you shall be confirmed to render great service. Be confident

X Mr. Hannen asked for greater opportunities for service, and increased ability. He said: I pray for you that you may attain to spiritual development and this fact is sure, for the gates of the Kingdom are open and you have turned your face to the Kingdom. Development is sure those who do not turn their faces to the Kingdom will not obtain development. X

Permission was asked for Mrs. Eardly to come to Akka. Abdul Baha said to Mrs Hannen Answer: Because you ask her permission and for your sake, He grants it.

For Ahmad Esphahani permission was also asked He replied: The time will come for him. He has to be in Washington now. I will one day call him. "

at supper the Master asked a guest, who had been to Akka today, how she liked the city. She replied: very much, that it is a very inter-

esting place. He said: I would like to send you there always. Why go back to Europe when you can be happy in Akka. He was asked if he would not go to Cairo, and said "I like to see a city I have never not previously visited." Then come to America," was the response. He at once replied: "A bird within a cage always will not like to come out even though the door be open. One of my friends had several partridges and I told him to let them fly away. He carried them in their cage to the desert and opened the door to send them away, but they did not go. They came back again, and once more he sent them out. This was repeated for the third time, but still they came back, fearing that outside some one else would take them and kill them."

He said near the close of supper: "What ever food is taken with love it is good, though it be simply bread. Without love there is nothing delicious, even though it should be sweet. A friend gives to his friend some quinine, and it is sweeter than though an enemy gives some sweetmeat to another one. Then through love everything is sweet."

February 28. 1909.

The Master called upon us in the morning and first mentioned a question which Mrs. Hammer had asked through the ladies, as to the manner of dress for a Bahai. He said: "About the dress; every one is free to dress according to his wishes. The Blessed Beauty has made all free in this respect, thus every one should use his judgement in that matter."

Names were asked for our two boys. He gave to Carl the name of Mategh, meaning "speaker", and to Paul that of Thabit, "steadfast."

Mrs. Crozier is to occupy herself serving the Cause and endure whatever Mr. Crozier does to her. Her plan as to the moving picture lectures is approved.

As to Mrs. Maud Thompson: If she can endure more let her stay, otherwise, to separate is possible. But as far as she can she must endure the conditions.

He approves of Sunday School work of Mrs. Hannen. He will pray for Mrs. Barnitz and supplicate God to confirm her. There will be a time for her to come to Akka.

He said to Mrs. Hannen "If you continue in your present work, it is an acceptable service."

* In our parting interview He said:

14 This is a parting which is in reality "meeting". If you will carry out the precepts of the Blessed Perfection it will conduce to our Eternal meeting. This is better than remaining here. If you stay with me for a thousand years or if you do one thing, that is to say, put to practice one precept, that is greater than the meeting of a thousand years. If a tree should yield one fruit, that tree is far better than the tree which has been on the banks of a river a thousand years. There exist among the hearts of the Beloved certain susceptibilities which are of the purest bounties. There exist certain ideal bonds - which are the greatest of the innate bonds. Praise be to God, these bonds are firm among us. Therefore you must not be sad on account of this separation. Godwilling, praiseworthy results will be forthcoming therefrom. Convey my greetings to each of the Beloved of God, and embrace each for me."

Be very kind to Mirza Ahmad, he is very acceptable to me and I love him. I was very desirous of dispatching some one to Japan and now Barakatullah has been appointed to teach in Tokio,

Grand New Hotel
A. Nassarav.
Haifa - Palestine.

Feb. 20 - 1909.

We arrived in Haifa about 10 A.M. after a most stormy voyage, and were at anchor until nearly 5 o'clock before finally landing. Meanwhile it seems the crowning event in the history of Akka was being enacted in part in that our Lord had for practically the first time availed himself and the Believers of the newly given freedom by coming to Haifa with half of the Pilgrims now at Akka and publicly celebrating a Feast at Mt. Carmel. Tomorrow the ~~second~~ other half is to go there and we are told that we may participate

at the Hotel we were visited just before supper by Mirza Jalal Effendi, and Mirza Moner Zain who conveyed to us the startling and glad news that our Lord was in Haifa and would receive us after supper. So at 7:30 we were escorted under a canopy of brilliant stars which fairly sang with the glory of the expected meeting. The home presented a brilliant and off on the mountain side half way to the summit or farther gleamed an eye, as it were which was pointed out to us, as marking the site of the Tomb of the Bab. It was as if a great eye were beaming upon us. - That even so long after His departure that Holy One was to be our Gate to Heaven -

Entering through stately gates we were ushered into a parlor where we ~~were~~ awaited our summons, which was given in a moment. Thus with the slightest preparation we were to meet our Lord. Words cannot describe the scene which followed. If the soul could speak its language might by being a million times richer than that of the mind, feebly convey our emotions, asking after our health and journey first bidding

us welcome. The Master spoke of the joy imparted by the visit of Mrs. Hannen's sisters, dwelling particularly on the work of Miss Alma Knobloch in Stuttgart. He said that while others had conquered Germany in the past and had in turn been deposed, this conquest would be immortal. Napoleon ruled but a little while, this rule would be never ending. She would be greatly blessed in her work. She is the Conqueror of Germany. Mention was made of the privilege we had in coming now so openly, while but recently many had been disappointed and the visit of Mr & Mrs Mills ^{who} but saw our Lord from a distance and went away happy, was cited. * The Master said it was not the time which counted but the receptivity. One boy may go to ^a school for ten years and still be a dullard, another may receive but little schooling and be wise. One patient may be given many medicines and yet remain ill, while another receives but one and is cured. One merchant will work hard for years and gain little success; another completes but a single deal and is made rich. So it is not the length of one's sojourn but his receptivity, which determines his blessing.

Taking Mrs. Hannen in to see the ladies of the Holy Household, I chatted with Mirza Assud Ullah, Sr. Ameen Ullah Fareed, who was our interpreter, and Mirza Bahad with Mirza Moncer Jaine. Even when nothing was said - the heart was too full for loquacity, the very silence was eloquent. The great eyes burned with love and the room was filled with heavenly emanations. Returning, our Lord, who had greeted me as his Joseph, told me that we should be from tomorrow morning to be His guests at the home of His son-in-law Mirza Jalab Effendi as He wanted us near Him. He said through His

"Interpreter" "you are my own son" and added in English
"my son, my son." Returning we learned that most of
the Pilgrims to be seen tomorrow were Jews. Mention-
ing the fact that the conversion of this race was re-
garded in America as one of the strongest proofs of
the Cause in America. We were told in interesting fact
that in Hamadan, Persia, Christian Missionaries have been
trying for 12 years to convert the Jews. They had a College
for young men and recently the entire student body,
all Jews became Bahai. Whereupon the Missionaries
offered to sell the college to the Bahais, and this was
done. It was recalled that Mirza Ahmad Yazdi had told
us while in Port Said that the French Government
had recently asked the Teheran Assembly, the request
being made officially by the French Consul to send Bahai
Missionaries to Algiers to bring about the union of
religious condition in that province - which to be
the Christian Churches had not been able to effect.

Returning to our Hotel early at the command of our
Lord, to rest, we were lighted by the stars which twinkled
a response to the light of happiness in our eyes &
helped to sleep by the voice of the sea with the echo of
that greater voice in our hearts.

February.
Sunday 21 - 1909.

after breakfast at the Hotel, we were called for by Mr. Freed
and conveyed first to the Cook's Office and then to the house
of Mirza Jalal, adjoining the residence built by Madame
Jackson and in which our Lord is at present living.
here we were put in possession, the family being in
Akka just now. Soon the Master sent word that we

were to accompany Him to the Holy Tomb on Mount Carmel with the half of the Pilgrims who were to continue the feast of yesterday. A three horse vehicle was occupied by our Lord, Mirza Ghalib as interpreter ourselves in front of Him an aged & venerable Believer with the driver. On the way 'Abdul-Baha' referred to the fact that we would see Jewish Believers, that the Christian Missionaries had striven for years to convert this people, and had done countless things for them, to no avail; but behold! the power of the Word of Baha'u'llah - they were now Believers in Christ. This going up to the Mountain of the Lord - Carmel - and the Assemblage there was a fulfillment of the prophecies in Isaiah 2:3 and LVI:6,7. We found a party of about 24 and more came later. It was explained that some had travelled for weeks and months from distant places - one specified 3 months enroute ~~from~~ walking and on horses, donkeys & camel just to see our Lord. What greater proof than this could be asked! Following a visit to the Holy Tomb, where the Master chanted the Tablet of Visitation, we partook of a feast - rice, bread, cheese & clabber - and 'Abdul-Baha' welcomed each one & walked about, eating nothing Himself until all had finished and were gone. We sat at the wall with the beautiful panamara - the street leading to the pier straight in front - in the distance Akka - a City of Enchantment, beyond the placid Mediterranean. Various Believers joined us and conversed, giving eloquent proof. When the Master appeared, all arose and faced Him. In a while - time passes here like magic - tea was served - Mrs. Hannen chanted the Commune in English and the Arabic Prayer. Then the Pilgrims from Hamadan bade us adieu, as they were going to Jerusalem, because, being Jews their people would naturally expect them to go there. The Master would not

have them antagonize this feeling. So they sacrifice the time, and take the long trip overland because of this.

A second ~~trip~~ visit to the Holy Tomb, where the Master again chanted, marked the time to come down. It was my privilege to walk in the footsteps of the Master, and I found it as difficult as one might expect of such an undertaking, stumbling, where He trod firmly. Carmel abounds with beautiful flowers particularly the red anemones, which I had so longed to see and which are now spread around in profusion.

While going to the Tomb, 'Abdul-Baha' said to Mrs. Hammen "you had a vision about two years ago, of going up Mount Carmel and seeing many strange people. This vision will be fulfilled today and you will see the same people you dreamed of." and so it was.

* In conversation an utterance developed - 'Abdul-Baha' had said to Mr. Haney, when he said he ^{he} could not be able to digest the many spiritual meals given him, "When I give spiritual food the ability to digest them goes with the gift." *

P x Our Lord says that the Believers must applaud in the meetings when they desire to do so by saying in unison Ya Baha'ol Abha, not otherwise such as by clapping etc.

There are four greetings given by the Bab -

Alla-ho-Azgam - God is the greatest.

Alla-ho-Akbar - God the most magnificent

Alla-ho-~~Abha~~ ^{azmat} God is the most Beautiful

Alla-ho-Abha. God is the most Glorious.

Bahau'llah approved of all these but preferred the latter for greeting at meetings and for the 95th prayer. Ya Baha El Abha! Should be used when supplicating in great need. Baha is glory; Abha is most Glorious - viz. comparative and superlative.

* Dr Fared told us ^{as Jesus} that Christ chose for His topics familiar

subjects using the objective system of teaching and
scorning oratorical effects, so 'Abdul-Baha'. Taught by & from
life. He cited an incident of today, when ~~he~~^{we} met the Master
walking in the city after his return from the Tomb. A
party of nuns or sisters in a religious garb passed.
Our Lord, indicating them, said to the Believers with Him:
"See these women, they have severed themselves from the
world and given all to serve God, and to know Him. Con-
sider how blessed you are, to have what ~~was~~ is neverless
denied them."

Feb. 22, 1909.

Early this morning, before breakfast and when we were just
presentable for the day, Our Lord came to us. First asking
about our health and if we had rested well. He asked
after the health of the Believers in Washington. He said:
"It is well to visit in the morning; better than in the even-
ing, for the sun is just rising and is typical of the Sun
of Divine ~~Guidance~~ Revelation. I arise very early, about
midnight." *

X We asked if we might present the letters and gifts from Ameri-
ca now, and He was agreeable to this. While we were reach-
ing for them, He said: "You are in yourselves a long and
interesting letter from all the Believers, you are a present from
the Friends in the Occident. When a merchant wishes to sell
~~his~~ any grain, he sends a handful of the grain as samples
you are the samples of the American Believers." When I re-
plied that I hoped he would know the goods as being bet-
ter than the samples, He said: "If the goods are equal
to the samples, it is very well." *

Gazing with love upon photographs, accepting gifts and
letters with individual interest, He passed to our questions
on behalf of the Friends.

A proposed journey was discouraged because of conditions
in the country to be traversed.
another plan was approved

3 So, a Believer who outlined a trip which has been commanded to be made, but for which he had been unable to obtain a companion, He said: "The Blessed Perfection has forbidden solitary traveling (i.e. for teaching) particularly long distances. Therefore those days of your leisure, namely your vacation, should be spent right in America, going from city to city and delivering the Glad Tidings, so that next year you may find your companion and make this trip. At present the delivery of the Glad Tidings in the United States is of great importance, because the fame of the Cause has become widely known in America and many are the souls who long to hear more of the teachings. Therefore if you should devote your vacation to the spread of the Glad Tidings, right in America it will be productive of greater results. If you are very desirous of making an Eastern trip this year you may come to Akka for a visit. If however, you should go from city to city to promulgate the Glad Tidings it is preferable, and a goodly result will be forthcoming."

3 The next question concerned the marriage of a Believer to one not in the Faith. He said: "There is no harm in this: it is very good. In the Law of God that is to say in this dispensation it is both permissible to give in marriage and to take in marriage. That is to say, to give to him who is not a Believer and vice-versa. All bigotries of the past have been removed from this Cause."

Giving directions concerning a matter of great personal ~~the~~ moment to me, the Master asked that other questions be presented at a later time, and left us. All eyes turned toward Him as flowers to the sun, and when He was gone it seemed darker, tho, the sun was brilliantly shining outside.

In conversation with a pilgrim Mirza Habib-ullah of Beyrout, a student at the American College there, an incident was related which has just transpired and shows the

to our classes, offering the food but himself partaking of none.
At dinner the Master was present, and shared each of us
5-xxxxxx

It seems that there has been some friction between the Mohammedans and the Christian students, which culminated in the former refusing to go to the chapel. The Bahai students (quite a number are Believers) took no sides, acting upon their understanding of the general commands, and continued to attend the chapel. Unexpectedly, a telegram came from Abdul Baha saying that they should side with the Mohammedans. Wonderingly they obeyed. On the following day notices were posted threatening these students with death, had they not taken this action. Thus our Lord saved their lives, entirely without any one notifying Him of the conditions. Mirza Fais explained that the reason the Bahais in Persia were not being troubled now, was because in past years they had not interfered with political affairs, tho they often wondered at the commands given to that effect. Now the cause is plain, and while Mohammedans are destroying each other, our friends are safe.

In the evening about 8:30 the Master again visited us. "Good night" was his greeting in English and then "Good Evening". He explained that the Arabs greet each other when meeting by saying "Goodnight", whereas in English the term is "Good Evening", also the equivalent in Turkish.

10
The Master was present, and showed us
to our places, offering the food but himself partaking of none.
He walked around us and gave us Teachings. At the outset,
He said that this material food was very simple, just
enough for life, but that the spiritual food was varied
and abundant. This material food would last for about
five hours, and tomorrow we should again be hungry, but
the spiritual food was eternal and would forever satisfy. As
we came to the table because we were hungry so we should
approach the spiritual table. Jesus Christ while on earth - He
established the Lords Supper at which the material food was
simple but the spiritual food abundant and immortal.

2
* He said that we were gazing upon Mt Carmel were many
kings and world conquerors had come but now one did not
think of them, but of the simple Prophets and of Jesus and His
Disciples. One of the dinner guests said, "But why think of the
personality of Jesus, why not of the spirit?" Abdul Baha answer-
ed "Bravo! Very good!" It is not the personality at which we
should look. The nations of the world are looking to the per-
sonality and hence they are deprived of the reality of Spiritu-
al Truth. It is as if one looked at the horizon instead of
the sun, and because the sun was last seen at this horizon,
should expect it to appear again at the same place. So
one horizon is that of Jesus, another that of Moses, another
that of Muhammad, etc. The Jews looked at the horizon of
Moses. They were so much under the influence of his person-
ality that they did not recognize Jesus when He came. If we
can know the sun we do not need the limitation of horizons.
Again the personality is like the chimney and the Truth is as
the light. We can put the light of the lamp in another chimney
and it is still the same light. We should not become attached
to the chimney and put the light out of our thoughts. Consider
a lover and his sweetheart. Will he love her only because of a
certain costume? Nay, for in that case his love will vanish
if she were to appear in another garment or incognito. He
must love her for herself, even so, we must put aside the
horizon, the chimney, and the costume, and dispense with per-
sonality if we would know the Truth."

13
After supper the Master said - that beauty is in the realm

The Master said that He had been invited out, and had felt it necessary to go, hence his failure to call upon us sooner. He said He had partaken of an Arabic meal with raw foods which He ate rather than disappoint His host and He wondered what we would have done with the foods. Saying He hoped we were happy - that we must be happy. He added that though the body might not be at rest here the soul was at rest. The question was asked as to the means of raising money for the Mashrak 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. He replied that if the entertainments were of an intellectual character, such as lectures or singing and music they were approved, but the Bazaars were 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 Mashrak 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. He had been especially touched by the gifts of some children who had saved carfare, ^{by} walking & giving the money to the Temple Fund. Such gifts, though small, are very 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 to Him, but has refused them; while small things, such as a simple handkerchief, when sent with love, have been accepted.

The Mashrak El Azkar ^{in Ishkabad} 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 Mashrak El Azkar, but with the growth of the cause the outward Temple is also necessary.

The Master visited us in the morning after we had breakfast and again inquired most solicitously about our health and welfare. The following question was propounded. * Insert

The following question was propounded. St. Paul says: 2 Cor. 11: 14-15. He says Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness: and in 1 John 4: 3 St. John speaks of the Anti Christ as the spirit that conferreth not that Jesus Christ is come in the flesh. What is the application of these teachings to this day, and how may the spirit of Anti-Christ be identified to-day? He replied: This refers to the great disturbance which is to occur in that day - the latter day. That those souls who occupy the highest stations shall be reverted to the lowest and the souls who occupy the lowest degrees shall be promoted to the the highest. For when a new sovereignty is established, during its establishment, great and varied changes take place. Many of the ministers and men in charge of affairs will be given the lowest posts, and many souls who are as nothing will be elevated to a lofty post. To give you a concrete example. Take the Ottoman Government: The great men of affairs, ministers plenipotentiary, who ~~were~~ favored, however, despotism or monarchy, are now exiles or given very low posts, whereas those who were refugees, many of them banished, owing to their constitutional tendency, have been promoted to the high posts. When in a minor affair such absolute transformation holds, as for instance, in the change of a government from despotic status to constitutionalism, how much greater indeed are the changes when the great organization of the divine sovereignty occurs. These are the signs of the days of the Manifestation that those who are the highest become the lowest, and vice versa. To illustrate: The great Rabbi Caiaphas becomes the abased one, whereas an humble fisherman such as Peter is so greatly elevated. Mary the Magdalen, even an adulteress, will be promoted to such a lofty station. Furthermore, the intention is to demonstrate that this Manifestation is empowered to do that which He willeth and to command that which He desireth. He who is of the greatest men, is by His Word made the basest man, and the man or soul who outwardly is as nothing is taken by that mighty hold

and made everything of that is what Jesus Christ means when he says that from the various parts of the earth nations shall flock to the Kingdom, but the children of the Kingdom shall become outcasts, Math. 8:12 Therefore in the day of the Manifestation of Bahai'llah, Subi. Ezzil became the lowest of men, whereas remote souls became the nearest to the Throne. Whatever he shall do is Truth, for he is Truth. He designated Caiaphas as Satan, whereas he was the Divinest of the Rabbis. He officiated. Mary the Magdalen the holiest of the holy souls an angel. Likewise the other disciples were were called angels. Therefore he wished to say again, the Manifestation of God is he who doeth whatsoever he willeth. Why and wherefore do not apply to his ways. It cannot be said or questioned why is this debased one elevated, why that lofty one abased. For in the world of existence every great affair which occurs has for its concomitant great changes; what cause can be imagined as greater than the founding of divine sovereignty? That is why Jesus Christ says that an outcast stone becomes the corner stone. Likewise that corner stone becomes an outcast stone. Likewise, The other takes the former's place. The simple fact that the outcast stone is to occupy the corner-stone's place, indicates that the former has to be outcast. (end in Akka notes p. 6)

6) Haji Mohammad Karaim Khan was a man great influence in Persia, ~~and~~ denied the Bab and Bahai'llah and worked against them, writing many books, attempting at reputation and leaving no means of hate and animosity unused. His son also wrote treatise^s contradicting^{ing} denying the appearance of the Bab & the validity of ~~the~~ Manifestation

X The spirit of Anti-Christ was identified at the day of the Manifestation in the person of Haji Mohammad Karaim Khan, who did not confess that the Christ-spirit had become manifest in the flesh in this day!"

X Question no 2:

6 Does the Oriental Teaching about Adepts, Initiates, Masters etc. harmonize with the spirit of the Manifestation of God?

Own Writing,
Joseph Hannen's Account
of our trip to Akka & Haifa
February 20th - 28 - 1909.

Beginning

Grand New Hotel

A. Nassar

HAIFA (PALESTINE)

February 20, 1909.

We arrived in Haifa about 10 Am. after a most stormy voyage, and were at anchor until nearly 5 o'clock before finally landing. Meanwhile it seems that the crowning event in the history of ASKA was being enacted ~~in fact~~ that our Lord had for practically the first time availed himself and the Believers of the newly-given freedom by coming to Haifa with half of the Pilgrims for ASKA, and publicly celebrating as usual at Mount Carmel. Tomorrow the other half is to go there, and we are told that we may participate.

At the Hotel we were visited just before supper by Mirza Jalal Effendi and Mirza Moneer Zain, who conveyed to us the startling and glad news that our Lord was in Haifa and would receive us after supper. So at 7:30 we were escorted under an canopy of brilliant stars which fairly sang with the glory of the expected Meeting. The home presented a brilliant light, and off on the mountainside half way to the Summit or further, glared in eye, as it were, which was pointed out

as marking the site of the tomb of the
Savior. It was as if a great eye were
beaming upon us, - that even so long
after his departure that Holy One was to
be our Gate to Heaven.

Entering through stately gates we were
 ushered into a parlor where we awaited
our summons, which was given in a
moment. Thus with the slightest pre-
paration we were to meet our Lord. Words
cannot describe the scene which followed.
If the soul could speak, its language might
be a billion times richer than that
of the mind, feebly convey our emotions.

After our health and journey first
bidding us welcome. The Master spoke of
the joy imparted by the visit of Mrs. Kanner's
sisters. Dwelling particularly on the work
of Miss Alma Knobloch in Stuttgart, He
said that while others had conquered
Germany in the past and had in turn
been deposed, this conquest would be
different; it would be immortal. Napoleon
ruled but a little while; this rule would
be never ending. She would be greatly
pleased in her work. She is the Conqueror of Germany.

Mention was made of the privilege we

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A. Haune

HAIFA (PALESTINE)

2

was in coming now, so openly, while but
youth, many had been disappointed, and
the visit of Mr. & Mrs. Mills, who arrived
from a distance and went away
happy was cited. X The Master said it
was not the time which counted, but the
receptivity. One boy may go to a school
for ten years and still be a duilard.
Another may receive but little schooling
but be wise. One patient may be given
many medicines and yet remain ill, while
another receives but one and is cured. The
Merchant will work hard for years and
gain little success; another completes
but a single deal and is made rich.
So it is not the length of one's sojourn,
but his receptivity, which determines his
blessing X

Taking Mrs. Haune in to see the ladies
of the Holy Household, I chatted with Miss
Rosa Allah, Dr. Ameen Allah Farooq, who was
our interpreter, and ^{mirza} ^{valaed} his brother, with
Mirza ^{monyer} Jame. Even when nothing was being
said the heart was too full for
eloquency, the very silence was eloquent.

Great eyes burned with love and the
room was filled with heavenly emanations.

Returning, our host, who had greeted me
as his Joseph, told me that we should be
gone tomorrow morning the ^{his} ^{at the home}
his son-in-law, Mirza Fatah Effendi, so
accounted no near him. He said this
is interpreted "You are my own ^{dear} son" and
added in English "my son, my son".

Returning we learned that most of the
pilgrims to be seen tomorrow were Jews,
mentioning the fact that the conversion of
this race was regarded in America as
one of the strong proofs of the Cause in
America. We were told the interesting
fact that in Samakaw, Persia, Christian
missionaries have been trying for 12 years
to convert the Jews. They had a college
for young men, and recently the entire
student body, all Jews, ~~were~~ became
Bahais. Whereupon the Missionaries offered
to sell the college to the Bahais. This was
done. It was recalled that Mirza Fatah
Effendi has told us while in Paris said that
the French government had recently asked
the Teheran Assembly, the request being
made officially by the French Consul.

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A. Nassim

HAIFA (PALESTINE)

3

Grand Bahai Missionaries to Algeria to
bring about the union of all religions
in that province. In which the
Christian Church had not been able to
effect. Returning to our hotel early in
the Command of Our Lord to rest,
we were lighted by the stars which
twinkled a response to the light of hap-
piness in our eyes and lulled to sleep by
the voice of the Sea with the echo of
that greater voice in our hearts.

Sunday, February 21, 1909.

After breakfast at the Hotel we were
called for by Dr. Fared and conveyed
first to Cook's Office and then to the
house of Mirza Jalal, adjoining the residence
built by Mrs. Jackson and in which
Our Lord is at present living. Here we
were put in possession, the family being
in Akka just now. X soon the Master and
went that we were to accompany him to
the Holy Tomb on Mount Carmel with the
half of the Pilgrims who were to continue the
fast of yesterday. A three horse vehicle

was occupied by Our Lord with his game as
interpreters ourselves in front of him and our
aged and venerable Prelates. With the progress
of the way Abdul Baha referred to the fact
that we would see Jewish Believers: that the
Christian Missionaries had striven for years to
convert this people, and had done everything
in their power, to no avail; but behold! the power
of the word of Bahá'ullah - they were now believers
in Christ. His going up to the Mountain of
Carmel - Carmel and the assemblage
there, was a fulfillment of the prophecies in
Isaiah II, 3 and VI, 6-7. We had
about 24, and more came later. It was
claimed that some had travelled for weeks & months
from distant places - one specified 3 months separate
travelling and on camels. ^{home, and} just to see Our Lord.
What further proof than this could be asked!
Following a visit to the Holy Tomb, where the guests
partook of a feast - rice,
bread, cheese + clabbit - and Abdul Baha
blest each and walked about, eating nothing
himself until all had finished and were gone.
We sat at the wall with the beautiful view
before us - the street leading to the pier
in front - in the distance Akko, a city of
charmment, byons the placid Mediterranean.

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M. Nassar

HAIFA (PALESTINE)

4

Various Believers joined us and conversed, giving eloquent proofs. When the Master appeared all arose and faced Him. In Arabic - "Insha'Allah" - "In the name of Allah" - He was received. Mrs. Hammer chanted the Communion in English and the Arabic prayer. Then the Believers from Ramadan bade us adieu, as they were going to Jerusalem, because being new to the noble work, naturally expect them to go there. The Master would not have their antagonistic feeling. So they sacrifice the time of the long trip overland because of this!

A second visit to the Holy Tomb, where the Master again chanted, thanked the name to some hymn. It was my privilege to walk in the footsteps of the Master, and I found it as difficult as one might expect of such an undertaking, stumbling when he started, nearly. Carmel abounds with beautiful flowers, particularly the red anemones, which I had so longed to see and which are now spread around in profusion.

While going to the Tomb of the Prophet, I said to Mrs. Hammer: "You had a vision ^{about two years ago} of going up to Mount Carmel, and seeing many ^{strange} people. This vision will be fulfilled today, and you will see the same people for

dreamed of" - and so it was.

X In conversation an utterance developed -
Hodre Baha has said to Mr. Harey. When he
said he should not be able to digest the
many spiritual meals given him. When I
give spiritual food, the ability to digest them
goes with the gift. X

3 X Mr Ford says that the Believers must
applaud in the meetings when they receive
bids so, by saying in Persian ^{Ya Baha ul Ab} ~~Ya Baha ul Ab~~
not otherwise such as by clapping etc.

There are four greetings given by the Báb -
Alla ho. ~~Allah~~ ^{Allah} (God is the most magnificent),
(God is the most beautiful) and Alla ho Abha,
(God is the most glorious.)

Bahá'í law approved of all these but
employed the latter for greetings at meetings and
for the 95 prayer. Ya Baha ul Abha, should
be used when supplicating in great need.
Baha is glory; Abha is most glorious -
viz. comparative & superlative.

X ~~The first command~~ Dr. Farce has noted what
as Jesus Christ chose for his topics familiar sub-
jects, using the objective system of teaching and
drawing oratorical effects, so Bahá'í Baha
taught by and from life. He cited the an-
nouncement of today, when he met the teacher

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A. Nassar

6

HAIFA (PALESTINE)

meeting in the City after His return from the
... a party of men or sisters in a ...
... just passed! Our Lord, in dictating ...
... to the Believers with Him: X "See these
... men; they have severed themselves from the world,
... all to serve God and to know Him.
... how pleased you are, to have ...
... nevertheless denied them."

February 22, 1909.

Early this morning - before breakfast and
then we were just presentable for the day. Our
Lord came to us. First asking about our
... and if we had rested well. He asked
... the health of the Believers in Washington.
I said: "It is well to visit in the morning;
... than in the evening, for the Sun is
... rising and is typical of the Sun of
Divine Revelation. I arise very early -
about midnight." X

3 We asked if we might present the letters
and gifts from America now, and he was
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said "You are in yourselves a long ^{interesting} letter from
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the Friends in the Occident. When ^{somebody} wishes
to sell ^{any} ^{grain} ~~corn~~, he sends a handful of
... as samples. You are the samples of

The American Believers: When I replied that I hoped he would know the goods as being better than the samples, he said: "If the goods are equal to the samples, it is very well."

Saying with love upon photographs as attending gifts and letters with individual interest, he passed to our questions on behalf of the friends. A proposed journey was discouraged because of conditions in the country to be traversed.

Another plan was approved. To a Believer who outlined a trip which had been intended to be made, but for which he had been unable to obtain a companion, he said: "The present

infection has forbidden solitary traveling, i.e. for traveling particularly long distances. Therefore those days of your leisure, namely, your vacation, should be spent right in America, going from city to city and delivering the glad tidings, so that next time you may find your companions and make this trip. ~~The~~ At present the delivery of the

glad-tidings in the United States is of great importance; because the fame of the cause has become widely known in America and many are the souls who long to hear more of the teaching. Therefore if you should devote your vacation to the spread of the glad tidings in America it will be productive

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St. Nassar

HAIFA (PALESTINE)

6

greater results. If you are very desirous of making an Eastern trip this year, you may come to Akko for a visit. I am sure you should go from City to City. It might be the glad tidings, it is preparation, and a goodly result will be "with coming".

The next question concerned the marriage of a Believer to one not in the Faith. It is said there is no harm in it; it is very good.

In the Law of God, that is to say in this dispensation, it is both permissible to be married and to take in marriage, that is to say, to give to him who is not a Believer, and vice versa. All bigotries of the past have been removed from this case.

Giving directions concerning a matter of great personal moment to no. 1. Master asked that other questions be postponed to a later time, and left no. 1. All eyes turned toward him as flowers to the sun, and when he was gone it seemed darker, though the sun was brilliantly shining outside.

In conversation with a pilgrim, who is a bit blab. of Beirut, a student at the American College there, an incident was related which has just transpired, showing the Master's ability to perform seeming miracles. It seems

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S. Nassar

HAIFA (PALESTINE)

6

of greater results. If you are very desirous of making an Eastern trip this year you may come to Akko for a visit. If, however, you should go from City to City to investigate the glad tidings, it is preferable and a goodly result will be both coming.

The next question concerned the marriage of a Believer to one not in the Faith. It is said: There is no harm in it; it is very good.

In the Law of God, that is to say in this dispensation, it is both permissible ~~and to~~ give in marriage and to take in marriage. That is to say, to give to him who is not a Believer and vice versa. All bigotries of the past have been removed from this cause.

Giving directions concerning a matter of great personal moment to us. The Master asked that other questions be ~~discussed~~ ^{presented} at a later time, and left us. All eyes turned toward him as flowers to the sun, and when he was gone it seemed darker, tho' the sun was brilliantly shining outside.

In conversation with a pilgrim, ~~Abi~~ ^{Abi} Allah of Byrout, a student at the American College there, an incident was related which has just transpired, shows the Master's ability to perform seeming miracles. It seems

that there has been some friction between the Mohammedans & the Christian students, which culminated in the former refusing to go to Chapel. The Bahai students (quite a number are Believers) took no sides, acting upon their understanding of the General Commands, and continued to attend the Chapel. Unexpectedly a telegram came from Abdul Baha saying that they should side with the Mohammedans. Wonderingly they obeyed. On the following day notices were posted threatening these students with death had they not ~~soon~~ taken this action. Thus our Lord saved their lives, entirely without anyone notifying him of the conditions. Mirza Gaimi explained that the reason the Bahais in Persia were not being troubled now was because in past years they had not interfered with political affairs, tho' they often wondered at the commands given to that effect. Now the cause is plain & while Mohammedans are destroying each other, our Friends are safe.

x In the evening, about 8:30, the Master again visited us. "Good Night" was his greeting, in English, and then "Good Evening!" He explained that the Arabs greet each other when meeting by saying "Good Night," whereas in English the term is "Good Evening," also the equivalent in Turkish.

The Master said that he had been invited out, & as it is necessary to go, hence his failure to call upon us sooner. He said he had passed a dinner of an ^{Arabian} ~~Eastern~~ meal with his food which he ate rather than disappoint the host. He wondered what we would have done with the food. Saying he hoped we were happy, that we must be happy. He added that though the body might not be at rest, the soul was at rest.

* The question was asked as to the raising of donations money for the Washburn St. Agency, & being explained that some of the brethren were in favor of bazaars or entertainments for that purpose. While others thought such means not fitting. He replied that if the entertainments were of an intellectual character, such as lectures or singing and music, they were approved, but the Bazaar was not so commendable, and especially if the Bazaar 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 Washburn St. Agency will be erected.

hundreds of such. ~~It is not a favor to contribute but a blessing to be allowed to give to such a purpose.~~

He has been especially touched by the gifts of our children in America who has helped in various ways by walking and given the money to the temple fund. Such gifts though small are very acceptable. It is no 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 to Him but has refused them; but while small gifts such as a single handkerchief when sent with love have been accepted.

The Mashra'at Ayat in Ishtabad has proven to be a great aid to the Cause & so he shall be in America. Wherever the heart of a believer sincerely worships there is a Mashra'at Ayat but with the growth of the Cause the outward Temple is also necessary.

February 23, 1909.

The Master visited us in the morning, after we had breakfasted and again inquired most solicitously about our health and welfare.

The following question was propounded:

St Paul says I saw himself is transformed.
2 Cor. 11. 14-15

into an angel of light, and his ministers as
a ministers of righteousness; and St. John speaks
of anti christ as the spirit ~~which~~ that confesses
not that Jesus Christ is come in the flesh.

What is the application of these teachings to
this day, and how may the spirit of anti-
christ be identified today? He replied:

"This refers to the great disturbance which
is to occur in that day - the latter day, that
those souls who occupy the highest station shall
be reverted to the lowest, and the souls who oc-
cupy the lowest degree shall be promoted to the
highest. For when a new sovereignty is es-
tablished, during its establishment great and
varied changes take place. Many of the ministers
and men in charge of affairs will be given the lowest
posts, and many souls who are as nothing will
be elevated to a lofty post. To give you an
concrete example, take the Ottoman Government:
The great men of affairs, ministers, plenipotentiaries,
the favored, however, despotism or monarchy are
low, while or given ~~very~~ ^{very} low posts, whereas those
who are refugees, many of them banished, owing
to their constitutional tendency, have been promoted
to the high posts. When in a minor affair
such absolute transformation holds, as
for instance in the change of a government
from despotic status to constitutionalism,

How much we see in the changes when
the great organization of the divine sovereignty
occurs. These are the signs of the day of the
manifestation that those who are the highest become
the lowest, and vice versa. To illustrate: The
great Rabbi, Caiaphas becomes the abased man,
whereas a humble fisherman, such as ~~Paul~~
Peter, is so greatly elevated. Now, the Magdalen,
was an adulteress, and he promoted to such a
cofty station. Furthermore his intention is to
demonstrate that the Manifestation is empowered
to do that which he willeth and to command
that which he desireth. He who is of the
lowest men as by the order made the lowest man,
and the man of Paul who outwardly is as
nothing is to be as that mighty hold and
made everything that is what Jesus Christ - mean
then He says that the various parts of the
with nations shall be to the kingdom, but the
children of the kingdom shall become outcasts ^{Math 8:12}
before in the manifestation of Bo-hai's ^{Chh}
is Eye became the lowest of men, whereas re-
vok souls became the nearest to the throne. Whatever
shall do is Truth for He is Truth. He des-
cended Caiaphas as the lowest, whereas he was the
lowest of the Rabbis, and he officiated Mary
the Magdalen as the highest of the holy souls,
an angel. And the other disciples were

Haji. Mohammed Karaim Khan

* He was a man of great influence in Persia who denied the ^{will} of Allah and ^{wrote many books} ^{of blasphemy and lying.} ^{no means of hate + animosity expressed.} ^{He also wrote highly contradictory}

Called Angels: Shepae he wished to say the Manifestation of God is He who doeth whatsoever He willeth. Why and wherefore do not apply to His ways. It cannot be said or questioned why is this debased one elevated, why that lofty one abased. For in the world of existence every great affair which occurs, has for its concomitant great changes. What change can be imagined as greater than the founding of Divine sovereignty? That is why Jesus Christ says that an outcast stone becomes the corner-stone. Likewise that stone which was the corner stone becomes an out cast stone. This states the former place. The principle fact that the out cast stone is to occupy the corner-stone's place, indicates that the former one is to be outcast. X

* The spirit of anti-christ was identified ^{at the day} of the Manifestation ^{of Mohammad} in the person of Haji Karaim Khan* who did not confess that the Christ-spirit had become manifest in the flesh in this day.

(Question No. 2: Does the Oriental teachings about adepts, Initiates, Masters, etc., harmonize with the Spirit of the manifestation of God?)

* Answer: In this Dispensation asceticism is of the spiritual type. For spiritual asceticism is conversative of result. ^{On the one hand} a man may attain virtues by inherent force of nature or

Vertical text on the right margin: "The word 'The' is used in the text to refer to the Manifestation of God."

on the other hand, witness may be due
to the brokenness of his nature. For instance,
an infant is detached from the world; that
evolution or development is due to its particular
weakness. But a more man having passed
the stage of maturity will likewise be detached
from the world, and care nothing for the
world, but that awareness, at that stage, is
a requisite of individuality, of becoming anybody,
of that that humiliatedness is not due to weakness,
it is due to his perfection. But if a person whose
mind is well and whole shall not obtain the
idea of a acquisition of strength and wisdom.
The man who is a white as though cannot say
it that act of lying is an indication of his
weakness, but of his perfection. But if he is
English speaking and yet get not so
strongly mighty. It is in an anomaly of
nature will not commit immorality acts, but
the character of these immorality acts is so
in which acts of strength out of the weakness.
But when he is whole in nature, not so
weakly, then if he also not commit such
immorality, ~~but~~ ask it is truly proof of his
perfection. A that man in immorality he
does can come from him, but this is not

Kompan
in all the
molds

10

biology. But if he be able to do business
that is employing brain. Now we come to the
individual;

7* 7* Why we have no etc. & a debility the sense of
which will be very serious, which will result
in great weakness especially ^{one} to make it impossible
to do any thing. ~~for the~~
~~not~~ how many times, we will see the
of a man. He will not be able to do
it is quite. It is strange; he is like a man
and this is due to his nature. It is due to
the same nature. Some have been known to have
a spiritual resistance which is shown only to do
by the strength of character. When a man is
of nature, that is to say in possession of nature, is
unable to committing sin. ~~in~~ that is
to be ally to him, but if he be ally to the
of which and spiritual training which is the
character which prevents him from doing such
things, that is a great ally to him. This is
is entirely detachable from the body
and this; he is absolutely free from any
attachments, but this is his ally. That
the disciples of Christ, who were in a

state of mind and body, perfect ~~condition~~
 if they let go of every thing in life. That
 is indeed commendable. Physical ~~condition~~
 in the course of time ~~will be~~
~~in~~ ^{atrophy} of the parts, resulting in the great
 weakness. There will be no ~~more~~
~~more~~, no attachment to this life, no ~~more~~
~~more~~, no aggressiveness, but let this be
 to great weakness of powers. This spiritual
 condition will help one to attain to ~~the~~
 blossoming of powers ~~like~~ ^{as} ~~the~~ ~~mind~~ ~~that~~
 to make up his mind ~~against~~ ~~the~~ ~~things~~
 that are not to be ~~done~~ and will ~~be~~
 in the things to be. In this ~~dis~~
 there is no physical ~~or~~ ~~mental~~ ~~or~~ ~~spiritual~~
 The spiritual are ascetic, and ^{expressed by} ~~the~~ ~~act~~ ~~of~~
 training the souls and ~~the~~ ~~acting~~ ~~in~~ ~~the~~
 in ~~the~~ ~~world~~, the acquisition
 qualities of the kingdom. p. 7 in Akha ~~ndes~~

X

Grand New Hotel
St. Nazaire
France (Alsace)

At dinner, the Master was present, and showed each of us to our places, offering the food but himself partaking of none. He walked around us and gave us teaching. At the outset, he said that this material food was very simple, just enough for life, but that the spiritual food was varied and abundant. This material food would last for about five hours, and tomorrow we should again be hungry, but the spiritual food was eternal and would forever satisfy. As we came to the table because we were hungry, so as we approach the spiritual table Jesus Christ will be our bread and life.

He said that we were fasting upon human animal, where many kings and world congresses had come; but now we did not think of them, but of the simple Prophets, and of Jesus and His disciples. One of the dinner guests replied: "But why think of the personality of Jesus - why not of the spirit?" The Master answered: "Bravo! Very good! It is not the personality at which we should look. The Nation of the world are looking to the personality, and hence they are deprived of the reality of spiritual truth. It is as if one looked at the horizon, instead

of the sun, and because the sun was not
seen at this horizon should expect it to
appear again at the same place. So one
horizon is that of Jesus, another that of
Moses, another of Mohammed, etc. Also we
looked at the horizon of Moses. They were so
much under the influence of his personality that
they did not recognize Jesus when he came.
If we can know the sun, we do not need
the limitation of horizons. Again, the per-
sonality is like the chimney, and the light
is as the light. We can put the light of
the lamp in another chimney, and it is
still the same light. We should not
become attached to the chimney and put
the light out of our thoughts. Consider a
lover and his sweetheart. Will he love
her only because of a certain costume? Why
then in that case his love will vanish if
she were to appear in another garment or in
cognit. He must love her for herself.
Even so we must put aside the horizon,
the chimney and the costume, and his person-
with personality if we would know the
truth.

At supper, the Master said that beauty is
in the realm of mind, as the eye cannot see

Grand New Hotel

A. Nassar

HAIFA (PALESTINE)

13

more than about five miles, while the spirit has a boundless vision as for instance air can rape discoveries in America.

*12/ He was asked to ~~define~~ give the meaning of Cain and Abel. The reply was that there are two meanings to this narrative - the material and the spiritual. As to the former, the occurrence is correctly stated and really happened. In the spiritual significance, we find that Abel represents the Divine Law, or Religion, and Cain the ~~the~~ human nature. The divine law is present in man and attains a certain development, when the human nature becomes it. A man may take a forest and by helpful attention turn it into a garden. But if it be neglected for a time, it reverts into its former condition. So there is always present the tendency to nullify the action of divine law or religion. The religion of Moses attained its highest development and before the time of Christ it had been acted upon by human forces. So Christianity reaches its zenith, as ~~an~~ outside forces entered, and the divine law became to an extent superseded. A man may with the utmost

care attend to a garden for a hundred
years, but if it be neglected for one
single year it will become a wilderness ^{end} *
* asked to explain the development of
life from its lowest to its highest forms, in
accordance with a chart ~~talk given~~ by Mrs.
Detinger. The Master recalled this teaching
and explained that the development of
existence may be represented by two arcs
forming a circle. One descending, the other
ascending. Beginning with the inorganic,
vegetable and the animal, the human
follows, being at the end of the descending
arc & therefore the very lowest point of
life. If a man becomes stationary at
that point, he is the lowest of the low. As
for instance if an animal does that
which is not commendable, it is not to
be blamed so much as a man under similar
conditions. A man can hate more
terribly than an animal, and all the lower
passions are intensified if present in the
human. It is by progressing into the
spiritual life that the ascending arc
is reached and man can grow and
^{develop} develop.
* asked if everything progressed, and if

therefore all men must advance. He said that there was either a standstill or a progression. There could not be a descent, upon the same principle that a man would not become a babe again. The minimum is the lowest form of life. It could not be lower. Ignorance is the lowest degree. I cannot go back of that. Darkness is the absence of light. There can be no lower plane in that respect. No man can go back to backward from the physical or mental position. It is only when he has reached the end that he can descend. ^{Hand} ^{*19} The points were then presented as to whether all men would eventually progress to the same stage of perfection. He said that this was a matter of divine will, either with the theosophists dwell upon Karma and Karma's refection, this was not to be expected, as degree of existence must always be re-ascended. For instance if all men were kings, there would really be no king, as a king's reign requires ministers, soldiers, subjects etc., etc. The goal to be reached is perfection according to kind of station, and this perfection is happiness. The eye is the most finely organized part of the body; the nail is of a coarser tissue. But the body could not be all eye, and the nail is equally necessary.

In connection with the impossibility of descent in planes of existence, the point of the effect of old age, in the form of 'second childhood', was raised. The Master said that this was not really a deterioration of the essential part of the man, the mind or spirit, but a weakening of the ^{functional organs} ~~body~~. The example he used in a lamp may burn out and become low, but the oil is still there and the light in that sense is not discontinued. Or the chimney may become blackened with smoke, but the light shines within as brightly, tho' it be not as plainly discernible. X * As to the necessity for diversity in the development of the soul. He said that diversity is really harmony. If our foot were all to be of one kind, it would become monotonous. As in many ways the existence of different degrees is in reality the perfection of harmony, and each may attain perfection in its sphere."

p. 13 The question was then presented, Can we communicate with the spirits of the departed? One had said that there is communication between spirits, but that the spiritual seances as given in Europe, where spirits are supposed to move objects, etc. are phantasmagoria. That spirit can communicate with spirit is proven by

The known fact of teaching. It is a self-evident truth that nothing tangible passes from the teacher to the pupil, yet ideas are conveyed. In point of fact, the human mind is in its original state non-individualistic, and the teacher individualizes knowledge by classifying it and locating it with respect to the pupil's mind. So soul can communicate with soul, and in the realms of existence such communication is possible. * ind. p. 13

Wednesday, February 24. Our Lord went to Tiberias, on the shores of the sea of Galilee, this being His first trip in the Palestine. He was sent for on account of the passing out of a relative. Before going, He planned that we should go to Akko during His absence, and this was accordingly arranged. The journey along the wide strip of sandy beach forming an arc of which Haifa is at one end and Akko at the other, was never to be forgotten. For the greater part of the time we were in the ocean. The team of three horses finding a better road led in the Mediterranean than along the sands, while the two rivers to be crossed, the River Kishon, the other the Naaman, were

treacherously deep along the narrow places
on shore where they would seem to be fordable,
but practicable a little way out. Passing
several caravans of camels, many arabs
on donkeys or afoot, the White City ahead
became visible in greater detail until
finally the gate was reached. Here formidable
looking iron doors, guarded by soldiers bespoke
the prison city. While rusty hinges told
their story of the gates ajar long time.
There were nine gates, a winding through
narrow streets and still narrower passag-
ways that made ^{one} glad that our
faithful coachman, Esfandiari, knew
the way as a pilot recognizes a channel.
Finally, at the very sea wall, a turn
brought us into a court which led to the
domain of the Master. Reaching the private
yard, buildings on four sides loomed up,
the first floors unoccupied as is the custom,
fear of dampness leading to this course.
A long flight of stone steps, worn by the
steps of thousands in perhaps hundreds
of years led to the rooms. First we
entered the Reception Room of our Lord.
The long ~~rather~~ chamber, with its
cushioned benches on one side, chairs &
settees opposite, a table in the center and
a ^{low} ~~divan~~ ^{at the head} with boots, pictures

... about; was recognizable from
the description of many pilgrims. The
appearance of love cabinets, yet in some
as if some rare bird had fled its cage,
as he missed the great presence. That
the dining room we reached was unknown
adorned by the presence of many pilgrims
... The windows overlooked the sea
double walls ^{most} ~~most~~ ...
... formidable fortresses to the world
... who found defeat ...
... naturally upon ...
... Napoleon. ...
... heroes of history, and in the
... details the peaceful conquest ...
... Outside the sea ...
... upon the rocks which had for
... of years withered this ...
... his peace

... were visited after ...
... from every ...

Honorable men of God, every of you
 had suffered for the common good
 that as in love, thus the remainder
 of the day was passed. The boundary
 we reached the town where the people
 of the day were said to be of the
 same age. Many of us have been
 in this manner in physical studies, the
 manner were told of us by some
 who to report the things in our
 the day was beautiful, we should
 in the following day. The town is
 called of the City, where they are
 said to reach the people of the
 hope for the receipt of the
 the place & residence of the
 in the town, with the garden
 the things, & ~~the~~ ~~place~~ ~~of~~ ~~the~~
 to be the residence of the
 beautiful garden. Above all
 things and opening of the
 the town

17

perhaps one is veritably and a specimen
of these tropical plants such as the
fragrance is the soft, moist atmosphere.
Cotton, says covers the marble floor of the
rooms, with the garden in a thicket of
glass walls from about 10 feet above the floor
to the roof, possibly 20 feet high, and
at all times when the ^{out} of day is visible,
from a window sweet breezes wafted
passing from in a chamber, to
occasionally, a soft breeze wafted
to the ensemble. A table is bordered with
deep colored rugs, so that all the
surroundings with beauty, including the
as if were to stand all the before
water. The tomb itself is
at the side, with the head
and many niches
the one prop, as it were
than ever before or after,
show the hieroglyphs
in the highest degree

11
A drive of perhaps a mile across the
hills of the "Camps" to the "Paradise"
or "Garden of Paradise". This is a piece
of land, shaped like a great ship, and
bounded on three sides by ^{forming} ~~the~~ ~~land~~
"Camps" set off ~~the~~ the great machinery
trees forming a ~~kind of~~ canopy of green.
Orange tiles and many other ~~varieties~~ ~~with~~
a profusion of flowers, ~~etc.~~ ~~etc.~~
"Garden", ~~etc.~~ ~~etc.~~ from a delightful
garden. Several pigeons ~~occasionally~~
encountered were ~~at~~ ~~the~~ ~~same~~ ~~time~~ ~~as~~
which we participated. ~~But~~ ~~the~~ ~~time~~
of the Blessed perfection. ~~was~~ ~~given~~
Some ~~varieties~~ by the ~~presence~~ ~~of~~ ~~the~~ ~~garden~~
and then left for a ~~half~~ ~~hour~~
chance, peaceful today. ~~was~~ ~~at~~ ~~the~~
with ~~the~~ ~~package~~ ~~from~~ ~~an~~ ~~Italian~~ ~~artisan~~
which ~~struck~~ ~~upon~~ ~~the~~ ~~road~~ ~~to~~ ~~the~~ ~~workshop~~
building. ~~Trails~~ ~~lined~~ ~~at~~ ~~most~~ ~~the~~ ~~entrance~~

Advances, starting the price of goods
higher, and numerous other things
brought about in the heavy part of the
country says he felt. He was not
at all short, but the things for the
country between.

John suggested no more more. He
was satisfied he had not made the same
in any measure. He had had with me in
spirit, things, things in my. I was
morning and he had walked there and
walked along the shores of Galilee.

X
The question was demanded: Is it the
duty of the members to attend the meetings,
although held regularly? It is not
it is not a duty in themselves before us;
it is not obligatory, but if they have a
special demand on their time, they may
not be present at the meetings.

Therefore, a man may have some special
work to attend to in the future.

in flight; then he cannot attend; but if that duty is not important to him, and he should be absent in his own conscience. If the love of God is truly in a man's heart, he will naturally desire to be present at all meetings. In fact he should like to be there every night every day." *

Question: In the regular meetings to which outsiders are invited, such as open meetings, should the Holy Scriptures only be read, or explanations should be given?

Answer: In such meetings that is to say, the meetings which are open to the public, a necessary part of the program should be explanations or introductions to the subject that such a Manifestation has occurred, and if convenient should be read. It should consist of four parts - reading

Mr. Ford asked

as well as the reading of the Holy Scriptures. But you have singing at the meetings in Washington? (I believe - by the Sunday School only.) The singing of hymns in the meetings is not obligatory, as not stated in the Book of Laws, but is allowable. The parts which are in common with the following to observe are as follows: First, the reading of hymns; then Tablets which contain instructions, such as the Tablets, the Tenets, the Address, etc; and third, a lecture or explanation. X

11/10 At supper he said: "The Indians of this day were deprived of civilization, and yet they think they are not in need of civilization or knowledge. They never refer others to themselves, but think they are in absolute need of civilization and ~~education~~ ^{education}. When the people of Europe look on the tribes, they say to each

they are right. — that the world is man-
 fully deprived of every kind of power, yet
 has they themselves think they are in the
 world. Likewise those who think their
 souls to be civilized, may say that they
 are independent of spiritual power. When
 the people of reality receive this, it comes
 with its price, because they had that
 which they are deprived of every day and
 know. Civilization is but a name of the
 body. Spirituality is but a name of the
 soul. Without spirit is no civilization.
 Though it should be of the world, it is
 without spirit, it is no world.
 We should be alive, with a living spirit
 the Holy Spirit. Therefore Christ said "I
 am the bread of life." "The one who is
 born of flesh is flesh, but who is born of
 the spirit is spirit." A picture, a painting
 of a woman, though it is the most
 beautiful beauty, still because it is a
 picture it is not alive. When it is

...of spirit, it is ^{every} the highest realm
~~of the lowest realm~~
enlivened with
The spirit of life is much
better than these beautiful pictures, for he
is alive. The disciples of Christ, ^{lacking in culture}
~~and very much civilized,~~ ^{lacking in culture}
... But that was a ^{lunatic} ~~lunatic~~ man.
Nevertheless he was dead. ^{educated} ~~educated~~ ^{educated} ~~educated~~
... It sums up. We should be ^{educated} ~~educated~~ ^{educated} ~~educated~~
this cannot be obtained ^{by} ~~by~~ ^{by} ~~by~~
... fragrances.

Question: What is the relative effect
of vegetable and animal foods upon
the mind or spirit of man?

Answer: It has no effect.
It does not develop the mind to submit
upon a vegetable diet. A man can be
without reason or understanding, though he
does not eat meat or flesh, and again
he eats flesh but his mind is very weak.
The more man avoids ^{the} ~~the ^{the} ~~the~~~~

...the better. It is very strange
that a man should hold an opinion as to
his work, but since we are the master
of things it. It is indeed very
to have a man who has worked for
many years, for the sake of a few
pence or a few shillings, to be
in the way of a man, for example, at
the end of his life; how much more
we can be certain.

After supper, the doctor who
had been his father's physician X
said that he desired the pilgrims
to be ^{members} of the ~~army~~ of St. James and
to come here, and to
stay as long as they could, and
as to the number of pilgrims
it is wish that they should
be as many as possible, and
that of the local government
they should take away...

Tiberias on Galilee. Here prayers were said for the departed.

all followed ~~him~~ ^{kissed} hands.

In the late afternoon our Lord visited us. Asked for further instructions concerning the Bahai Sunday School of Washington, He said:

3) In that hour you have to make the children familiar with the prophecies in the ~~and~~ and mentioning the name of God and about this Revelation, that is to say instruct them how to become teachers, so that the love of God may be established in their hearts while they are young children. They should

You are to explain to them or read to them the Ishrakat, Tarazat, Tajallyat, the "Words of Paradise" and "Tablet of the World". You have to make them learn by heart some of these verses. By these means they will become enlightened and well educated, for they are like ^{train} ~~a young~~ tree: you can ~~train~~ them in whatsoever manner you like."

... among the colored people ...
 ... You should be no ...

differentiation between the black and white ...
 a great enmity between the white and the blacks in America, they hate each other. The white consider the blacks ill-natured, and the blacks are suspicious ...

Now is the time to endeavor to abolish this enmity ...
 ... the papers ...
 ... he was ...
 ...

...
 ...
 ...
 ...

black if you take them to your own
of a meeting, and this will have great
effect. But in an open meeting you
are obliged to make no difference between
black and white. If they attend our
separate meetings, it will be better.

*The question of the races is one which
is extremely regrettable. (For the blacks hate
the white, while the whites despise
the blacks.) If you must make a difference
between them, that you make no
difference. The end will be very
for both if the differences are not removed.
In addition to the separate meetings, the
Master said we should have a House of
Spirituality or Spiritual Assembly for
Believers only, to which the colored people
should be invited as well as the white.
This will show them that we make no
difference, and will go far toward removing
the feeling now existing. May you be the
means of bringing about the peace between
these two races!"

At supper the Master said that we

would not forget these things and rights
of our race; that he should now give
us; he would think of us always
concerning the subject of the
people, and particularly for the
spiritual assembly to be held in Persia

to be invited, he prefers that the meeting
be held in the homes of white people.

In Persia the people used to ~~shun~~ shun
the Jews. Then now in times of the messiah
they were invited to ^{and} ~~participate~~ participate in the

They were back and forth in their minds
"You don't know how much we are honored
by these people. This was the cause of
attracting many of them. You must
follow your judgement; if it is better to
hold the Meeting in ^{your} homes it is
good. If not in their homes then
they will become likewise attracted to the cause.
These ~~suggestions~~ commands were given
because we had told Him of the trouble
between the two races. Therefore He
said there should be a special
Meeting of the Bahais, and they have

and not forget that things and signs
are here; that the world is a
book; the nature of the signs
maintaining the subject of the
world, and the nature of the
signs of the world.

to be invited, he prefers that
be held in the homes of white people.
In Persia the people used to ~~shun~~
the place. ~~shun~~ ~~the~~ ~~place~~
they were ~~shun~~ ~~the~~ ~~place~~

You don't know how much we are honored
by these people. This was the reason of
attracting many of them. You must
follow your judgement; if it is better to
hold the Meeting in ^{your} homes it is
good. If not in their homes then
they will become likewise attracted to the cause.
These ~~commands~~ commands were given
because we had told Him of the trouble
between the two races. Therefore He
said there should be a special
Meeting of the Bahais, and they have

to come together. X

12.144 Asked as to the interpretation of Acts 2, 10-11, He said: "The word 'same' means that the reality is one. Just as the ^{sun} arises from several points. This sun after one month will arise from another point. It is just like this; but the reality is the same sun.

At the end of the supper He said: Hold fast to that which is the cause of unity and friendship. The result of every thing ^{should be} is the love of God. This is the essential fact of every thing, that we should love one another with Godly love. The name of love is never applied to anything except the Love of God. ~~There~~ Beside Godly love other love is called ^{passion} it pertains to animals and ^{not} to man. But Godly love, which ^{means} to love the Friends of

Love, is of the human character;
For though ^{we} ~~we~~ ^{have} other intentions ~~we~~
the good love of both.

Many many souls have always been
together in the ^{utmost} degree of love, but
yet ~~they~~ ^{have} ~~been~~ ^{been} ~~enemies~~ ^{enemies}, for the former
has not been based upon selfish love.
It has been human love. X

February 27.

The doctor called upon me in the morning,
and after putting us said that he
had just received a letter from Miss Abbot
regarding the morning ~~and~~ ^{which} ~~she~~ ^{she}
thinks Francis especially over good char-
acters and deeds, and being so kind
to the Believer, and this has made
him very happy; that he knew before
without receiving the letter, but his
happiness is increased. He is very happy.

When he receives news that the Believer
is that the Believer is in ~~the~~ ^{the} ~~the~~ ^{the}

...
...
... with each other, He became
... and in the country ...
... He has ...
... of in harmony and ...
... something like that, ...
... comes very sorry.

His utmost desire is that each of the
... may be the ... of the ...
... as they may be able to unite the
... of mankind. ...
... of the ...
... if he hear that there is in harmony
... and disunion among the ...

There is no cause of ...
... to remove any ... of ...
... Believe must know ...

... was giving the ...
... of the ... Perfection, and the
... Perfection was the great ...
... Regarding himself ... He
... to the ...

The fact is that I will be with you
in heart. Love to that one should be
with others in heart, not with the body.

Mrs. Hamner supplicated that her tongue
should be opened and she became eloquent.
He replied: As you have the utmost
love for the Cause, that same love is a
service to the Cause. Again, you speak
of being beloved of God, and this is also a service
because you remember God, this also is
a service. You shall be compelled to
render great services. Be confident.

You shall be made for greater oppor-
tunities, and increased ability.
He said to you that you may
attain to the Kingdom, and this
fact is the Kingdom of the Kingdom
one open. He turned you all
to the Kingdom of the Kingdom
from which their face
to the Kingdom of the Kingdom

Permission was asked for Mrs. E. ...
to come to Akka. ...
Mrs. ...: Answer: Because you ...
has permission, and for your sake. ...
wants it.

Mr. Ahmad Eshkani permission was
also asked. He replied: "The time will come
for him. He has to be in Washington now.
I will one day call him."

At supper the ... asked a great
question here to Akka today, how ...
... the City. The replied: "Very much;
that it is a very interesting place. ...
... I would like to visit you ... always
... back to Europe. When you can be
... in Akka. He ...
... if he would not go to ...
... said: "I like to see a city I have never
... visited." ...
... was the response. He ...
... replied: "A bird within a cage ..."

Always will not like to come out
from the the door to open. One of my
birds had several privileges, and I told
him to let them fly away. He carried
them in their cage to the desert and from
the door to send them away, but they
did not go. They came back again, and
I saw he sent them out. This was
repeated for the third time, but still
they came back, fearing that outside
someone else would take their beautiful
birds.

He said near the door of happiness
whether food is taken with love, it is
good, though it be simply bread. But
if there is nothing delicious, though
it should be sweet. A patient goes to
the bank some grinning, and he is
happier than though an ordinary man
eat meat to another man. When things
are everything is sweet.

February 28, 1909.

The Master called upon us in the morning, and first mentioned a question which Mrs. Hadden had asked the ladies, as to the manners of dress for a Pakea. He said: "About the dress; everyone is free to dress according to his wishes. The Blessed Beauty has made all free in this respect. That every one should use his judgment in that matter."

Names were asked for our two boys. He gave to Carl the name Nategt, meaning "Speaker", and to Paul that of Thabet, "Steadfast."

Mrs. Crozier is to occupy the evening sewing the cause; & because of the plan as to the moving picture lectures is approved.

As to Mrs. Thompson: If she can do no more, let her stay. Otherwise

to separate is permitted. But as
low as she can. She must endure the
conditions.

to appear of Sunday School work
of Mrs. Harmon.

He will pray for Mrs. Barnitz, and
supplicate God to confirm her.
There will be a time for her to come
to A.K.A.

He said to Mr. H. If you continue
in your present work, it is an ac-
ceptable service.

He said:
There is a panting which is in
reality meeting. If you will carry
out the precepts of the Blessed Pledge
it will conduce to our eternal
meeting. This is better than
any here. If you stay with me
1000 years, or if you do one thing
that is to say, you to practice one
precept, that is more than the
quantity of 1000 years.

If a tree should yield one fruit
 that tree is far better than the tree
 which has been on the bank of a
 river for 1000 years. There exist among
 the hearts of the Beloved certain
 captivities which are of the ^{purest} ~~best~~
 formation. There exist certain ideal
 bonds which are the ~~best~~ ^{purest} of the
 innate bonds. Prisons be to God.
 Bonds are firm among us. Therefore
 you must not be sad on account of
 this separation. Good will in prison
 worthy results will be forthcoming
 from. Convey my greetings to
 each of the Beloved of God; and
 embrace each for me. Be very kind
 to Merya Akhond. He is very acceptable
 to me and I love him. I was very
 wrong of despatching someone
 to you. and now ⁺ Bonded Abdullah
 has been appointed as ⁺ ~~trustee~~
 in ~~the~~ ~~place~~ ~~of~~ ~~the~~ ~~late~~ ~~trustee~~

Barakatsallah