

1919

(Leroy Loas papers, Box 12*)

Mr. Randall 11/1919

8/4/1919 - Talle (Lucret Thompson papers, Box 3-4, ***)

2/25-27 Wesley Tudor-Pole (Robb B7) ***

2/25-27 Wesley Tudor-Pole (Parsons B20 F46) 4*

11/1919 Albert Vail (Parsons B20 F47) 5*

11/1919 { Dr. J. E. Esselment (Robb B7) ***
 { Mrs. W. H. Randall (Robb B7)

1/16/1919-1/20/1920 H. S. Fugate (Cooper B25 F6) 6*

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11/16-27/1919 George Latimer (Latimer B11 F35) 7*

Extracts from Interviews with Abdul Baha, contained in a letter from George Latimer to Mrs. E. G. Cooper, San Francisco, Cal. Written about January, 1920.

Mr. Randall: The Travelling Fellowship was started to circulate and encourage the activities of the friends, not to spread gossip, but the universal affairs of the Cause.

Abdul Baha: "Very good, but all should direct attention to the teachings. They should not mention in such and such a place, such things were happening, and teachers have gone there. These affairs must be kept private, -but the teachings of the Cause should be stated. They should take each one of the principles and expound them, for example, the Oneness of the World of Humanity, and that the people are the sheep and God is the kind Shepherd of all, and kind to all. At most it is that one is ignorant and should be taught, is sick and should be treated, and so on.

Mr. Randall: Our devotion is to the Star of the West but its circulation is limited, largely to the believers and the purpose of the Travelling Fellowship is to circulate more generally and spread interest in the Universal Cause and knowledge of the Center of the Covenant.

Abdul Baha: "Very good, very good."

Mr. Randall: Without interfering with the Star it is the purpose of the magazine Reality to do likewise and Mrs. Deuth has worked faithfully for the Cause and is afire with the spirit of service.

Abdul Baha: "It is very good." Then He said He would reveal a tablet for Reality.

Mr. Vail asked: How can the Star, Reality and the Travelling Fellowship be brought closer together?

Abdul Baha: "The editors of these papers should talk together and harmonize their thoughts and purpose."

Extracts from interviews with Abdul Baha, contained in a letter from Mr. George Latimer, Portland, Ore., to Mrs. E. G. Cooper, San Francisco. Written 1920.

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TALK BY 'ABDU'L-BAHA: Haifa, Palestine, November, 1919.

For the black and white in America to associate together in a social way is good. The Government has objections on political grounds for granting equality to the blacks, but you can promote friendly intercourse without interfering with politics. Doves or sheep of different color associate without conflict. Why should man, who is higher than the animal, observe distinctions based on color? It is not proper for man to do such a thing. Difference in color is in itself a beauty. It is so in the mineral, vegetable and animal kingdoms. If all the flowers in a garden were white, it would not have perfect beauty. Variety is needed. In the human world too, the white, yellow, red, brown and black, when they associate together they contribute to beauty.

The whites in America fought four years to liberate the slaves. This effect has stirred the people in Europe and the East to do the same thing. Even in Africa the blacks have been partly emancipated. The blacks should be grateful for these efforts of the whites. I spoke to the ----- of ----- in this way. They invited me to their church. There were white and colored people there and I spoke in this way. A Jew from Washington heard of this. He prepared a special meeting with white and colored all mixed together.

There is no distinction in the sight of God between black and white. It is the pure heart that counts, not whether the skin be yellow, white, red, brown or black. You ought to spread these views in America. The world of the Kingdom is a unicolor pavilion. Don't try to gorge these opinions upon the people if they are obstinate in their prejudices. The Kingdom is one of good pleasure, not of force. We must follow the policy of God and accept all who are pure. (Copied from Dr. Esslemont's Notes.)

'Abdu'l-Baha: In interview with Mr. W. H. Randall, November 18, 1919.

Mr. Randall: The colored question in Washington and the south has become quite acute, but not so much so in Boston. I believe it is largely due to politics of one kind or another. Will the Master suggest any plan to solve it.

'Abdu'l-Baha: "This question will only be solved through the Teachings of Baha'u'llah."

Mr. Randall: In some of the recent race riots some white men colored themselves black to instigate trouble.

'Abdu'l-Baha: "I know it. These difficulties are solved by Baha'u'llah and the Teachings of Baha'u'llah, like what I said in America in Washington. Have you read my address given in Washington on the subject?"

Mr. Randall: Yes.

'Abdu'l-Baha: "The solution is in that way."

Mr. Randall: We have many beautiful colored friends in America and in Boston.

'Abdu'l-Baha: "From the association of the white friends with the colored friends the others, people outside the Cause will learn the meaning."

Taken in Persian by Lotfollah Hakim. Interpreted by Shoghi Rabbani.

L I G H T .

In the books of Divine Philosophy, the term light is frequently mentioned. Some religious leaders still teach today that by light is meant the accidental phenomenal radiation from the sun which falling on physical bodies affects the optic nerves and results in sight; but this solar light is a phenomena which has no virtue of its own and is not so exceptional or remarkable as to claim superiority over other known phenomena of nature. If this visible light has any essential virtue the matter (i.e. the material forms) would be lighter (luminous) than the human kingdom. It follows then that this gas or lighted candle would be nobler than man for the man's face does not radiate light as does this candle nor is it so brilliant as the star. If it was so then the noblest of all natural phenomena would be the sun. Lack of knowledge in the past led people to the worship of the sun for to them the sun was of great importance and significance, they imagined that the visible light was one of the Divine Bounties and heavenly manifestations. As they observed that its center was the sun, they worshipped it. But if the apparent or the physical light had any real virtue or import and significance with God then the face of man would assuredly be luminous and not only the bodies of the glow worm and its kind.

It is evident therefore that the glow worm might on this account appear superior to man for man has not a luminous face. But we know man to be superior creation so it follows that the visible light is a phenomenal appearance which radiates from the luminous bodies and causes the material forms to be seen, in fact it makes the whole universe of matter visible. But this light is not the discoverer (knower) of that universe. This lighted lamp for instance enables one present to be visible while the lamp itself has no idea concerning the objects revealed. But the light of sight is both the shower (revealer) and the seer, therefore this light of sight is nobler than the ordinary light. But, though the light of vision, sight is the revealer and seer of things, yet it has no understanding of them (by itself), it is the means of making the material bodies visible and at the same time perceives them without any comprehension thereof. But the light of reason is the seer, the revealer and the knower of things. Therefore it perceives and it comprehends the objects. But its threefold functions begin their operation only after the manifestation or creation of things. Finally the Divine Light of God is the light of the heavens and earth. This Divine Light is beyond the limit of time, past, present and future all are the same to it. This is why it is said in the Koran " " God is the Light of the Heavens and the Earth." in brief this Divine Light is the revealer of things, it is the discoverer of things, and it comprehends them before the existence of things and after the manifestation of them. It is beyond the limits of time.

END.

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(Signed) W. Tudor-Pole.

SECRET.

VISIT to Abdul Baha Abbas, at Haifa and Acre,
on the 25th, 26th and 27th February, 1919.

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I arrived from Jerusalem in Haifa on the 25th of February. The new railway from Ludd to Haifa is now complete, and this greatly shortens the journey. For instance, one can leave Cairo at 6.15 in the evening and arrive at Haifa without change at 11 o'clock the following morning. The military authorities are rebuilding the light railway between Haifa and Acre and are already making arrangements to bring a new water supply into Haifa, and to improve the drainage system. Roadways in both towns are being reconstructed and general improvements are underway. The headquarters of the British Army of Occupation has now been removed from a camp near Ludd to permanent quarters in Haifa. A large number of buildings are being erected on Mount Carmel for the Headquarters Staff, and at least two millions are to be spent upon the port of Haifa and improvements in Acre, always provided that Palestine remains under British control.

The result of all this will be that Haifa will become the most important port on the Mediterranean Coast between Port Said and Alexandretta, and will be the principal import and export center for merchandise and travelers arriving and departing by sea. The whole of Palestine (as well as the Damascus areas and the country behind) will look to Haifa as its port, so that from a political, commercial and military standpoint, Haifa is undoubtedly destined to become the capital of Palestine. The seat of government will probably be transferred before the year is out from Jerusalem to Haifa, and Jerusalem will remain the religious center of the country only. These facts are reported because they fit in accurately with Baha'o'llah's and Abdul Baha's prophecies concerning the great future lying before Haifa and the Bay of Acre.

A new railway is projected between Haifa and Damascus to take the place of the present narrow guage Turkish system. Jerusalem is also linked up with Haifa by the broad guage railway via Ludd.

On arriving at Haifa I was met by Mirza Ahmad Yazdi, Persian Consul at Port Said, who is now visiting the Master at Haifa. He told me that Abdul Baha was at Acre at present. He also gave me the interesting news that he had been married on the previous Saturday to Abdul Baha's daughter, Monever Khanum, to whom he had been engaged for some years. On the following day I drove around the bay and found the Master at Acre, showing every sign of vigor.

It appears that General Allenby, Commander-in-Chief of the British forces, had called upon him at Haifa a week ago and at the Master's wish had driven with him to Acre and taken tea at Bahje, outside the city. The party included Lady Allenby, General Bols, Chief of the General Staff, and also Colonel Staunton, Military Governor of Haifa, who has become a firm friend and promises to do all possible for Abdul Baha and the Movement generally.

I cannot report the intensely interesting conversation between General Allenby and Abdul Baha, because it was of a private nature. Sufficient to say, that the Commander-in-Chief was deeply impressed, and asked for literature on the Bahai Movement, with which I have since provided him.

Abdul Baha has now been visited by all the important military personages in Palestine, including the Commander-in-Chief, General Sir Arthur Koney, Chief Administrator, General Ronald Storrs, Military Governor of Jerusalem, and many military heads of departments, to say nothing of a constant flow of officers and men who call upon him daily.

The Master states that he has no present intention of leaving Haifa, where he is overwhelmed at the moment with a world-wide correspondence and many callers. It can be stated confidently that his presence is of immense value to the British authorities, and that his influence is doing much to lessen the friction between various important religious communities in Palestine and elsewhere.

The Master entrusted me with about one hundred tablets to be distributed to various parts of the world, and expressed the strong desire that I should return to Palestine after spending some leave in London during the present Spring.

After spending the day in Acre, I returned to Haifa in the midst of a violent thunderstorm, during which the carriage in which I was traveling with Mirza Ahmad Yazdi was nearly swamped in the sea. The weather at present is very violent in this part of Palestine, but on the whole the Winter has been a mild one.

The following day the Master traveled across to Haifa, although the weather was most inclement, and gave me several hours of his precious time in discussing many confidential matters affecting the future of the country, as well as of the Movement. He is extremely anxious that any friction which may have arisen between individual friends in the Bahai Movement in England or America should be entirely alleviated in order that a thoroughly united front may be shown to the world, thereby proving that this Movement is of a spiritual nature which unites rather than

creates discord. A tablet dealing with this important subject has been written to friends both in England and America.

He is also very anxious that the aims and the ideals of the Movement should be placed before the world in a dignified and correct manner and is, I believe, about to issue certain suggestions concerning the future publication of books and pamphlets.

I promised to return to Haifa on or about the 18th March, 1919, before leaving for England, and meanwhile have arranged for some important interviews by which the beneficent effect of Abdul Baha's presence in Palestine at this critical juncture may be largely increased.

Meanwhile, I am happy to be able to report that the Master's health is good; that he is receiving every consideration from the authorities; that he is taking part in a quiet and important way in the reconstructive and regenerative work in Palestine; that he is cheerful about the future; that he is about to call certain friends to Haifa from various parts of the world; and that there is no cause for anxiety regarding his future welfare under British protection.

Any literature in English or French that can be spared should be despatched direct to Shoghi Effendi, c/o E. E. Abdul Baha Abbas, Haifa, who is forming a small lending library for the use of many people out here who wish to understand what this Movement stands for.

The news received from friends in India and Persia is satisfactory, where Bahais are increasing very rapidly in numbers under the new political and social conditions now developing in those countries. Friends throughout the Near and Middle East look to friends in England and America to show by their example a united and harmonious front, so that the news of the Movement may spread without the danger of sectarian or other differences springing up.

I strongly advise the friends in the West to combine in sending a memorandum to both General Allenby (General Sir E. H. H. Allenvy, G.C. M. G., K. C. B., etc., Commander-in-Chief, E. E. F.) and to General Sir Arthur Money, K. C. B., C. S. I., Chief Administrator, Jerusalem, expressing gratitude for the courteous consideration shown to Abdul Baha and his friends since the British Occupation, and at the same time a memorandum should be sent to the Rt. Hon. A. J. Balfour, C. M., M. P., Foreign Office, London, who was responsible for instructing the Military Authorities out here to safe-guard Abdul Baha and to give him full protection. Copies of these memoranda might be sent to the Foreign Office Officials at Washington, and also to the Master himself, by hand in the latter case.

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Letter of Major Indira Pola

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(Signed) W. TUDOR Pole.

Closing Words of a Tablet from ABDUL-Baha to Mr. Albert Vail,
Dated Haifa, July 24, 1919.

"Finally I hope that in Chicago the friends may become united; may illumine that City, - for therein the Dawn of the Cause was manifested, and in this lies her preference over other Cities. Therefore this must be held in respect, perchance, GOD willing, it may be freed from all spiritual sickness and may attain unto perfect health and may become the center of the Covenant and the Testament."

When he was at Haifa, Nov. 23, 1919, Mr. Vail asked the Master for any suggestions as to the meetings in Chicago, and how the Cause might be more rapidly spread.

Abdul-Baha said: "Each one of the friends should try to guide one soul, those who are worthy- not the persons who enter the Cause and bring degradation to it: not like Fareed. If he had not been a Bahai it would have been much better. The people who are pure and sincere will not be the cause of degradation to It. But when a person enters the Cause and sees a gathering and tells lies, he has no faith. He is untrustworthy. These sort of people bring degradation to the Cause. But there are others, who, when they become believers, are deeply attracted to It."

The Master suggested that the believers pick out the right people, pure and sanctified souls, and guide them to the Cause. "Have them come to your home, invite them to dinner; then later, after they are confirmed, bring them to the regular Assembly meetings. "Group meetings" He said "were good." Each one should make at least one Bahai a year.

When Mr. Albert Vail was in the Holy Presence of Abdul-Baha at Haifa, Nov. 19, 1919, he asked the Master in which City he should live. Abdul-Baha replied:

"The City you deem most advisable is preferred by Me. I think Chicago is more advisable at present because there are some waverers. Ahmad came and brought them all in. Never associate with Mrs. Kirchner. Never speak a word to Mrs. Kirchner. When I was in Chicago she begged My pardon. I accepted her. At that very moment I realized she was lying. I made her understand that her repentance was not sincere. But using that pardon as a pretext she came and sewed seeds of intrigue. Those in the Cause who wavered before Ahmad, - first of all try to make them repent, and in case you do not succeed, totally exclude them from the meetings. First try to change them by kindness, then absolutely avoid. If they remain waverers exclude. It is impossible to include the wolf in the flock."

"You must try to manage to conduct yourself (you and the firm friends) so that violators may not interfere with your activity. Be kind to them at first. Do not be severe at first. If you find they cannot be changed, leave them to themselves. ~~if~~ If (you) change them- very good... They come to the meetings, smile, make signs to each other..... And so leaving, finished with them, concentrate all your efforts on the Cause and leave them. Think nothing at all about them. At the same time do not behave so that they become obstinate and stubborn."

At table Nov. 26, 1919, when Mr. & Mrs. Wm. H. Randall, Dr. Eselmont, Mr. Geo. Latimer, Mr. Hathaway and Mr. Vail were present, Shogi translating, Lotfullah Hakim taking down the Words in Persian, Abdul-Baha said:

"Still there may be souls like Mrs. Kirchner, Dr. Nutt and Fared who have personal motives and wish to make a station for themselves. Dr. Fared wishes to acquire money. He has no religion or faith. He found Me preventing him doing this. Have nothing to do with Mrs. Kirchner. Do not admit her to your meetings. Leave her to herself. In case you find some doubtful soul, investigate and find out what is the matter. Investigate with Mrs. True and Bagdadi. If after inquiry you find they still feel the same, do not permit them to come. Leave her (Mrs. Kirchner) to herself. Have nothing to do with her. Do not invite her. All should avoid her. It is very necessary. Be united with Mrs. True, Dr. Bagdadi and Mirza Ahmad Sohrab."

This last was one paragraph of a wonderful Talk on the meaning of firmness in the Covenant. The Talk was taken down in Persian and later translated.

Talk by Abdul Baha on the Colored Question. Haifa, Palestine, November, 1919. (Copied from Dr. Esslemont's Notes).

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Portion of an interview between Mr. W. H. Randall and Abdul Baha, November 18, 1919. Taken down in Persian by Dr. Lotfullah Hakim; Interpreted by Shoghi Rabbani.

W. H. R.: The colored question in Washington and the South has become quite acute but not so much in Boston. I believe it is largely due to politics of one kind or another. Will the Master suggest any plan to solve it.

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Abdul Baha talks of the House of Spirituality.

Extracts of a Talk given to Mrs. Corinne True and Dr. Esslemont, at Haifa, Palestine, November, 1919. (Copied from Dr. Esslemont's notes and signed by him).

"As to the House of Spirituality the first question related to its election. The election should be carried out with sincerity and good will. People should be elected who when united together will give the most harmony. No one should be elected who would cause inharmony. For example, Dr. E. and you (Mrs. True) if elected in one House would get along well. It is impossible for House of Spirituality to get along successfully if Mrs. Kirchner is a member of it. She is all the time thinking of things that are mischievous. Mrs. Kirchner came to the Master and begged his pardon, but the Master knew it was simply a ruse. When they were in the greatest degree of violation they profess the utmost firmness.

Members whould be elected who are experienced in the Cause and sufficiently educated. Their character must be good.

Question: Is the method they use in Persia of appointing a committee of selection which appoints the members of the House of Spirituality suitable for America?

Abdul Baha: "Yes, you should do the same."

Portion of an interview with Mr. W. H. Randall, November 18, 1919. Taken down in Persian by Dr. Lotfullah Hakim, interpreted by Shoghi Rabbani.

W. H. R.: On my return shall I suggest that the Assemblies or Spiritual House be patterned after the Persian method and the conduct conform to the same proceeding - if this is the Master's wish.

Abdul Baha: "Don't forget this, that this is a Universal Temple, - advertise it so; announce that this is for all and every religion and that whoever wished can come and worship."

W. H. R.: Shall the Spiritual House of the Assembly have supervision and vigilantly guard and protect the Cause and the pure-heartedness of its members.

Abdul Baha: "Very good. Like this - first all the members must choose a committee of certain persons from among themselves and then this committee should choose the Spiritual House."

W. H. R.: Should the Spiritual House consist of 9?

Abdul Baha: "Yes, nine."

W. H. R.: Not more?

Abdul Baha: "It is not bad, but not less than nine."

W. H. R.: Should it be for one or two years?

Abdul Baha: "The duration of it is better to be four years."

(It is to be noted that the number of the selection committee is optional with the Assembly's wisdom and choice but the House of Spirituality is better to be nine. (Signed) G. O. L.)

W. H. R.: Yes.

Abdul Baha: "The solution is in that way."

W. H. R.: We have many beautiful colored friends in America and Boston.

Abdul Baha: "From the association of the white friends with the colored friends the others, people outside the Cause will learn the meaning."

Talks of Abdul Baha: Notes taken by H. S. Fugeta.

3.30 P. M., Master's House, Sunday, November 16, 1919.

Mr. Denham: The Master must be very tired.

Abdul Baha: When I associate with pure and sanctified souls, my fatigue passes away. Sometimes if I sit with a person for five minutes I become exhausted. With others I can talk for two hours and feel rested.

Mr. Denham said the atmosphere seemed to be delightful here.

Abdul Baha: You must come and stay here to get the benefit of it.

Mr. Denham: If every one who would like to do so came here, there would be no room.

Abdul Baha: There was a society in Persia that converses only by signs. They thought it was good for sharpening their wits. Every one who wished to join had to fill up a form of application and present it. A certain man was very anxious to join. The president wanted to make the members understand that they should not accept this man. He therefore, took a glass and filled it with water to the very brim so that it could not hold another drop without spilling. The members understood, and so did the candidate. The latter, however, was equal to the occasion. Taking a tiny piece of thin paper he placed it carefully on the surface of the water. It remained there floating and not a drop was spilled. The audience clapped with delight and the candidate was accepted with enthusiasm. You are like that piece of paper (to Mr. D.). However full we are we shall be able to hold such a guest as you.

Col. Allison asked about the effects of the war.

Abdul Baha: First, The people before the war were very negligent, especially in Paris. There no one mentioned the name of God. When I spoke about God to some people they would ask me to take another topic. But now they realize more. They are better than before. The hearts have become a little more tender.

Second, Those who have lost dear ones in the war naturally think more of the spiritual world and of the life after death. There were Germans in Haifa who lost their sons and brothers in the war and they would come to me and ask me to tell them about spiritual things and about the immortality of the soul.

Third, The sufferings of the war have awakened people to the need for universal peace. The people do not want another war. Patriotic prejudices will disappear. If the governments want to make war, the people will say: 'Very well, go and fight yourselves. Why should we go? What is the use? If there is any benefit you reap it, but for poor people like us there is nothing to be gained. If war is good, go and fight yourselves.' All men will say, ultimately, we have no quarrel with our fellow-workers in other nations.

Fourth, The war has done much to sweep away racial, religious and national prejudice. It will reach such a state that wherever a man is residing he will say, 'This is my country, my home-land.'

Fifth, The war has convinced everybody that war is the greatest evil and destroys the foundation of humanity.

Sixth, Economic Effects. This war has made all the nations poor. The losses will be felt in the future. All these strikes in Europe and America are after-effects of the war.

His Holiness Baha'o'llah, fifty years ago mentioned the evils of this war and showed how to avoid them. If his advice had been acted upon there would have been no war. But they would not listen. What is the result? France will take fifty years to recover. Belgium, Bulgaria, Roumania, Serbia, Turkey, even Persia - all have had great losses which it will take many years to recover.

Evening Meal, November 16, 1919.

Abdul Baha (helping himself to potatoes): Sixty years ago they introduced the potato into Persia. There was so much superstition that people would say: Whoever eats it becomes an infidel! Hardly anybody would eat it except a few who took it with wine. Now see what Baha'o'llah has done. See the difference between that state of matters and this feast!

After another course was served, Abdul Baha said:

President Wilson went back to America leaving his task in Europe unfinished. Now they have made a plan that the British, French and Italian Governments will complete the work without America. The American Senate has decided that they will not be obliged to enter (or remain in (?)) the League of Nations. If President Wilson had succeeded in establishing the International Court of Arbitration, it would have been permanent. He entered the war so that real justice might become apparent, but the other nations did not take up the burden. He announced the freedom of the nations - that each nation should be independent. It did not have any result. America sacrificed some of her youth and wealth, but without effect. Because the court of Arbitration was not established, the war was largely in vain.

Mr. Randall said: Should America remain in the League of Nations?

Abdul Baha: As things are now, it is better that America should remain outside. Should Germany get a chance she will again attack France. Then if America is in the League she would be obliged to come and fulfill her agreement. If Germany gets the chance she will not forget to revenge herself. It is difficult for Germany to get this chance - very difficult because France, England, Italy and America are united. As long as this agreement lasts, she will not have an opportunity. But should a quarrel arise between France and England this alliance will be broken. Immediately, Germany would declare war.

The result of the war has been that this place (Palestine) is freed, because England has taken it. Mesopotamia also is free. Bagdad and Mesopotamia will progress greatly. Especially good results will appear there, for the population were unable to better their own condition. It is necessary for her to be under the protection of a strong nation. Nothing could be better for her than the help of England. Egypt, from the time the British have gone there, has progressed very much. Fifty years ago the revenues were 8,000,000 pounds. Now they are 30,000,000 pounds. One fadan (Egyptian measure of ground) was worth 15 to 20 pounds. Now it is worth 500 pounds. There were no high schools except schools for theology. Now there are many. The revenue in cotton was 13,000,000 bales. Now it is 50,000,000. If Egypt had remained under the old government, it would have made no progress, for the people are not able to carry on the administration. It is necessary that they be under the protection of another power. England has revived them.

Before the English went to India the country was in a very bad state. The kings and rulers were great oppressors. England freed the people of India from the grip of these kings. Before the English went there, no one's life or property were safe.

If America accepts the mandate for part of the Turkish dominions it will be very good. There is continued fighting between the Kurds and Armenians. In Anatolia there is continual slaughter. If America accepts the mandate, this will cease. We pray that all these strifes may cease. God willing the world of humanity will find rest.

Thank God Baha'o'llah has emancipated us. With us all are the same. The world is our country. We have no quarrel with any one. Any government that is based on justice is appreciated. As long as it is just, it is acceptable. Any country is our country while we are residing there. Baha'o'llah says the world is one home. Glory is not his who loves his country, but his who loves his kind. We are free and apart from all these quarrels and contentions.

At Lunch, American Pilgrim House, Nov. 17, 1919.

J. E. E. asked for an explanation of Baha'o'llah's teaching about monarchical government.

Abdul Baha: Despotic government is bad. A republican form of government as in America is good, but a constitutional monarchy is better, because it combines the virtues of both kingdom and republic. The head of a kingdom has a distinction that a president elected for a period of years has not. The kingship should pass from father to son. When the head of the government is elected every few years, this leads to political intrigues and the whole nation becomes immersed in political contests. I was in America when President Wilson was elected. There was great agitation and discussion. One would say Wilson is good, another would uphold Taft. This was the general subject of conversation and there were constant disputes and conflicts in public gatherings, even in churches. The newspapers were in discord. Secretary Bryan and his wife came to see me in Akka. He came a second time. When I went to America I wanted to meet him. He had no time. He was giving many speeches every day. Once every four years there is an election.

J. E. E.: Is there an advantage in having a permanent head of the nation rather than one elected for a period of years?

Abdul Baha: In case we have no permanent ruler we shall have a republican form of government and that will lead to dissension and wire-pulling at election times. Then justice will not prevail.

J. E. E. If the king is unworthy has the Parliament power to remove him?

Abdul Baha: The Parliament can remove him - certainly. In a constitutional monarchy the king has no legislative power. All affairs are settled by the Cabinet and the Parliament.

J. E. E.: Will the Parliament appoint a new king?

Abdul Baha: Yes.

J. E. E.: Should the Parliament appoint the Prime Minister?

Abdul Baha: No! the king will appoint the Prime Minister, but he will be responsible to the Parliament, and if he is at fault he will be dismissed. The advantage of a kingdom is that it has a dignity of its own. Compare, for example, France and England. In France there is very little dignity attached to the government, comparatively speaking.

Mr. Latimer: We always speak of the kingdom of God, not the republic of God. Should not earthly things be the

counterpart of heavenly things?

Abdul Baha: Well said: In London, the Persian Ambassador came to me and said: There is some discussion between England and Persia about a certain matter, but Sir Edward Gray has said the matter must be so, so there is no course but to accept his decision. I came to Paris and the Turkish Ambassador came to me. He said that with regards to a certain matter, the President of the Republic has said so and so, but we have left the matter pending. Very soon there will be a new election and perhaps the new president will agree with our ideas. In London, the ambassador said: As long as Gray says, 'Do so,' it must be done, but in France: The President of the Republic will certainly be dismissed presently. This is why Baha'o'llah says a constitutional monarchy is better because it combines the merits of kingdom and republic.

Mr. Randall: In such a case will there also be hereditary princes and nobles?

Abdul Baha: One who serves his country well should be rewarded by fitting distinction, but no one will be able to say that he must be honored because his father was a great general. A person who does not serve the nation will not have any distinction. He may be respected to some extent because of his father's services, but so far as offices are concerned he will have no preference. He who serves must have the mark of distinction. It could not be otherwise - were it not so people would not care to serve.

Consider Bismarck: This one man built up the great empire of Germany. An empire of 70,000,000 souls. 70,000,000 people caused the downfall of Germany - so this one man was better than 70,000,000.

MASHRAK EL AZKAR.

Dr. E. spoke of a translation of a tablet in which Abdul Baha is reported as saying that only the words of Baha'o'llah must be read in the Mashrak el Azkar. Does this mean that the words of The Bab and Abdul Baha are not to be read?

Abdul Baha: There is no harm if they are, but the essential thing is the reading of Baha'o'llah's words. The prayers of his holiness The Bab are also good. If it becomes necessary to have any explanation of some topic that comes up they may refer to them.

J. E. E.: Are not Abdul Baha's words the same as Baha'o'llah's?

Abdul Baha: Yes. Baha'o'llah in his explicit texts says: 'He (Abdul Baha) is the Expounder.' I have no opinions of my own. Whatever is his beloved will, I carry out.

MEN'S MEETING.

November 17, 1919.

Abdul Baha: Praise be to God you came here in the utmost joy and happiness. Mr. (Montford) Mills (of New York) came and wished to see me. It was impossible to come near, because there were so many guards around us. He came here several times and finally saw me from a distance. Now you have come in the utmost freedom. Day and night you are here and we can come together. Some of the Bahais of Persia came all the way here on foot to see Baha'o'llah, but were not allowed to enter Akka. They used to go to the plain from which they could see the room of the Blessed Beauty. They used to weep after looking from afar and then return to their homes. One of the most sincere and loving friends came and gazed from afar and wept a great deal in the distance. On his return to Persia he was recognized and killed. He was from Yazd. From his native town to Akka was a two month's journey. He came all the way on foot.

UNIVERSAL LANGUAGE:

Speaking of a universal language, Abdul Baha told a story of a Turk who came here. One of the inhabitants said to him, 'You are my eye' (i. e., "The Light of my eye," a very complimentary expression). The Arabs use this expression to convey the utmost love. In Turkish the same sound means 'a bear' so the Turk feeling himself insulted, knocked the Arab down. One who knew both languages came along, and explained matters and the two became friends.

When Abdul Baha was speaking about the exploits of the Babis, I asked whether they resorted to arms in accordance with the instructions of The Bab or in ignorance of his wishes.

Abdul Baha: They did it because they did not fully understand the spirit of the new teachings.

Abdul Baha: Mysterious Forces of Civilization was dictated by Abdul Baha.

Abdul Baha: Traveller's Narrative: The writer of this got the bulk of his material from Abdul Baha.

Mr. Randall: How long did Baha'o'llah stay in Haifa?

Abdul Baha: Several times he came here. He remained for ~~xxx~~ a month or two.

Supper, November 17, 1919.

Abdul Baha: Nothing but the religion of God can solve the economic problems. The solution begins with the village, and when the villages are reconstructed, the cities will be also.

The idea is that in each village a large storehouse will be erected. In the language of religion it is called the 'House of Finance.' There will be an individual in charge of it and he will be assisted by a committee of the wise ones of the village, and with the approval of that committee all the affairs are directed.

Firstly, Whatever loans are necessary they obtain from the bank at interest. For example, they borrow from the bank at three per cent and lend to the public at four per cent. Any farmer who is in need of implements they supply, and they give him all his necessities. When the crops are harvested, tithes on the crops will be the first income of the storehouse. But the tithes are not apportioned to all equally. For example, a person may have a crop of 1000 kilos, all of which he needs to live on. From him nothing will be taken, but there may be one whose needs equal 1000 kilos, but his crop equals 2000 kilos: from him one-tenth is taken. Again one needs 2000 kilos but his crop is 10,000 - from him two-tenths will be taken. One has 50,000 kilos - from him one-third is taken. One may have 10,000 kilos expenses but 100,000 income - from him one-half is taken. The greater the difference between income and necessary expenditure, the higher the rate of taxation.

Second, The same with the cattle. If a man has two cows, necessary for his wants he will pay nothing, but those with large herds will pay according to their ability.

Third, The third revenue comes from those who die without heirs.

Fourth, The fourth, from mines. If a mine be found upon the land of a person, a certain proportion (e. g., $\frac{1}{3}$) will belong to him and the rest to the storehouse. (Abdul Baha explained on another occasion that the proportion will vary according to circumstances, e. g., it will be higher in the case of gold than in that of coal).

Fifth, Hidden treasure: The finder takes one-half and one-half goes to the storehouse.

Sixth, Treasure found on the way - one-half belongs to the storehouse.

Seventh, Voluntary contributions. Of their own free will and with the utmost willingness people may give. There will also be other sources of income. (The above proportions are only given by way of illustration, not as fixing standards. The fixing of these proportions will be left to the House of Justice.)

Expenditures.

First, The storehouse should contribute $\frac{1}{10}$ to the government, for the public treasury.

Second, Maintenance of the poor and needy, i. e., of those who are exempt from work, not of those who are idle, e. g., if a person's crop has been accidentally burnt, he will be taken care of and helped.

Third, The infirm who are in need and cannot work.

Fourth, The orphans.

Fifth, Schools.

Sixth, Deaf and blind.

Seventh, Public health. Swamps should be drained or filled in; good water supply arranged, etc.

If anything is left over after these expenditures it should be given to the House of Justice. Thus there will be no want, no hunger, no nakedness. All will be in the utmost welfare and comfort. All will not be equal, but all will be at ease. A general cannot live in the same way as a private, nor can the President of a republic live like a working man. It won't do. There must be those who direct and those who carry out the plans.

Lunch at Pilgrim's House, November 18, '19.

If a delegation of Bahais should go to Japan they will do splendid work, because the Japanese themselves recognize their religion is out of date. Even the Mikado realized this and invited representatives from the different religions to Tokyo - Moslems, Christians, Jews - but he did not like the religions presented by these delegates. He intended to select one of the existing religions and promulgate it in Japan, but he cared for none of them. The Master was living at that time in Akka under very severe restrictions and it was impossible to send a Bahai to Japan. He would have done splendid work. They have eight million gods in Japan (laughter). Ask Fugeta, he knows.

The Japanese teaching on religion is attractive to the people, e. g., they worship the sun. They say that all creatures are in need of the sun; without it nothing could live. In reality, the sun with all its glory is nothing but a captive to nature. It has no will power, no intelligence. It cannot deviate a hair's breadth from its appointed course. It cannot control its own movements, it cannot even help giving forth its rays. It is the same with the other planets.

Minerals, plants, animals - all are captives in the hands of nature, except man. Man has a will. He discovers the reality of things, while the sun is unaware of its own existence. Man makes himself wings and flies. He becomes like a fish and swims in the depths of the ocean. In many ways he overcomes

nature. His reason gives him power over nature. He can fore-see the future, investigate the stars, communicate from East to West in a minute, imprison the voice in a machine. The sun with all its light, is a captive. If light were the standard of greatness, then a glow-worm would be above man, benzene higher than man. Man's body is subject to nature, like the animals, but his spirit is not.

Baha'o'llah at Akka:

Supper, November 18, 1919.

He (Baha'o'llah) addressed Constantinople, when the Ottoman Empire was in the utmost glory, saying, 'O thou city between the two seas -----'

What he has said about the Ottoman Empire has come to pass. He said, 'This Abdul Hamid is an owl.' He foretold the end of Abdul Hamid. Baha'o'llah was in the prison of Abdul Hamid but he was like a king addressing his servant. The imprisonment of Baha'o'llah was like no other imprisonment. Many officials were there. While in prison he was in the utmost glory and all were humble before him. Abdul Hamid had issued a firman that the Blessed Beauty should not be allowed to leave his room. Soldiers were on guard. No one should be allowed to see him - not even myself. Nevertheless, the tent of the Blessed Beauty was pitched on Mount Carmel. Throngs of Bahais used to come outside the city of Akka to visit. There were always sixty or seventy of the Bahai pilgrims there. The aide of the Governor of Yeman, Aziz Pasha was on a steamer and sent a message to me, 'Come I want you.' I went. He asked, 'Whose pavilion is this (Bahjee)?' It is visible from afar. It has no equal.' I said that this was the pavilion of Baha'o'llah. He said, 'Is this the imprisonment of Baha'o'llah?' When we first entered the barracks it was very difficult. Even I was not allowed to go to the Baths. After he left the city Baha'o'llah used to visit Akka now and again.

Supper, November 19. 1919.

Mr. L.: Was the great war Armageddon?

Abdul Baha: Yes.

Mr. Vail asked if the prophecy in the next to the last chapter in Daniel where it says the kings of the north and south will fight referred to this war.

Abdul Baha: Yes.

Mr. L.: If Germany gets the opportunity to declare

Page 9a (Fugeta Notes).

war again, will the United States enter the war again?

Abdul Baha: She will remain neutral. She has learned her lesson. She has spent so much money and life with so little result. She has found that interference with the political affairs of Europe is harmful for America. Neither should America interfere in the affairs of Europe, nor Europe in those of America.

Mr. R.: Had America not entered the war would not Germany have conquered the whole of Europe?

Abdul Baha: No. The war would have been lengthened, but England would have gone on for five years longer, if necessary. America's coming in shortened the war.

Mr. R.: If the present League of Nations does not include all the nations of the world, would it not be better for America to remain out of it?

Abdul Baha: Certainly. She should enter when all the nations are represented. Then we shall have the International Court of Arbitration.

Mr. R.: Does the vision in Daniel of the three men in white who stood, one in the river and one on each bank, refer to this revelation?

Abdul Baha: Yes. You will find the interpretation in Some Answered Questions.

Praise be to God, the Blessed Beauty has freed us from all these quarrels and strifes, and made us to be at peace with all nations and peoples.

Mr. L.: Was the companion of The Bab who was martyred

with him killed with the first volley or the second?

Abdul Baha: The second. He was mutilated, but the body of The Bab was not hit by the first volley. The Traveller's Narrative gives the correct account of the martyrdom and the rescuing of the body of The Bab. Suleyman Khan, the martyr, brought the blessed body to Teheran.

Lunch, November 20, 1919.

A delightful dish was served (something like doughnuts) called 'the mouthful of the Judge.' Abdul Baha told the following story:

The Turks are very fond of eating. In this respect they are like some of the monks. Once upon a time two men had a quarrel over a piece of land - a dispute over the boundary line. One of them invited the Judge to his house and entertained him at dinner. Afterwards the Judge gave a decision in favor of this man taking ten metres of land from the other. When the other found this out, he also invited the Judge to dinner and served among other courses this delicious dish. When the Judge had eaten of this he was charmed. He went back and reversed his decision, giving to the second man twenty metres. When he was asked by the first man the reason for this he replied, "The first decision was based upon eggs (the first man had given him eggs for dinner) but this one was based upon something far more delicious. So this dish was called thereafter 'The mouthful of the Judge.'"

The Master asked Bahiyeh whether she would like an ostrich egg and whether she would like to taste camel flesh. She said she would rather see the camel alive. Abdul Baha said she must ride on it herself.

J. E. E.: Fugeta rode on a camel at the pyramids.

Abdul Baha: We will send him to Japan on a camel - or better still on an elephant - a large one, then Fugeta would be quite eclipsed.

J. E. presented translation from German of a letter from Frau Schwarz. The Master was very pleased and his face became enkindled with happiness. He turned to Doctor and said, "I am going to send you to Germany." Then he said that if it were possible Mr. Vail and the Randalls should go also. "You will enjoy it very much. You will find the friends there very enkindled. You will see little Miss. Knobloch. She is the sister of Fugeta in size." Dr. E. remarked that it might be difficult for an Englishman to get into Germany. The Master replied, "Strive and endeavor to get into Germany. If you cannot do it now, go later on. If you spend but one day there you will be most happy."

Supper, November 21, 1919.

Speaking of Bahiyeh the Master said, "She will become eloquent and speak in large gatherings. I will supplicate the Blessed Beauty that he may confirm her so that she will attract many souls. In her time the Blessed Tree will give forth fruits. Now it has given leaves, but in her time it will bear fruit.

If violation had not occurred, the Blessed Tree would have already borne fruit. It was near its blossoming, but violation delayed it. If it had not been for violation and Kheirullah's presence what would have been the condition of America! They have made the people indifferent. When the cause was ablaze, it was as the water had been poured on it.

It was just the same in the time of Christ. Violation retarded its progress, e. g., in the case of Arius. One and a half million souls were his followers, - even the Emperor of Constantinople. Arius was very eloquent. He proved the existence of something that did not exist, but the ocean of Christ sent forth a wave and cast ashore Arius and all.

Evening Meeting:

November 21, 1919.

There are many calls in the world now. There is the call of war --- politics, peace, commercial interests, the churches, the Jews. There are innumerable calls. These calls have no effect. The Call which pulsates in the heart of the world is 'Ya Baha el Abha!' This is the life of the arteries. This is the Call which creates activity. This is the Call which gives life!

Supper, November 22, 1919.

Abdul Baha: On the way to Akka the rest of us went ashore at Alexandria and had a look round, but the Blessed Beauty did not land. Those who were taking care of us were quite sure we would not escape.

Mr. R.: When and where were Hidden Words written and why were they called 'Hidden' Words?

Abdul Baha: It was revealed at Baghdad towards the end of our stay there. It was concealed at first, and was not circulated. There were not more than two or three copies of it. It was at a time when all the enemies were attacking us. The Shah of Persia was oppressing and so was the Ottoman government. At such a time they were revealed.

The Book of Akdas is very clear and easy to understand.

It is not like the Koran, which is in High Arabic and very difficult. It has no complications.

Mr. R.: We have no complete translation of it.

Abdul Baha: Nothing has been translated well, for they have been translated by individuals. A person is needed who is well versed in Persian, Arabic, and English. A single individual cannot do it satisfactorily. In future a committee will be formed for the purpose.

Now the writings of the Blessed Beauty cannot be satisfactorily translated. The translation can never be like the original. The original is in the utmost of eloquence and beauty. It is so marvelous that no one is able to produce the like, - it is so eloquent and complete. Both in Persian and Arabic it is extraordinary. All is written in a new style. No one has ever written in such a style ---. The actual words from the blessed lips have a power which is lacking in any translation.

If a person learns Persian now, it will not be like Greek, French or Italian. From it great results will come. After ten or twenty years the European who knows Persian will become famous throughout the world.

Mr. R.: We hope for a better translation of the Surat-ul-Hykl.

Abdul Baha: It needs a translator like Fitzgerald who translated Omar Khayyam. In this case the translation was much better than the original - very much better. The original is all in praise of wine, but the translator has elevated it so that in England they consider Omar Khayyam a great poet, but in Persia he has no importance. What a difference there is between him and Saadi (didactic) and between him and Hafiz (lyric).

Carmelite Monastery.

The Carmelite Monastery had leased 1000 acres on Mount Carmel, but claimed 40,000. The governor said it was manifest oppression on their part. They had taken this land by unjust means. Then the governor was invited to a banquet, but the monks discovered he could not be bribed. He was not made more lenient by the banquet and sided with the people. They all sat around the table and the Master sat in one corner. On one side sat the governor and his officials, on the other, the monks and priests while facing them were the notables of Haifa. One of these notables addressed the governor, saying that these monks were always kind and they clothed the naked while the Germans were just the opposite. They cared for no one except themselves. The governor said 'Yes' to all of this and asked 'Have you finished? To whom are these monks related?'

He answered, 'To Christ.' Then the governor replied, 'Christ was in the wilderness without a home. He had no lamp save the stars, no bed save the ground, no food save the herbs, while with these monks it is exactly the opposite. Their food is sumptuous, their residence palatial, the view so splendid! They are in the utmost comfort and their wealth is immense. Notwithstanding this, consider how they have used force to do it. What connection does this have with Christ?' They all remained silent at this. Afterwards the monks ~~Shah~~ Abbas Effendi had told the governor what to answer.

George Latimer Visit to Akka. November 22, 1919.

The barracks withstood all attacks of the Crusaders and eight months seige by Napoleon in 1799. Taken in 1918 by two officers and three Indian soldiers in a motor car, without a shot being fired. Aga Hossein the only survivor (except Abdul Baha and the Greatest Holy Leaf) of the seventy-two souls who accompanied Baha'o'llah to Akka. He was the cook and has been associated with Baha'o'llah and Abdul Baha for sixty-six years. He is now seventy-seven (years old). The party arrived when the figs were ripe in 1868. In the barracks the Epistles to the Shah and the Pope were revealed. Baha'o'llah's room had neither bed nor chair. The window of his room overlooks the house where Abdul Baha lived from 1900-1910, when he received the first western pilgrims.

To see Baha'o'llah pilgrims had to stand on the plain beyond the third series of ramparts, at quite a distance. The Purest Branch fell through a skylight from failing to keep count of his steps one night when he was saying his prayers. His dying wish was that, for the friends, 'The Gate of Meeting should be opened.'

Lunch, Novemeber 23, 1919.

Abdul Baha: Each of the friends should try to guide at least one soul- to make one Bahai each year.

Mr. R. spoke of Richard Mayer a German Jew, who was giving all his time to the cause.

Abdul Baha: See the power of God, how He has united the Jew with you - such as Mirza Lotfullah here. He is a Jew. So is Yuhanna Dawud of London. Those of the Jews who become believers have much love for Christ.

There was a Mrs. Ramsay at Akka who was a missionary. She was very much against me. Whenever she saw a European or an American here she would commence to talk against me. One day there was a Jew with me who had become a Bahai. We entered a shop where this lady was. She flushed with anger. I said to her, 'Dost thou know how much I love you?' She

said, 'No.' I replied, 'Just as much as you hate me, do I love thee! If thou wishest to know how much that is, see how much hate you have for me.' When I said this she laughed. I said, 'Thou hast no reason to hate me, for this man was a Jew and I have made him a believer in Christ and in the Holy Spirit, - the Holy Ghost. If you want to know, ask him.' She asked him, 'Were you a Jew?' He said, 'Yes.' 'Are you a Christian, so you believe in Christ?' 'Yes.' Then I said, 'Ask him what proofs he has that Christ is the Spirit of God, the Word of God. I taught him these, ask him.' She asked, 'Do you want intellectual proofs or from the Book?' He proved the reality of Christ from the Old Testament. Then she asked for intellectual proofs. He gave these to her also. She looked up and said, 'In the name of God, this is very good. He has a very good faith, but thou wilt not let him remain a Christian. You speak to him of Baha'o'llah. If you do not speak of Baha'o'llah it is very good, but you will not leave him alone. You will make him a Bahai also.'

Evening Meetings:

November 23, 1919.

Mr. R. said he had never seen such a perfect afternoon and evening.

Abdul Baha: It is rare, but the moonlight nights are more wonderful. The air is clear. The moon shines so perfectly that one does not care to sleep, rather to sit up and watch it.

Dinner, November 23, 1919.

Abdul Baha spoke of the prostitution of wonderful inventions - aeroplanes, wireless telegraphy, steamers, railways, etc., to purposes of war.

"Had it not been for steamers, America would not have entered the war. After this war we hope the world of humanity will become awakened and will realize that there is no remedy for the world's sickness except according to the heavenly teachings, for this war has become the cause of hatred. For instance, the Germans will not forget, the Austrians will not forget, the Bulgarians will not forget, the Turks will not forget. On one side there will rise the tumult of the Socialists, from another, the storm of the Bolshevists, from another, the demands of labor, from another the antagonisms of nations, from another, religious hatred, from another racial prejudice. It is clear what will happen. All of these are like dynamite. One day they will explode unless the banner of universal peace is raised according to the divine teachings and the oneness of the world of humanity. But according to the divine teachings, the banner of universal peace must be raised by the power of the Holy Spirit. No matter how the politicians strive, their efforts cannot bring peace. Unaided human power is of no avail."

Sheikh Farajullah asked, "Is the banner of universal peace going to be raised after this war?"

Abdul Baha: Now now. This period is like the deceptive dawn. We will see what the future brings. The real dawn has not yet come. We cannot abolish war with war. It is like trying to cleanse a blood-stain with blood. The divine teachings will accomplish it, however.

In the world of nature we find treachery, deceit, the struggle for existence. That which saves man from the world of nature is the power of God. It is faith. That will make of man an angel. The fear of God keeps man not only from open, but from secret sins. The nations of the world are like fighting cocks. They fight, fight, fight, until they are tired. Then they stop and make peace. After they have rested awhile they fight again.

Mr. R. asked about the future in Russia.

Abdul Baha: The future is bad. There will be great destruction. Nations should strive to extinguish this fire before it spreads to other countries. It will soon affect other countries, for the mass of people have Bolshevistic tendencies. The mass of people all desire to become equal with the rich. At present law and order prevents this - the poor are afraid of punishment, but when no order prevails, it is certain that the masses will strive to make themselves equal with the rich.

Col. S. asked whether the rulers, such as Wilhelm 2nd, who cause war should be tried.

Abdul Baha: Whoever is responsible should be, but in that case the ministers of all the nations will have to be tried. The Kaiser is not the only one guilty.

Col. A.: The English wish to try the Kaiser.

Abdul Baha: What about Clemenceau? Was he not also one of the causes of the war? But the Kaiser is defeated, and it is always the defeated one who is to be tried. The Emperor of Germany was very proud. As a nation the Germans were proud. Even those in Haifa were proud. One could not talk with them.

Col. A. asked if the Master saw the Kaiser when he came to Haifa.

Abdul Baha: Some went to meet him at the Port. I did not go. He was proud. He was the embodiment of pride. The Turks helped him much. He did not then dream of his downfall. When he read the Epistle of the Blessed Beauty, what did he care? Nothing! There were severe statements in it. All the events were foretold. It is in the Surat-ul-Hykl which

was published thirty years ago and spread throughout the world. In it the Blessed Beauty says: 'Thou wilt become like Napoleon. Do not be so proud. I hear the lamentations of Berlin although today it is in manifest glory.'

In front of his carriage were two Ottoman soldiers. A poor unfortunate man was sitting on the ground. When he saw the carriage he got up, but the soldiers killed him. The Kaiser never even asked why they killed him.

Abdul Baha at the Feast given for Pilgrims, November 26, 1919.

The friends are gathered with the utmost love and affection at this table. I hope they will all be present at the heavenly table, and may partake of the heavenly food. Although this food is rich, yet it is light, for it is cooked with love and served with love. This pilau is cooked and served so. I ask God and beseech at the threshold of the Blessed Beauty, that as he has gathered you around this table, so he may gather you in the heavenly kingdom, in the utmost love and fragrance, bestow illumination upon all. It is my hope that through the bounty and favor of God this gathering may not be forgotten.

Lunch, November 30, 1919.

I asked the Master whether it had been prophesied by Baha'o'llah or himself that after the Great War there would be a period of economic unrest, revolt against governmental authority and chaotic social conditions, before the establishment of the Most Great Peace.

Abdul Baha: Baha'o'llah frequently predicted that there would be a period when irreligion and consequent anarchy would prevail. The chaos would be due to too great liberty among people who were not fit for self-government. He had repeatedly said that in consequence of this there would have to be a temporary reversion to an absolutist form of government and firm coercion of the people. This would not, however, be an unjust coercion, such as that exercised by Turkey or the Russian government in the past, but a just coercion in the interest of the people themselves, to prevent disorder and chaos.

See how many disturbances there are now! England has come and freed these Arabs from the Turkish yoke. For 600 years the Arabs have been enslaved and now they are free, their children, themselves and their property. Now that they are free they say to the English, 'What are you doing here? We do not want you. Get out of our country.' England replied: 'I have spent many lives here, much English blood has been shed. I have spent much money. Am I going to leave now? I have freed you from this slavery. I have directed a just and equitable government and I mean to recover from you what I have spent and to obtain compensation for the lives that I have sacrificed on your behalf.' They say, 'What right have you

It is our wish to be free and independent.' Now, if there was not this freedom, they would not say this and they would be very thankful.

J. E.: Does Abdul Baha think that Wilson went too far in his proposals for entire self determination for peoples inexperienced in self-government?

Abdul Baha: Wilson lacks experience in the world of politics. America, so far, has not entered into foreign politics. She is a beginner in this matter, but she is expert in the internal politics of her own territory. There was no need to proclaim entire freedom for all formerly subject nations. This is clear, that each nation now wishes complete self-determination and freedom of action.

There will come a period of disturbance and chaos. The prevailing state of the world is one of irreligion which must result in anarchy and confusion. I have always said that the peace proposals following the Great War were only a glimmer of the dawn and not the sunrise.

HOUSES OF JUSTICE.

Lunch, DECEMBER 7, 1919.

Q. Am I right in thinking that the Houses of Justice will at first be instituted for the Bahais only, but when the Bahai Cause becomes widespread they will come to take the place of existing parliaments and legislative assemblies?

Abdul Baha: It is the same Beit-ul-Adl. Beit-ul-Adl will be established. It is like parliament. It takes its place, but this is a parliament which has the utmost of authority and power.

Q. I see that in his tablet to Ex-Governor Sulzer the Master says that the Universal Arbitration Tribunal will consist of the best men and women of the different countries. Will women in the future sit in the Beit-ul-Adl also?

Abdul Baha: Men and women are equal in this respect, with the condition that women should reach to the degree of men. As yet they have not reached this state. They will become members of the Beit-ul-Adl in the future. The time will come when women will reach the degree of men (as regards education). Then they will be equal.

Q. When the Beit-ul-Adls are fully established will there be one supreme king for the whole world?

Abdul Baha: There will be constitutional monarchs, but they will have no independent power. Baha'o'llah says that in each country there should be one head (king) but there will not be a supreme king for the whole world. The universal Beit-ul-Adl

will be the supreme authority.

Q. The International Beit-ul-Adl will be ^a legislative body. Must it not have an executive to carry out its decisions and must that executive not have a head?

Abdul Baha: In each country the executive of that country will carry out the decision of the International Beit-ul-Adl. It will be carried out as in the League of Nations. All the countries will carry it through. In the same way the decisions of the Beit-ul-Adl will be carried out in all the countries.

Q. Then the only king of the whole world, the King of Kings will be God?

Abdul Baha: Yes! The real true King is God. The others are but figureheads.

Prophecy about '1917' at Leland Stanford University.

In that gathering I said that war would reach its crisis in 1917. The newspapers also recorded it. I said, 'This universal war will come.' I said, 'After that they will unite.'

J. E.: I got the impression from the English translation of the prophecy in the Star of the West that the Most Great Peace would follow almost immediately after 1917.

Abdul Baha: No! I said that in 1917 the scope of the war would be enlarged. Great disturbances will happen in the world. After that they will make peace.

Q. Will the International Court of Arbitration and the International House of Justice be one and the same?

Abdul Baha: No!

Knowledge of Baha'o'llah.

Lunch, December 15, 1919.

J. E.: Would Abdul Baha tell us about the knowledge of Baha'o'llah.

Abdul Baha: It was infinite, unlimited. This is clear. Can a limited power raise such a cause? This is apparent. Even the enemies of Baha'o'llah admit this. They say there is extreme power in this personage.

J. E.: I have been told of a tablet in which he said that whenever he wanted to know anything, there it was before him in a clear and manifest tablet.

Abdul Baha: When he wished anything it would be accomplished. (Leaving prison).

Dr. Q.: Why did Baha'o'llah refuse to go to Mazraeh when Abdul Baha asked him, and then go when the Mufti begged him.

Abdul Baha: I did not insist. Sometimes a king will not accede to the request of his Prime Minister but will grant the request of a farmer. I did not insist. I used only to supplicate. As he did not accede, I did not persist. But the Mufti was persistent. He had not the same feelings that I had. He took the Blessed Beauty's hands and did not leave him till he got his wish.

J. E.: You didn't insist yourself, but you sent the Sheikh to do it.

Abdul Baha (laughing): You said right. Bravo, bravo (Aferin, Aferin)! A young man when he wishes something from the father states his wish with the utmost politeness, but a little child cries, snatches, kicks, and takes what he wants.

Illness of Baha'o'llah.

Abdul Baha: Baha'o'llah's last illness lasted twenty-one days. (Abdul Baha did not specify the name of the disease)- it was nothing to speak of. Several months before that Baha'o'llah used often to speak about his ascension. For three years he used to eat very little - often he would eat nothing at meal times. They would take the food and bring it back untouched. Sometimes he would take milk or rice pudding.

Arrival at Akka.

Abdul Baha: At that time there was no port either at Akka or Haifa. Passengers were carried ashore on a chair or on the shoulder. The notables had a chair. The Blessed Beauty was carried on a chair. He went to a house in Haifa. They went by a sailboat to Akka. He came to Haifa by steamer and from Haifa to Akka by sailing boat. After nine years at Akka, by his own wish, he went out of the town. He came several times to Haifa. His tent was pitched on Mount Carmel. Two white donkeys were sent from Persia for him. He used them after he came from Akka.

Q.: Did Jesus first realize his mission when the Spirit descended on him in the form of a dove?

Abdul Baha: The Holy Spirit was always with Christ.

Q.: Did he know of it.

Abdul Baha: It was hidden from others but manifest to him. The story about the dove is simply a metaphor. No dove came down. Amongst the people John the Baptist felt

that there was the Holy Spirit in Christ. The Holy Spirit was always with Christ. He knew about his mission from early childhood.

Q. Did The Bab, Baha'ollah and Abdul Baha also know of their missions from early childhood?

Abdul Baha: Yes.

Q. In a book I read that at the age of twenty-four The Bab realized his mission.

Abdul Baha: From childhood it was apparent to himself, like the sun. The people felt his greatness although they did not know about his future.

Lunch, December 13, 1919.

Dr. C. asked if a statement concerning the title of Abdul Baha which she had found among a collection of translations was correct.

Abdul Baha: This is not a correct translation. I wrote that his highness The Supreme (Bab) was the fore-runner like John the Baptist, like the dawn. The Blessed Beauty is the sun and I am Abdul Baha and no one should go beyond that. For me this one word 'Abdul Bahav' is sufficient. I did not say that I have all the knowledges. The utmost of my perfection is this, that I am 'Abdul Baha' - call me only Abdul Baha.

Dr. C. spoke of a tablet just revealed for America, asking for earnest souls to proceed to Persia and of her willingness to go if Abdul Baha desired it.

Abdul Baha: You alone are not sufficient. There must be a party.

Marriages of Baha'o'llah:

Abdul Baha: If he is God, whatever he does is right. If he is false, whatever he does is also false - even though he may not marry. There are religious devotees in India who do not marry at all. Is this a proof of their truth? This is the essential (proof), but the non-essential is this:

When my mother became helpless and could not serve, Baha'o'llah did not wish, as is the custom of the Europeans, to have a 'mistress,' he accepted another wife.

In the Bible polygamy is not forbidden. Christ prohibited divorce only. In the first century the Christians used to marry several wives. Even Paul says that the religious leaders ('elder') must have one wife only. More than one is not permitted, as otherwise he will be distracted. From this it may be inferred that they used to marry more than one. Monogamy was instituted by the Church Council, for this was the habit of the old times.

If one searches into the truth about Christianity one finds that all these rules are from the Council, who borrowed from the ancient nations. This Council adopted twenty-one things from the ancient nations:

1. Pictures and images in the churches. Until the seventh Council, there were no pictures. They said: 'The mass of the people are accustomed to idols of gold and silver. Now there is nothing in the church. It is empty and looks bare to them. It is better that one should put pictures of Christ, the disciples and Mary in the church, so that it may be more attractive - an empty church has no attraction. It has for the learned ones, but not for the mass of people.'

2. In the same way with lights. According to the ancient custom they used to have lamps lighted in daytime. They said: 'These are necessary to make the church popular with the masses.'

3. In the same way with incense which they used to perfume the nostrils.

4. Then bells were used by the ancient ones also. At the time for prayer or service the bell was rung.

5. Remission of sins. The religious heads, like the Pope, should grant absolution for sins.

6. The religious leaders should wear ornamented garments. Until that time the religious leaders wore simple clothes.

7. They appointed that he should wear a crown (or mitre) according to the ancient customs.

8. That the priests should not marry.

9. The religious leader should have a private room in the church.

10. The religious leaders may have the right to excommunicate.

11. Sacrifice, which they had.

12. Transubstantiation. The priest would take the bread and bless it and bless also the wine and would give it to the people in the church.

13. The clergy should have political as well as religious authority. There are twenty-one things and among these is monogamy which was instituted by that Council, according to the ancient customs.

Baha'o'llah.

Lunch, December 19, 1919.

"The time of the Blessed Beauty was spent in the manner described until the appearance of The Bab, but when The Bab declared himself, the Blessed Beauty began to spread the cause of The Bab. In every way he assisted it. Teheran was the capital of Persia and centrally located. His house was always full of people - crowded. They used to come and ask questions. Notwithstanding that his holiness Baha'o'llah had never been at any school nor studied any sciences. This is certain. People of learning used to come - people of sciences - people of religion, of every sect, and he would answer their questions. People were astonished that the Blessed Beauty had never studied. Where did he get his wisdom? Where his knowledge? With the utmost of power he promoted the cause of The Bab. He spent great sums of money for it, he even sold some villages and devoted the proceeds to the cause. The news spread everywhere that the Blessed Beauty assisted the cause of The Bab. It was customary in Persia for the people of learning to wear a turban. If a person had no turban around his head, it was presumed that he had no learning. Such was the custom at that time. It is not so now. The Blessed Beauty wore a hat, therefore whoever visited him would see only a hat and would become astonished.

"Then they took the Blessed Beauty and imprisoned him. The first one who went to prison for the cause of The Bab in Teheran was the Blessed Beauty - the very first - but it was for one night only and because he had given shelter to some Babis. The next day they set him free.

"Then the journey to Bedasht was made. Kurratu'l-Ayn had been imprisoned in her father's house at Kasvin. They had made things very hard for her, - Her husband, father, sons and all her relatives. The Blessed Beauty sent and arranged her escape by night. She was brought to Teheran and for a few days was in Baha'o'llah's house. Then he sent her to Bedasht for the friends were gathered there. Also, later the Blessed Beauty went. He spread the cause of The Bab in Mazanderan. The government had not yet risen against the cause. There was a little opposition (by the government) at Shiraz but no serious opposition elsewhere. They had sent The Bab to Tabriz. The people were not afraid. Therefore, in Mazanderan, whoever came to his holy presence became a believer. He went to Bedasht and there openly declared the tidings of the New Manifestation - that Hazrate A'la is the new manifestation. The former ordinances are abrogated, such as veiling (of women). Once the Blessed Beauty was not well. He was in the garden. Jenab-i-Khuddus came to visit the Blessed Beauty. Kurratu'l-Ayn wished that the Blessed Beauty should go to the garden where she was living. Jenab-i-Khuddus said, 'He will not come.' Jamali Mobarak (Baha'o'llah) had arranged beforehand what they should do. In the meantime Kurratu'l-Ayn came without veil or covering. At that time about 300 or 400 friends were gathered there. This was a momentous event. It might easily have

led to their all being killed, but God preserved them. Kurratu'l-Ayn came out without veil and proceeded to the tent of Jamali Mobarak. All the friends were about and when she arrived Jamali Mobarak asked her to sit down. He then ordered that the Sura of Faqeyeh should be read and he proclaimed the New Era. 'It is the New Era.' Because of the unveiling of Tahira (The Pure), the gathering of the friends broke up in confusion. Some ran away, some returned (to their former faith), some objected; some were astonished and some remained firm. One drew a razor and cut his throat, saying, 'The religion is broken.' He became bewildered. Each one went his own way. Later they gradually re-assembled. See what the abandonment of the veil meant when it caused a man to cut his throat!"

Q. Did Kurratu'l-Ayn habitually discard the veil after that meeting?

Abdul Baha: No. In the presence of some of the more intimate friends who used to visit her, she would unveil but not in public.

"Then Jamali Mobarak went towards a fortress in Mazanderan (Sheikh Tabarsi was name of fortress), where some of the friends were gathered. The people in that neighborhood began killing the friends, so they gathered in the fortress to defend themselves. Jamali Mobarak sent considerable stores of provisions to the friends. Then the government sent soldiers - a large number of soldiers - who surrounded the fortress. Jamali Mobarak went toward the fortress. Nine miles (3 farsakhs) outside the fortress, at night, the soldiers caught Jamali Mobarak. They pillaged all his properties and took him to the city of Amol. The remainder tomorrow!"

Lunch, December 20, 1919.

"Mirza Taqi, Governor of Amol, with 700 riflemen, surrounded the room of Jamali Mobarak. (At that time in Persia there were riflemen and regular soldiers. The soldiers were fairly well disciplines, but not the riflemen.)

"They looted everything that was there. They brought Jamali Mobarak to the town where the Mullahs were gathered in the Mosque. They brought Jamali Mobarak and his companions there, and after questions and answers, the Mullahs passed sentence of death on him. All the people of the town had come. The carpenters came with their axes and the butchers with their axes and gathered in the middle of the meeting. Jamali Mobarak was sitting in a recess of the Mosque. The governor was afraid that they would injure Jamali Mobarak. A great responsibility would then devolve upon him as Jamali Mobarak and he were from the same town - Mazanderan. He feared that the people would martyr Jamali Mobarak because the Ulema had given the sentence

and the people were obedient to the Ulama and did not fear the Governor. In this recess (where Jamali Mobarak sat) the Governor's men removed the wall from behind and carried Jamali Mobarak out. By the time the people got at the place, Jamali Mobarak was taken away. They carried him to the house of the Governor and shut the door.

Q. Was Baha'o'llah called Jamali Mobarak in those days?

Abdul Baha: In those days he was called by his name, Mirza Huseyn Ali.

J. E. Did he take the title Jamali Mobarak after his declaration?

Abdul Baha: We called him Jamali Mobarak because of respect. He did not call himself by that title.

The uncle of this Mirza Taki (the Governor) was a General and in the fortress. He was a Bahai. When he received the news he wrote to Mirza Taki, 'Beware that not one hair of his blessed head perish! How neglectful you have been. If anything happens, we shall not be free (of responsibility). They will require his blood of us. The family of Jamali Mobarak will not take their hands from our heads. However, now you must take the greatest care of him and all the property that has been pillaged must be restored.' (But the property was carried off by the people and could not be traced).

Then Jamali Mobarak went from there to Bandar-e-Jaz. The fortress had been taken. When the friends had gone hungry for eighteen days, the enemies let them out from the fortress and swore not to injure them. The friends came out and laid down their arms. All were killed except a few who escaped. Among those who escaped were Janab Astag - father of Ebn Astag.

Briefly, while Jamali Mobarak was in Bandar -e-Jaz Muhammed Shah issued a firman for the killing of Jamali Mobarak. This story is very piquant! (How Abdul Baha laughed as he made this remark!) When the firman came from Teheran, Jamali Mobarak's whereabouts were not known. The order was, 'Kill him wherever he is.' One of the relatives (of Jamali Mobarak) in Bandar-e-Jaz was in the service of the Russian Government, doing all kinds of work. They sent the news to him. He said in the Holy Presence, 'There are the Russian steamers and the work is in my hands. Now that Muhammed Shah has given the sentence of death, come, get on board one of these steamers.' He said, 'I will not go. It is impossible.' At that time anyone who took refuge on a Russian steamer would be protected. The relative said, 'Then go to the place where the Admiral lives,' for the house of the Admiral was on an island. Jamali Mobarak did not go. The following day one of the notables of the town invited Jamali Mobarak to go to one of his villages. He had also invited other notables. As he was a fellow-townsmen, these notables also came in the morning to ride with

Jamali Mobaraka They rode on the way together, but this person who was in the service of the Russian Government nearly died from fright. He was a relative of Jamali Mobarak and did not know what to do. Jamali Mobarak rode in the utmost dignity with the people around him.

Meantime a mounted messenger arrived from Teheran and gave a letter to Mirza Majeed (the relative). He opened it, read it and suddenly began to roar with laughter. (Like the laughter of Fugeta) They cried, 'What is it?' 'That man is dead,' he said. They cried, 'What is the matter?' Mirza Majeed said, 'Don't you know? He issued a firman that they should kill Jamali Mobarak - now God has killed him- that firman is useless.' They made a feast and had great rejoicing with Baha'o'llah because of this deliverance.

Lunch, December 21, 1919.

From Bandar-e-Jaz, Jamali Mobarak went to Nur and there he taught. (Nur was the town where his family had lived for generations.) He entered the village and most of the inhabitants became believers. Then he went to Teheran. Nasr-ud-Din Shah was on the throne and the Prime Minister was Amir Nazam. He was a very blood-thirsty man. He used to say, 'Until I kill five or six persons a day I cannot rest, and I cannot govern the kingdom.' He had great enmity toward Jamali Mobarak and he was very despotic. Whatever he wished he did. He decreed that they should martyr Hazrat-e-A'la (The Bab). He sent soldiers to Mazanderan, Zanjan and Tabriz. In these three places he commanded them to kill all the friends. The friends defended themselves. Then Jamali Mobarak went to Baghdad and remained a year. Wherever he went he used to teach. In any city on the way he tarried and spread the cause of God - everywhere. He did the same around Baghdad and in Kerbela and Najaf. Afterwards he returned to Teheran. Jamali Mobarak was in the middle of this journey when Nasr-ud-Din Shah seized Amir Nazam and killed him. When Jamali Mobarak came to Teheran, Mirza Aka Khan had become Prime minister. Jamali Mobarak had greatly befriended Mirza Aka Khan at a time when he was in need of assistance. When they had caught him and fined him, the Blessed Beauty helped in the payment of the fine. Afterwards also, Baha'o'llah provided him with an allowance and sent his wife and family to him with dignity and comfort. Mirza Aka Khan was the Prime Minister. He said to all his relations, 'Go and meet the Blessed Beauty.' To his brother he said, 'You go in place of me.' The Blessed Beauty came to the house of Safar Ali Khan (brother of the Prime Minister). Then the people, ministers, members of the court and princes used to come and go. From there Jamali Mobarak went to the village of the Prime Minister for he had invited the Blessed Beauty saying, 'Now you are my guest.'

The Blessed Beauty was there in the summer when his holiness The Bab was martyred. There was a young man by the name

Sadik. He was present on the day of the martyrdom of His Holiness and became greatly affected. Taking two companions, he started from Azarbaijan, going straight towards the Shah. He fired a pistol at the Shah but he did not know how to go about it. He had charged the pistol with small shot instead of a bullet. Fourteen pellets struck the Shah. Then he dragged the Shah from his horse and fell over him. He was killed on the spot. A great commotion arose. Now this person had done this on his own initiative, but all the friends were blamed for it. Briefly, Jamali Mobarak was in the village of the Prime Minister. The Prime Minister wrote a letter to his brother who was in that village with Jamali Mobarak. He wrote telling of the occurrence and saying that there were rumors against Jamali Mobarak. After a few hours another messenger came. The Prime Minister wrote that Jamali Mobarak is strongly suspected (of complicity in the plot). Jamali Mobarak saw that the Prime Minister was fearful about his being in the village, so he determined to leave. The brother of the Prime Minister said, 'It is not necessary,' but he did not insist. This village is nine farsakhs (27 miles) distant from Teheran. There were people in that village who were supported by Jamali Mobarak. He was always giving them something. They were immersed in the gifts of the Blessed Beauty. They were good people. They came to His Holiness and said, 'In these mountains are places which all the people of Persia could not discover. We guarantee that you will remain safe there. We will let no one know where you are except one person who shall bring your food. There is a gorge, - beyond that another gorge, beyond that the mountains. For ten days journey there are gorges and mountains. There is no village there - nothing whatever.' If he had gone there he would have remained safe. He did not agree to go.

He rode with the utmost dignity towards the village in which the Shah was. About half a farsakh before reaching the village, he alighted. They heard of it. One-hundred-fifty armed soldiers came and surrounded the house. Jamali Mobarak rode with the soldiers around him and went to the camp. They raised a tent there and kept him there, with a guard of soldiers. They asked him no questions. After fourteendays, in chains, with bare feet and head, accompanied by some of his followers, they sent him to Teheran, a distance of about three farsakhs (9 miles). His hardships on that journey were beyond description - barefooted, bareheaded, his neck loaded with chains. The guards would urge on their horses and they brought him to a dungeon in Teheran.

For four months the trial continued. At the end it became apparent that Jamali Mobarak had had no concern in this matter. He was released from prison very weak and thin. That prison was underground about ten or fifteen steps down. There was but one door and no apertures. When you entered from the door you would go down. There were about one-hundred-fifty persons imprisoned, but there also Jamali Mobarak continued to speak about the cause. The friends were zealous and enthusiastic, in the greatest happiness. There were about 30

or 40 of the friends. Every day they used to come and martyr a few. The executioner would come and take them away. When the music sounded, it was known that a martyrdom was taking place. When the executioner came to call a prisoner, he would rise up and dance - dance a regular dance - then would kiss his blessed hands and embrace the other friends and would go - to be martyred.

Prisoners were arranged in two rows facing each other and they sang portions of the Kuran. One row sang, then the other one responded. After four months it was finally proved that Jamali Mobarak had no complicity in the plot. He was released. For a month he was ill, as in the prison their daily ration was one loaf - no tea, no covering - one loaf per day. Then it was arranged that Jamali Mobarak should leave Persia. He went to Baghdad.

House of Abdul Baha, Haifa, December 26, '19.

Abdul Baha said to Mr. Chant, "Do you like Haifa by this time?"

Mr. C.: It is very interesting.

Abdul Baha: Look at the spiritual side of Haifa, not the material side and see how spiritual it is. The prophets appeared in this region. For this reason spiritual susceptibilities come to man here. One forgets the troubles and the anxieties of the world of nature. When one gets to Paris he becomes a prisoner of nature. If one had some spiritual feelings they would die there, because all thoughts there are the thoughts of the world of dust. But here one obtains thoughts of spirituality freely. Tymor Land was a king (in the Orient) similar to Bonaparte (Napoleon). He conquered Turkestan, Iran, Tooran, Anatolia and here. There was a fort in Aleppo and he left soldiers there. They rebelled and he fought against them and made them captives. They rebelled against him and again he made them captives and again they rebelled. He sent an army against them and it rebelled. The king said that there must be some influence in that land because whoever enters that castle becomes rebellious; then he ordered that the castle be destroyed.

Dr. H.: Who gave the name Baha'o'llah to him?

Abdul Baha: The title of 'Baha'o'llah' was given by himself. The Blessed Beauty gave the name 'Baha'o'llah' to himself and he wrote it to his holiness The Supreme (The Bab). The Bab conjugated the name 'Baha'o'llah' in 300 different ways. His holiness The Bab gave to himself the titles 'Bab', 'First Point', '(Noqteyah Qala) and 'The Mention of God' (Zekrullah). His holiness Baha'o'llah chose only the title 'Baha'o'llah' and he wrote to to The Bab.

Dr. E.: Did Abdul Baha give the name 'Abdul Baha' to himself.

Abdul Baha: Yes. I myself chose this title for myself.

Dr. E.: Was Abdul Baha born in Nur?

Abdul Baha: No. (I was born) in Teheran.

Dr. C.: Was Baha'o'llah born in Nur?

Abdul Baha: The father of the Blessed Beauty was born in Nur. So also his mother.

Miss. B.: Where did Baha'o'llah make the declaration, 'I am the One whom God would manifest?'

Abdul Baha: In Baghdad he proclaimed himself as the One whom God would manifest, but Baha'o'llah was known to the believers (before this time) as the manifestation of Huseyn. (Huseyn was the grandson of Muhammed.)

Mrs. L. asked concerning the Bible prophecy of the coming of the Prince of Peace out of Syria.

Abdul Baha: That is, the Manifestation appeared in Syria, not that he came out of Syria but from Syria he appeared as the Prince of Peace and the place was this Syria.

Pilgrim House, Lunch, December 28, 1919.

The question was asked, 'Did the climate of Akka change when the Blessed Beauty went there?'

Abdul Baha said it did. The water which was salty was soon changed. "During the time of the Blessed Beauty, the cholera came up to the gates of Akka, but it did not enter Akka. Ask, for they know about it, ask from the Christians of Akka. It came to Damascus, Beirut, Mt. Lebanon, Aleppo, Tiberias, Nazareth and here it came too. It came up close to Akka, but it did not enter. In the dungeon where three hundred were imprisoned it was so damp, so dark, no wind, no sun, - it did not come. In Lebanon which is dry, it came. But immediately after the ascension of Baha'o'llah there was no cholera elsewhere, but it was in Akka. The third day after the ascension it came. Even the Christians said that the talisman was broken.

Dr. E. asked if the water was brought there during the time of the Blessed Beauty.

Abdul Baha: "In the beginning this water was brought here ninety years ago, then it was cut off. After thirty years of being cut off, again the pipes were repaired. The water of Akka is good."

At the Tomb of The Bab, Afternoon, December 28, '19.

When Haji Mirza Hayder Ali was brought into the room the Master remarked about him and others like him:

"The hair of these men has been made white (through their services) in the cause of God both during the days of the Blessed Beauty and afterwards. They had no ease day nor night - had no intention save service in the cause of God - had no other thoughts. The Bahais in Persia fell greatly under tests, their blood was shed, their lives were given. They used to be caught, killed, imprisoned; they were beaten, they were fined, they were exiled. Notwithstanding this they remained firm and steadfast. They are of the believers who have been tested. They received afflictions and remained firm. When such tests come to America and the believers remain firm, then it will be well. For instance, now there are no tests (save) spiritual tests. When there are material tests those are real tests. The Bahais of Persia would go under the sword. The executioner would stand over their heads with dagger in hand saying, 'Deny, then you will become free.' He would not deny and was martyred. Another would come and be killed because he would not deny, saying, 'God forbid (that I should deny).' They would cut his throat, cut his ear, cut his nose; they would put iron in the fire and burn his flesh. Sometimes when opposition was at its worst, the government used to search for them, throw them into the rivers. Whoever was suspected of being a Bahai was immediately killed. The Bahais though walking on earth were not on earth, they were in heaven. They had no news of this world - no one knew that they would be alive an hour, they knew not the feelings of this world - all the time they were engaged in prayer. Tomorrow I will show you the photograph where three executioners have taken one person, desiring to cut his throat. They took his photograph. The one who took the Epistle of Baha'o'llah to the Shah of Persia, Nassir-ud-Din Shah."

All notes on these talks were taken in Persian by Dr. Lotfullah Hakim.

Pilgrim's House, Lunch, December 29, 1919.

The question was asked, "Were some souls born to redeem others?"

Abdul Baha: No, but some souls, by their good morals and deeds did so. For instance, a son by his good deeds may be the cause of the redemption of his father if he does good deeds.

Miss. B.: The Master told my father he would be blest through me.

Abdul Baha: God willing thou wilt do such a work that thou wilt be an honor to thy father.

Mrs. P.: Then some souls come to attain?

Abdul Baha: They have capacities. For instance, one has a capacity for politics, he attempts to become a merchant. He will not be successful, for he hasn't capacity for this. Then one who has the capacity for merchandise interferes in political affairs. He will not be successful here, but if he becomes a merchant he will be confirmed. Before I send a student to school in Beirut I ask, 'What thing dost thou wish the most, what work?' If he wishes to become a mathematician or doctor or learned one, whatever he desires I tell him to do that.

Dr. G.: How about those souls who do not know their capacity until later in life?

Abdul Baha: It must be considered what their capacity is. Men must discover it. The well known Plato would not accept a pupil until he saw him. He would examine the student for a time and study his features. Aristotle came to become one of his students. He knew Aristotle and knew that Aristotle did not have capacity for medicine, so he sent word, 'I cannot accept you (as my student).' Plato had seen Aristotle in childhood and that is why he would not accept him. Aristotle understood why he was not accepted and wrote a letter to Plato saying, 'Thou hast seen me as a child, when I had no capacity for medicine and I had other capacities and that is not acceptable to you. That is correct. I have no objection to that, but with education I have changed and now I have a capacity for that, therefore if thou acceptest me thou wilt become happy - thou wilt see that thy education is not spoiled.' Plato accepted Aristotle when Aristotle said, 'I have been educated.'

Mrs. P.P.: Did he become a good physician?

Abdul Baha: Yes. When thou dost train a young, crooked branch it will become straightened. If thou wilt train a garden of weeds it will become a flower garden. Even education has effect on some animals. For instance thou wilt see they can train birds. I have even see a trained donkey to dance. For instance, through cultivation a five petaled flower becomes a hundred petaled one. A fruitless tree through cultivation becomes a fruitful tree.

Mrs. P.: Then persons who do not know how to train their children, would it not be well for them to have the state educate them according to Plato's idea?

Abdul Baha: The business of the government is not merely to take taxes from people. The business of the government is to educate people. The government must be kinder than the father. Briefly, the government has great effect.

Consider how a small potato becomes very large.

Dr. G. asked concerning X's theory on vibration, "By date of birth and first name one can tell inclination of child."

Abdul Baha: These rules of the stars are from the ancient astronomers. They used to take the sun coming out of the Zodiac and from that they would take out other things, but they had no true foundation.

Dr. G.: X says this theory has nothing to do with astronomy, but is a mathematical science.

Abdul Baha: There is a kind of mathematics where they take the name of a person according to 'Abjad' (each letter of the alphabet has a numerical value) and the sum total of the values of the letters in the name are used. This mathematics is a concise science. They add the numerical value of numbers. It becomes 120. (Note: These figures were indistinct in original copy. Copyist) See how many 9s are in it. These things were very much studied in the East, but now the Eastern people have put them aside. In ancient times the king had a man who used to make these calculations especially for him. If the Shah wanted to make a journey, this man might say, 'Don't go. If you do it will be dangerous.' If the Shah wanted to marry, he might say, 'Don't marry this year, wait until a certain hour arrives, or until the sun reaches a certain sign (of the Zodiac).' If the Shah wanted to take some medicine, he might say, 'Don't take it today.' There were many, many such precautions, but it was found that no benefit resulted from observing them, so they were put aside.

Dr. E.: The Bab used such calculations, did he not?

Abdul Baha: They did it only for giving names or titles. If they wanted to give a person a title they would select one with a numerical value equal to that of his own name.

Dr. G.: X uses these numerical values of names.

Abdul Baha: What I know about these systems is one-hundred times more than X knows. There are so many systems which I know, which X knows nothing about. But these things take up man's time. They are unworthy. The mind of man is meant for nobler things. In these things there may be consolation for some people, but not for Bahais. e. g., The expert counts and takes a number and tells his client, 'You have had difficulties in the beginning of your life. Towards the end of your life conditions will be more favorable.' This pleases the client. Or he says, 'In future you will become wealthy. Your heart's desire will be fulfilled.' These things please the client. He says, 'You have been in great danger, but God will bring you safely through it.' This pleases him. I say this in order that you may not engage in such things, for these things have been taken from the East.

Mrs. P.: X said that Abdul Baha advised X to write a book about this subject.

Abdul Baha: X said to me, 'I want to write a book.' I said, 'Write.' I do not prevent anybody. I saw that she was very keen on the subject. It was not that I told her to do it or said that these things were good. If a person is keen on a subject and I object to it, he will be annoyed. One must so act as not to grieve people. X said, 'I want to do so and so,' so I said, 'Do it. May God assist you!' (To those at table): You know that reason is better than these things.

Dr. G.: X says, "Anyone who takes my course in Vibration becomes a firm Bahai."

Abdul Baha: Now tell her, 'Turn your attention to spiritual things and make your discoveries from them, not from numbers.' These systems were prevalent in the East, and caused danger in the East. e. g., A king wanted to go to war. They told him that he would be victorious for the number of your name is greater than that of the other king's name. The unfortunate king took their advice and went to war and lost his country.

Mrs. P.: To Mrs. Waite you sent a tablet advising her to study the numbers '5' and '9.'

Abdul Baha: Those are the numbers of the names of the Blessed Ones. (Bab = 5. Baha = 9.) That is not playing with numbers. e. g. When we (Abdul Baha) write a letter, we put the number '9' at the top. This stands for Baha'o'llah. This number is that of the name of the Blessed One.

This time Turkey did not gain anything by entering the war. If she had not entered, it would have been far better for her. But the Pashas believed in these systems. Some said, 'We have made a calculation and found that you will be victorious. Germany will overpower England.' The unfortunate Turkey entered the war and was defeated. The human reason is a gift of God and is better than any numerical system.

Home of Abdul Baha, Supper, December 29, 1919.

In connection with a remark made by Abdul Baha to Sheikh Farajullah, Abdul Baha said that Christ said, 'I am the bread of heaven.' He (the sheikh) must eat bread alone until he follow in the footsteps of his holiness Christ. He eats beans, and he takes soup. We speak in Persian and in Arabic and you don't understand. We speak with you now in English. Praise be to God, we have interpreters. I wish that one day we go to visit the Holy Shrine (of Baha'o'llah). We have an auto now but we will let Mr. Jeffrey go on a donkey, on two donkeys. Here donkeys are scarce - good donkeys are found in Egypt.

Abdul Baha (continuing): I have mentioned and spoken about this subject of mathematics in the meetings in America. Now also tonight

I want to say a little about it.

This reality of man encompasses all things and is the discoverer of things. All these things that thou seest were once not in existence, but this power which is in man has discovered them whilst they were hidden. Everything has been hidden. Man has discovered it. That which was hidden has become manifest, such as the telegraph, phonograph, electricity. In former centuries it was hidden, no one had any knowledge of it. The power of man has brought it to light. This is personal discovery, or the discovery of a person. The object is this that before it was hidden, it was an absolute mystery. This power of man has discovered it and also other things have been discovered. There was a time when there was no petrol. The reality of man has discovered it. There was a time when there was no glass, man has brought it from the hidden things—also all the existing arts and present sciences. These present sciences were not here one hundred years ago. The power of man has brought them from the hidden; then it became apparent that in man was a power that was able to discover them and he is the creator of things. Things are hidden, he discovers them. This is clear and apparent. No one can deny it.

Those persons who prognosticate or use numbers & all of them try to concentrate their thoughts and from the excess of thought and concentration they deduce certain meanings and perhaps it may come to pass. But this is not from these numbers and prognostications, neither from stars but he thinks it is from them while it is the reality of man which discovers them. I said this in America. Is it possible for a person to say that a thing will happen? No. It is the reality of man which has discovered it. But what does he think? He thinks the result is from the prognostication. This is the truth of the matter.

Miss. B. asked about a passage in The Iqhan, p 175: 'All prophets have explained but two letters and he says Gha'im shall bring forth the remaining twenty-five.'

Abdul Baha: Those are the letters of Abjad. There is a tradition which says that when the Gha'im appears all the civilization and sciences which have been existing before will be as one letter, but after the Promised One comes, it becomes twenty-seven. That is, so many discoveries will be made that all these (new) sciences, arts and discoveries are twenty-seven. In Arabic there are twenty-eight letters, in Persian, thirty-two; therefore there are more in the Persian than in the Arabic. Sheikh Ahmad and Seyyid Kazim Resht were the forerunners (of The Bab). They were well known persons, that is, they were extraordinarily good.

Mrs. L.: In the Words of Paradise, p. 54, 'There is a wonderful instrument in the earth which has the power to change the atmosphere of the earth.'

Abdul Baha: It does not say it is in the earth, but there is a power which is very strong which will become apparent

in future, such as the power of dynamite. That is what he said and it has come to pass. For instance, he said, 'There will be discovered a thing which is poisonous. Whenever it is discovered, if it reaches the nostrils of persons it will kill them. This became apparent in the late war. The Blessed Perfection said this fifty years ago, but now it has come to pass.

Miss. B.: Daniel prophesied that two-thirds of the people would be destroyed.

Abdul Baha: This is not the time for the fulfillment of this. The object is that severe things will happen. Two-thirds of the people will perish. Great things will happen. Souls will perish. In this war many places were destroyed. This is what I said. It will become more severe than this. In this war one-tenth of the earth was destroyed. One-fourth of the people of the world were destroyed. Houses were destroyed. It will be worse than this in the future, because of war and other things - war, cholera, plague, etc.

Miss. B.: Will the geography of the earth be changed?

Abdul Baha: The surface of the earth will be affected. For instance, what has become of the jungles, the places where war was? Ten states of France were destroyed. The banks of the River Rhine were destroyed. Russia was much ruined.

Mrs. P. asked the meaning of 'There were two women in the field. One was taken and the other left.'

Abdul Baha: One will accept and the other reject the Revelation.

Lunch, December 30, 1919.

A question was asked concerning the possibility of attaining the station of Christ.

Abdul Baha: They have asked if it is possible for a person to reach the station of Christ, - whoever suffers of prays, can he reach this station?

No! It cannot be, because Christ was the Word of God, the Holy Spirit. This is ancient, but these people are accidental, and the accidental is not ancient. It cannot be.

Any person progresses in his own degree. For instance, this mineral progresses, but, no matter how much it progresses, it cannot develop eyes and ears. The highest station it can reach is that of the diamond. Its progress is confined to the mineral kingdom. The same is true of the vegetable kingdom. However much a flower progresses, it cannot have eyes

and ears and understanding. The accidental powers cannot achieve that. This is especially for animals. Why? Because the station of the animal is higher than that, and however much an animal may progress, it progresses in its own kingdom. Suppose you gather all the animals, such as the horse, which is in the utmost of beauty, the peacock, which is in the utmost of grace, they cannot attain mind. They cannot reach the station of man. In the same way, souls have degrees. They cannot be compared with the mineral and vegetable. This mineral, however much it progresses, cannot become vegetable.

Now there is a child who cannot remember things. It has no mind, no power of understanding. However much it may progress, it will not become like an intelligent person.

Those who ask questions must be people of knowledge, so that they may understand. But there are a good many people who come and ask questions of me. I answer them, but they don't understand the realities.

Supper, December 30, 1919.

Mrs. P. asked Abdul Baha to tell a story which he had told on a certain occasion at Dublin.

Abdul Baha: There was a family at Jazirat-ul-Arab. The Sheikh had a nephew who desired to marry the daughter of the Sheikh. Amongst the Arabs they say that the betrothal of cousins is made in heaven and it is good for them to marry. He said, 'According to the Arab custom, the Sheikh cannot refuse,' nevertheless the Sheikh refused, saying that if anyone would bring the mare of Sheikh Sharyan, he would give his daughter in marriage to that person. This mare was a famous one.

The boy went to the tribe of Sheikh Sharyan. Between the two tribes there was always war and dispute. If they had known that he belonged to the other tribe they would have killed him, so he changed his name and went. For two years he searched for this mare in the hopes of finding it and thus getting the girl. One day when he was crossing the dessert, he saw the Sheikh riding on that mare and coming towards him. There was a well there, which was not deep. He threw himself into it. Then he cried aloud, 'Save me, save me!' The Sheikh heard his cries and came and saw him. He asked, 'Who are you? Whence came you?' The boy said, 'I am a stranger. I cannot get out.' The Sheikh undid his headgear and let down the end. He said, 'Take hold of this,' and dragged him out.

While the Sheikh was arranging his headgear, the boy jumped on the mare and started off. The Sheikh cried aloud saying, 'O youth, I cannot reach thee, but I want to know something. Have you done this just for a trick, or because you saw the mare was good?' The youth answered, 'It was a trick.' The Sheikh asked, 'Why did you play this trick?' The youth replied, 'I want this mare in order that I may get the daughter

of my uncle in marriage. Her father said that the one who brought this mare should have the girl. For two years I have been searching for this mare and now God has given her to me!' The Sheikh replied: 'As this is the reason, I make you a present of the mare and forgive you, so you will attain your desire.' The young man came back to him, saying, 'You are very generous. In order that I might attain my desire you freely give me this mare. I return the mare and will give up the girl as well as the mare.' The Sheikh replied, 'It is impossible that I should accept the mare,' but the youth persisted. Then the Sheikh said, 'Come and be my guest and the mare shall be yours.' The youth answered, 'I will return the mare.' Anyhow, he accompanied the Sheikh. The Sheikh called the notables of his tribe and said to them: 'It is God's will that we should associate with the other tribe. It is better that we should take this mare and the youth and go to the other tribe and give this mare to the head of that tribe, and have this wedding.'

The Sheikh rode with several of his tribe to visit the other tribe. News came to that tribe of the arrival of Sheikh Sharyan. They were surprised and said, 'What has happened that the Sheikh has come?' The visitors arrived and sat down. They said, 'This youth has wished for this mare and has searched for it two years. Now we have come to get the girl for him and to give the mare which was demanded.' The Sheikh (of the other tribe) replied, 'How is this? Tell me how it all happened.' The visitor said, 'This youth took the mare and went. I asked him why he did so and he replied, "Because of the daughter of my uncle." Because of this I presented the mare to him. The youth came down from the mare and said, "Because you have been so generous in giving me this mare, I will give up the daughter of my uncle and will return the mare. He swore and I also swore. I said, "We will take the mare and come here and arrange things." Sheikh Sharyan was a very powerful man and so was the youth. The Sheikh of the other tribe said, "I am no less generous than Sheikh Sharyan or the boy. I will give the girl and do not want the mare. Thereupon they quarreled. One said, "I will not accept," the other said, "I will not accept, and the third said, "I will not accept." At last they came to an arrangement saying, "We will have this wedding, and when a child is born, the mare will belong to it.'

Mrs. P. told how they laughed over this story in Dublin.

Abdul Baha: Sometimes joking is necessary. Otherwise we would get depressed. The Blessed Beauty said, 'In every twenty-four hours, two hours must be spent in a way that will cause happiness.'

Pilgrim's House, Haifa, December 31, 1919.

(Two Sheikhs (Druse), one of them the head of the Druse community were present and sat on the Master's right.)

Abdul Baha: See what his holiness Baha'o'llah has done, that he has gathered us all and has made us all one! They (the Druses) trust to no other, but they know that we are trustworthy and straight. Their hearts are assured. His holiness Baha'o'llah has taken the bonds from our necks and has made us free. This Sheikh is a very esteemed person. He is chief of the Druse community and is very wealthy.

J. E.: Did the Druses suffer greatly during the war?

Abdul Baha: No. --- If the weather was good I would take you to visit the Druses' village. They have good mules and horses.

Mrs. P.: It was hearing of the people of different religions sitting around your table that attracted me to the Bahai movement. Now I have seen it for myself.

Abdul Baha: God willing, you will see many things. There are still many things to be seen. When you go to Persia you will see many things. We could not spread the cause of Baha'o'llah in these regions (the neighborhood of Haifa and Akka) because the Turkish government prevented us. The Sheikh is inviting you all to his place.

Dr. E.: We should all be delighted to go.

Supper, December 31, 1919.

(Before supper Abdul Baha had remarked that the British government passed all letters addressed to Abdul Baha without opening them - thus showing their entire confidence in his faithfulness. He had just received a batch of letters from Germany unopened.)

Abdul Baha: In the world of existence is it possible that the truth should not become known? No. e. g. If we were not faithful towards the government they certainly would find out. In the times of the Turkish government they thought at first that we were not, but in the end it will become apparent that we were faithful. It does not matter how much they investigate at Court - see how much they tried us and suspected that we were not faithful to the government, but at last it was proved. An intelligent man will always adhere to divine truth. If he does not do so it is certain that it will become proved. The Turkish government wanted to prove us guilty and Abdul Hamid was always trying to find something against us, but in the end it was proved that we were faithful. This shows that nothing is better than honesty. The Turkish government at first used to open all letters, but finding that there was nothing political and nothing against the government in them, they used better to pass many of them unopened. During the war Abdul Baha received a letter from the Persian Consul in New York - an Armenian - containing violent denunciation of the Turks, and one from Mr. Dreyfus speaking very strongly against Germany, but, by the providence of God, both were passed unopened.)

Mrs. P. quoted two texts; ("It must needs be that offences come, but woe unto that man through whom the offence cometh." "Ye are never tempted above what ye are able to bear," (Paul)) and asked for an explanation regarding individual responsibility.

Abdul Baha: This is an intricate subject and must be investigated with great care. It is a complicated problem, and has baffled the comprehension of all. Its explanation is difficult. If you knew Persian or Arabic it would be easier. I will tell you about it briefly.

The general opinion is that whatever proceeds from man springs from his own will and has nothing to do with God; whatever man does is created by man himself and for this reason. This is the opinion of the philosophers. The philosophers of religion on the other hand, say thus: "It is not so. Man is powerless. Of himself, he can do nothing. All is from God. This is the truth - not that." Now we must explain this.

It is unquestionable that there is no one but God. He is the Creator of deeds. Our help comes only from God. If God does not help, what can we do? Notwithstanding this, man's efforts count. Take, for example, the Governor here. Who has given him this power? The English government has given him the power, to do as he wishes. Now it is possible that he may do either justice or injustice. Justice is good, injustice is bad. If the English government has given him this power, he can do not justice except through this power. The minute the English government says, 'You are dismissed,' his power ceases. Can he do any oppression after his dismissal? No! Whatever he does is through the power of the government. But if he does injustice, that is not the fault of the government.

I say this again. You must consider it carefully. This is one of the most difficult questions.

Take another example. You came from America on board a steamer. What moved the steamer? Fire! If there were no fire, no steam, could the steamer come here? No! Could it go from here to America? No! Then the power of steam brought the steamer here, and it will carry it from here to America. The power of the steam, and not the steamer by itself, is the propelling force. This power is from God. According to the will of the commander it will propel the ship wherever he wishes. If he wishes to go to the East, the steam carries the ship to the East. If to the West, the ship is carried to the West. That power of God is similar to this steam. If that help is cut off, the steamer cannot go either to the East or to the West. It will remain without motion, absolutely. The going of the steamer to the East or to the West is in the hand of man. The will of man through the real power directs him to any point he desires. Therefore it is said, 'The real power is from God.'

Take another example: (Here Abdul Baha moved his fingers) These members of man move through the power of the spirit. If there were no spirit, no members could move. When all these members are perfect, the movements are in order. The spirit causes this orderly motion. But if an illness affects the hand the movement is impaired. For instance, he wishes to move the fingers to one side, but they go to the other, owing to paralysis. Whether the movement be normal or abnormal, both are from the spirit. If there be not the power of the spirit, the hand cannot move. If there be no spirit, can this hand move? No! This hand moves through the power of the spirit. But the regularity of movement is not through the spirit - is not from God. The work which a man does is through the power God has given him. If the power were not given by God, he could do neither good nor bad. But if he does bad work, God is not the cause of that. It is like the steam. Whether it moves regularly or irregularly, is due to the directing force. Notwithstanding this, the irregularity of the movement is from man and not from the spirit.

I will illustrate in another way: I can caress Fugota or I can slap him. Both will be by the power of the spirit. If I strike him, it will be because of my intention, not because of the spirit. It will be because of my wish to do so. The striking is by the power of the spirit through my desire. Have you understood it now?

I will give you a short example: This movement of my hand is known of God. The movement of a tree God knows. Both are from God, but there is a difference. The tree has no will, but I have. The creator of both movements is God, but there is a difference between the movement of my hand and that of the tree. A leaf moves, but without will, but my hand moves by will. Both of these movements are from God.

Supper, JANUARY 1, 1920.

General Allenby and his wife spent a day here, from morning to evening. Gen. Allenby went to see the prison and the barracks and visited the shrine of Baha'o'llah.

Mrs. P. said she heard Gen. Allenby was going to be Governor here.

Abdul Baha: Perhaps. Now he is Governor in Egypt. He is a very humble person.

Miss. B.: What is the form or condition of the human spirit before it becomes connected with the identity at the time of birth on this plane?

Abdul Baha: The reality of spirit, because it is not corporeal, cannot be in bodily form. We cannot say it is like

the fire, or like water, or like flame, or like odor. In the world of man it has no likeness. The utmost is to satisfy the hearer. It is beyond explanation, for it is a reality of the intellect, and not a thing which can be perceived. Perceptible realities can be explained. But the intellectual realities cannot be explained by or through words. You may try to explain by words. For instance, the mind itself is the intellectual reality. It cannot be seen or heard or smelt or tasted or touched. This is the intellectual reality and is not perceptible by the senses. If you wish to explain it by the senses, it is impossible. You say it is the discoverer of the reality of things. This is the encompasser. This is the discoverer. This is the maker of rules. This is the cause of order in the world. The world of existence moves because of this. These are its qualities. You cannot explain the reality of it in terms of the world of perception, for it cannot be perceived.

Miss. B.: What is the difference between soul and spirit?

Abdul Baha: They mean the same. It is one reality. The names are different. We must consider it according to its use. Because it is the discoverer of reality, they call it intellect, for it is the cause of the true life of man. When it produces an effect on one, we speak of it as the heart, whilst these three things are one. For instance (pointing to a cup), this is called 'fenjan,' in Persian; 'cup' in English; ----- in Arabic. All these names are for this article.

Miss. B.: Is 'reality' another name for the same thing?

Abdul Baha: It is another name, another quality, for this.

Pilgrim House, Haifa, January 2, 1920.

Question: Was it right for Bahais to buy 'Liberty Bonds' to carry on the war?

Abdul Baha: That is passed now. An arrow that has been shot does not return to the bow. There is nothing to be gained by talking about it now.

Q. But if Abdul Baha were to give his opinion about this now, it would be a guide for similar occasions in the future.

Abdul Baha: This is not a time to buy 'paper.'

Q. What should be done about the 'Liberty Bonds' that were sent as contributions to the Mashrak-ol-Azkar fund?

Abdul Baha: That rests with the Convention to decide.

Mrs. P.: Who is to decide upon the plans for the Mashrak-ol-Azkar?

Abdul Baha: That rests with the delegates to the Convention - not all those present at the Convention, the delegates only - not strangers. The Convention is like a parliament. The delegates represent the opinion of the whole body of believers. What they decide unanimously or by a majority, must be accepted. The majority must rule.

L. H.: I am afraid the Convention will have a hard time unless Abdul Baha prays for us.

Abdul Baha: Your duty is to go with the majority and accept its decisions.

Mrs. P.: Then it is the delegates to the Convention and not the Unity Board that have to decide on the plans?

Abdul Baha: Yes. The delegates must decide. The Board must carry out the decisions of the Conventions. There must be order. It cannot be that everybody has the right of interference; in that case nothing would be accomplished.

Dr. G.: They say that all organization is forbidden by the teachings.

Abdul Baha: That is all talk. The text of the Blessed Book cannot be changed. No one can interfere with it. Things not definitely stated in the Book are referred to the House of Justice. Whatever the House of Justice decides, that is obligatory. Now it is not possible for all the world to come together. The Convention is similar to the House of Justice to a certain extent. Its decisions and laws must be carried out.

Dr. E.: In the beginning of the 'Big Ben' pamphlet, the words occur: 'The Bahai Revelation is not an organization. The Bahai cause can never be organized.' Is this a correct translation?

Abdul Baha: No. That gives the wrong idea. In the cause of Baha'o'llah there is the Beit-ul-Ad'l (House of Justice). Political affairs are not explicitly settled in the tablets. They are referred to the House of Justice. Whatever the House of Justice decides is obligatory. In the writings of Baha'o'llah instructions are given with regard to worship, but the Assembly of the House of Justice sees that at one time a certain arrangement is necessary and at another time a different arrangement. It is not circumscribed in its action. One hundred years ago - one ruling was necessary, today, another; tomorrow, perhaps, another. Therefore the cause of God is not rigidly circumscribed. It is in accordance with the exigencies of time and place. The political affairs are not

definitely fixed by Baha'o'llah. This is the object of what is said in the Book of Akdas. Baha'o'llah says: 'Political affairs are referred to the House of Justice.' Whatever they think wise according to the requirements of time and place ought to be carried out. But the command of worship is to be found in the Book. Political things will not remain unchangeable. The politics of one hundred years ago are quite impracticable today. For example, there was slavery one hundred years ago. Could that be carried out now?

The members of the House of Justice will be inspired. Whenever it is established it will be under the protection of the Blessed Beauty. Whatever the House of Justice decides is the will of the Blessed One. In this way there is order - otherwise, there will be confusion. The Bahai laws are not rigid and unalterable. Whatever the House of Justice decides must be carried out.

Dictated: "Political laws in the cause of Baha'o'llah are not rigidly fixed. Whatever decision is arrived at by the members of the House of Justice (which is like a parliament) either unanimously or by a majority - according to the requirements of time and place - that is the Law of God. In other words the cause of Baha'o'llah is not circumscribed, for this reason, that circumstances of time and place change. For instance, the laws of America cannot be carried out here, and the laws of this place would be unsuitable for America. The circumstances are different.

"In the time of Moses, the children of Israel were in the wilderness. There was no ease and comfort. Therefore ten offences were made punishable by death. In the time of Christ there were towns and cities and civilization. The exigencies of the time did not require these ten laws for capital punishment, so he abolished them. Why? Because the time and circumstances were different. In the former time these laws were necessary, but in Christ's time, they were no longer necessary and in this time other arrangements are required."

Dr. E.: "It is misleading, is it not, to say that the Bahai cause cannot be organized?"

Abdul Baha: "How is it possible that there should be no organization? Even in a household, if there is not organization there will be hopeless confusion. Then what about the world? What is meant is that the organization is not rigid. In ancient times it was rigid. In the Torah all the political affairs were rigidly fixed, but in this cause they are not. In this cause there is political freedom, i. e., in each time the House of Justice is free to decide in accordance with what it deems expedient.

"This is a brief explanation of the matter."

Supper, January 2, 1920.

Evening after Mirza Mahmoud's marriage.

Talking of the marriage ceremony, Abdul Baha said:

"Here we do not have much talking, but there (in America) they speak so much that nobody can follow what they say. I was invited to a wedding in America. People were talking in couples. In the East, one talks and the rest listen. When he has finished another will speak, but they do not talk so much. Every place has its special customs. Every nation likes its own ways. At Christian weddings they smoke cigars and the room becomes filled with smoke.

Dr. E. remarked that it was nice to have the bride and groom take part in the ceremony themselves, as in the West, instead of by deputy.

Abdul Baha: It is so now. Everything depends on the time. Now it is impossible in the East for the bride to appear.

Mrs. P.: In America all the interest centers in the bride. The groom is insignificant.

Abdul Baha: The marriage which is associated with spirituality and illumination is good. In the Arab districts only the bride and bridegroom are present. They place two stones. The bridegroom stands on one and the bride on the other, opposite each other. The bridegroom says, 'I am on one stone and all the world is witness that thou art my wife and I thy husband.' The words are few but comprehensive. In the religion of God the consent of both parties is necessary. No one can compel a couple to marry - at most we give permission, we do not interfere more than this. Both parties must consent then the consent of the parents on both sides is necessary. This is obligatory. In the East it was customary that the girl was not consulted in the matter at all. She knew nothing whatever about it. Her father would give her to some man and she could not protest. To whomsoever he thought best he would give her. But the Blessed Beauty in the Kitab-el-Akdas, explicitly says that no one must interfere between the two. Without the consent of both sides and the consent of the parents the marriage cannot take place. But you in America and Europe attach no importance to the parents' consent. Even if the parents do not consent, the young people do as they wish. If the parents are not agreeable, it will lead in inharmony.

"In the East, among the Muhammedans and Christians, there is no love between the bride and her mother-in-law, as a rule; there is continual quarreling and contention, because the consent of the parents has not been obtained for the marriage. Of course the mother does not wish her son to marry someone she disapproves of and the son resents her interference. But

amongst the Bahais it is very rare to find any unkindness amongst relations by marriage.

As regards divorce, Baha'o'llah says that if a husband and wife cannot agree, there should be a preliminary separation of one year. If at the end of a year there is no reconciliation, then divorce is permissible. Because both sides would be in torment, separation is better. In the Bahai marriage the husband and wife must be in the utmost of happiness together.

Mrs. P.: During the year friends on both sides must try to bring about reconciliation, should they not?

Abdul Baha: Yes! The object of marriage is to create a family. Therefore marriage must be very carefully considered. The Blessed Beauty said that we must marry so that children may arise to be the cause of the illumination of the world. The blessings of God are apparent.

Pilgrim House, Haifa, Lunch, January 5, 1920.

Mrs. P.: It was the delegates and not the Unity Board who were to decide, was it not? This was spoken of yesterday but the notes were not taken down. Will the Master please repeat so it may be taken down today?

Abdul Baha: The object is that all affairs ought to be referred to the Convention, that is the Assembly which is composed of the representatives from the different assemblies sent to the Convention, not all the people gathered for the meetings. If all people present in the meetings take part in the discussions it would not do.

Mrs. P.: It was said by some that the Unity Board should be the deciding body.

Abdul Baha: No! Not in general affairs. The nation chooses representatives. These representatives make an Assembly of the nation. Now affairs are in the hands of the Assembly of the nation. Are the affairs in the hands of the Assembly of the nations or in the hands of the people? No doubt all affairs are in the hands of the Assembly of the nation, not in the hands of everybody. This Assembly of the Convention is like the Assembly of the nation or Parliament. Those members are elected by the nation. All affairs are referred to Parliament, not to the people. Parliament discusses affairs and reaches a decision. The Convention is like that and this meeting sees to the affairs and whatever the meeting decided the Executive Board must carry out. Did you understand?

Mrs. P.: Yes!

Abdul Baha: The essential thing now is teaching. This gathering of the Convention is for this object, also to arrange for the building of the Mashrak-ol-Azkar or for choosing people

to go out as teachers. These are the objects. In Persia there are no Conventions. There is a spiritual assembly in each city and all are engaged in teaching. People should be engaged in teaching the cause. Teaching should make one full of joy and happiness. It will attract one, it will bring spiritual susceptibilities, it gives extreme happiness and joyfulness. One's own self becomes enriched thereby. Teaching the cause is the most important work in which any one can engage, for in any other work there will not be such results as in this. Give great importance to work of importance and this is not to be brought under special rules. It cannot be. They should teach in any way possible. This will bring happiness; it also brings one nearer the kingdom of Abha. It will be the cause of joy and happiness and refreshes one.

Dr. G. said she hoped we would return so filled with power that our words might not arouse antagonism.

Abdul Baha: Leave unsaid anything that would create disagreement. It is not necessary to touch upon such subjects. Baha'o'llah says that whoever is the cause of differences should be avoided. In any problem if two people disagree both are in the wrong. He did not say, one is right, the other wrong. This is said to prevent the arising of dissension.

Mrs. P.: Would it be wrong to keep out of controversy?

Abdul Baha: When one is quiet the thing is forgotten. When discussion is forbidden the matter will be dropped. I will illustrate by a story: "I was in New York. An old lady of eighty years who was a little out of her mind came to me one day and said, 'The spiritual assembly has made a certain decision. I want to discuss the matter before you and them. You please call them. I will prove their faults.'" I said, "If you have any differences of opinion do not come to me and tell me. It will create trouble." She said, "It is necessary and I know all about them." "Well then go and tell them," I said. She replied, "They will not listen to me!" She wanted to do this to have it known that she had opposed them. This is illness and malady.

Mrs. P.: I know the majority vote should decide questions, such as where to hold the Convention, and the question of all arrangements short of a matter of conscience. But when it comes to a matter of principle should one go against one's conscience?

Abdul Baha: You cannot go according to an individual's conscience. Each one thinks he is right (concerning a subject); this must be considered. If each should move according to his conscience, disturbances would arise. Can you find two persons in the world having the same conscience in every detail? No! Now this must be considered. If there be a crowd, the difficulty increases.

Mrs. P.: I have to bring this to a more personal issue. I am willing to be told if I have made a mistake. A meeting was called in Chicago in December to hear the findings of a certain committee. I knew of these findings and objected to the methods of procedure of the committee. Between December and April, when the committee met in Chicago, the findings of this committee were spread and caused each assembly to be divided into two camps. Disapproving of this, did I do right to remain away from the Convention or should I have gone and opposed this procedure?

Abdul Baha: Now this is a problem that is passed. If we speak of matters that have passed it will not bring joy and happiness. Let us speak of subjects that will bring happiness and joy. If we speak on these subjects we will not become happy, nay, rather, it will depress us. We have gathered here for joy and happiness.

Mrs. P.: I think we are able to learn lessons from past experiences.

Abdul Baha: This Convention which is held every year—whatever decisions are reached must be accepted, for this is a general gathering. To a certain degree it is like the House of Justice, but it is not the House of Justice. Baha'o'llah says, 'Whatever the House of Justice does that is my command. They cannot go against it.' Suppose tomorrow there is a House of Justice, whatever command they would give could not be interfered with by anyone. The people must obey. For instance, Christ said that they must go about and teach, giving the glad-tidings. Perhaps one might say, 'I do not think it wise and when we find a seeker, we will speak to him.' Is that the way to obey that command. Whatever the House of Justice commands must be obeyed.

Mrs. P.: To follow Christ, Baha'o'llah, Abdul Baha, is very different. People in the time of the establishment of the House of Justice will be more spiritual.

Abdul Baha: I said this Convention is similar to the House of Justice — not that it is the House of Justice. If it is not so one thousand sects of religion would arise. Each one would rise up to cause disturbance and would say, 'My conscience says it is not good.' Another would say, 'My conscience says this is good,' and they cannot agree on anything. Perhaps this little one (pointing to Miss. B.) would arise and start a sect, Fugeta another, Mrs. L. another, Dr. C. another, J. another (as he pointed to each in turn). You would ask why and they would say, 'Our conscience.'

Mrs. P.: Afterwards will the House of Justice, — (Well Abdul Baha told us to put this aside).

Abdul Baha: Put this question aside. If I speak on this subject great disturbances will result. Should I speak

on this subject, do you know what would happen in America?
Forget the past.

Mrs. P.: I am perfectly will^{ing} to do this.

Abdul Baha: I desire that all your talks create spir-
ituality, create happiness, create joy.

Dr. E.: I take it that the only thing that would pre-
vent accepting a majority vote would be on a matter contrary
to the written teachings of Baha'o'llah and Abdul Baha?

Abdul Baha: It is the explicit text of Baha'o'llah
that no one should disagree. He (the Blessed Beauty) said,
'Whatever the House of Justice decides, that is my command.'
The purpose of this is that no one can say that the House of
Justice has made a mistake. If this is said it is the same
as saying that the Blessed Beauty made a mistake. If in meet-
ings one does not accept a decision he must be quiet. If he
does not like it he must be quiet but not do anything which will
cause differences. He must not say this is wrong, he must be
quiet and then there will not be any controversy. There are
a number of people in America who are waiting to find some mat-
ter for controversy. For instance, you say it is day. Two
or three will arise and say, 'No, it is night.' Especially
those women of eighty years and more. I want to close all
these doors (of controversy) so that there should remain no
more of these things. They should speak of love, faith, mer-
cy, teaching the cause of God, but questions other than these
have engaged the people of America. Wherever they go this is
their only talk now. Therefore I want all this to be put
aside. In Persia there are none of these things, none what-
ever. There is no Convention. There is a spiritual assem-
bly. If the spiritual assembly in a city decides a thing, if
one does not like it he does not object, he remains silent.
They are engaged in teaching morals; they have meetings for
ethics, meetings in which they teach spiritual civilization.
Nothing causes them to say this is bad. If he does not like
a certain proposal he does not enter it. If he likes it he
will join in. Now I want you to become like mannered.

Pilgrim House, Lunch, January 4, 1920.

Question: Did Christ walk on this mountain (Carmel)?

Abdul Baha: Yes! He came several times because the
people of Galilee were ^{not} much against him; also the people of
Tiberias, therefore he used to come to this mountain.

Q. Were the people more friendly to him here?

Abdul Baha: They were not so bad here. That is why
Christ said, 'A prophet is not without honor save in his own
country.' His own country was Galilee.

Q.: Was Haifa a town in the time of Christ?

Abdul Baha: Yes! Haifa is ancient. It is one of the Phoenician towns. Akka also is ancient. It was also Phoenician. Haifa or Caifa gets its name because it is at the foot of the mountain. The name is Phoenician, not Hebrew. These Phoenicians were here 2500 years before Christ.

Q.: Did Christ speak Aramaic?

Abdul Baha: It was not pure Hebrew, because the Romans had occupied Palestine. The Romans, Chaldeans and Assyrians were mixed and the language was a mixture. In ancient times the Arameans were at Damascus and its neighborhood. There were two tribes in these regions at that time. Both disappeared. There were also Sodom, Adum and Amur. Sodom was the town where Lot lived.

The conversation turned to the subject of food.

Abdul Baha said that the body of man was in need of seventeen elements. In this kind of pea, eleven of these elements are present and six are lacking; in beans, nine of these elements are present and eight are lacking. In bread (whole-wheat) all the seventeen elements are present. Therefore it is possible for man to live all his life and keep healthy on bread. He cannot live on peas alone. If he does so for a year he will become ill. Eggs also have all the seventeen elements and so have meat and milk, but eggs and meat are not suitable for all. The fatty elements in them does not agree with some. Excess of eggs is not good, it will prove injurious.

Q.: Would eating eggs induce cancer?

Abdul Baha: Perhaps it might.

Q.: What about eggs and milk?

Abdul Baha: It is heavy. Whatever man needs is in bread. Meat is for carnivorous animals, such as the lion and leopard. See! man has no claws for tearing meat. This proves that meat is not his natural food. Animals and birds that have sharp claws are meat-eating, but man has not claws. The lion has curved teeth for seizing and tearing meat. He cannot eat bread or grains. He must eat meat.

Fugeta asked whether it was right to fish?

Abdul Baha: It is permissible, but I should not do it myself. I never hunt or fish. Your friends, the Japanese, fish very much. Their food is mostly rice and fish.

Q.: Will ferocious beasts like the lion disappear?

Abdul Baha: In many places they have disappeared already. In the British Isles there are no lions or wolves, or bears. Many of the ferocious animals of old have completely disappeared ages ago. All these things are according to the Divine Will. We can see the remains of these animals in museums.

I

In the Master's salon, before Supper, January 4, 1920.

(Jeffery, Mr. Ghant, and Mirza Shirazi had gone to Jerusalem.)

Q.: Is the supposed sepulchre of Christ really the place of his burial?

Abdul Baha: For three-hundred years after Christ's death no one searched for his grave. Rubbish was deposited there. The mother of the Emperor Constantine came to Jerusalem and made careful enquiries to ascertain the place and they have come to the conclusion that the grave was there. This is the truth that for three hundred years they used to put rubbish on it.

Q.: I hear there are two reputed burial places, which is the correct one?

Abdul Baha: Opinions differ, but the general opinion is that it is there (i.e., at the Church of the Sepulchre). Christ at the time of his death was oppressed; also after his death and during his lifetime, he was oppressed. This oppression has turned the world upside down. It destroyed all the nations, but he himself was elevated. All the flags of the nations came down, but the one of Christ was exalted. All this was because of oppression.

Supper, January 4, 1920.

Abdul Baha told us of his talk with two newspaper reporters concerning the Revelation. These reports were taken down to be forwarded to Belgian papers by these reporters.

Lunch, January 5, 1920.

Dr. G. heard in America that a crypt was to be built in the Mashrak-ol-Azkar in Chicago.

Abdul Baha: Whatever any one thinks he says, but do not trust to what is said unless I have written about it. Whatever I have written with my own hand, that is correct.

Dr. G. heard that the remains of the Blessed Beauty would be transferred from Akka.

Abdul Baha: I have not said so. Do not accept anybody's word unless it is from my pen.

Dr. G.: What was the age of Kurratu'l-Ayn before her acceptance of The Bab's declaration, also when martyred?

Abdul Baha: She had passed her thirtieth year and after five years she was martyred. That is, when she was martyred she was about forty years old. The work, not the age of a person is the important thing. She was very humble. She would treat any other woman as if she were that person's maidservant.

Mrs. P. said that she heard that the tablet that was read at the wedding of Mirza Mahmud had been revealed by the Blessed Beauty for a member of the Household.

Abdul Baha: When this girl (bride of Mirza Mahmud) was quite young, her father was martyred and all the property was confiscated, causing her to grow up amidst great trials. Therefore the utmost of favor was shown to her. The girl, her mother and grandmother went through great hardships. Her grandmother was very good, very noble, had great knowledge, was severed, - was busy continually with the mention of God, not resting for a moment. After they had martyred her son-in-law, the Governor sent for her. As she entered the door he kicked her under his feet, beat her on the head with his feet until she became unconscious and like one dead. They left her. Her brother came and placing her on the shoulders of a man she was carried home. Because of this much favor has been shown to this girl. Before the grandmother became a Bahai she was greatly esteemed and distinguished among women because of her goodness and her personality. The brother of the grandmother was also greatly esteemed, though he was no Bahai. Had it not been for this brother she would have been killed. He was one of the great Mullas of Persia. He came and took her from Isfahan to Mashed in the province of Khurasan. He said to her (his sister), 'My sister beware not to speak another word on this subject. You went through trouble in Isfahan and we have left there. Do not, do not, speak here because here is the place we are visiting.' The people who make a pilgrimage come from great distances and it is the custom that both in the morning and afternoon the tomb is visited. For instance, they go from morning to noon. This brother went in the morning to visit the tomb. She knew he would not return soon, so she went from house to house every morning and afternoon. Once her brother found out that she had taught many women. He took her and went away saying, 'They will kill you and me.' She was very spiritual. If one were to sit and talk with her from morning to night they would not become tired. She was very unassuming and when she spoke tears would come to the eyes of her hearers.

Supper, January 5, 1920.

Abdul Baha had succeeded in securing butter and told Mrs. P. that he had done so because he knew that in America, butter was used on the bread. Mrs. P. said she could get on without it.

Pilgrim House, Lunch, January 6, 1920.

Mrs. P.: I am sure no one would object to this if it is given in public. When the speakers call Abdul Baha by other names argument arises. Will Abdul Baha tell us about it?

Abdul Baha: I like this name but the Blessed Beauty has given other names also. Amongst the names I like this name, but if a person calls me 'The Greatest Branch' I cannot object. If he says, 'The Mystery of God,' this is the name the Blessed Beauty called me, I cannot object. He has said, 'The Branch branched from the Pre-existent Root,' but I like this name. Whoever calls me by this name (Abdul Baha), I become happy.

Mrs. P.: We love other names as well. What is Abdul Baha's instruction concerning what we should say concerning Abdul Baha's station to new believers and the public?

Abdul Baha: Tell them 'Abdul Baha' is my name and his signature is 'Abdul Baha.'

Mrs. P.: Is it right to explain to those interested about other names also?

Abdul Baha: Tell them the Blessed Beauty has given them - for there are hypocrites who say 'My Lord' but their intention is to weaken the faith of the believers. Abdul Baha calls himself 'Abdul Baha,' but you can tell them the Blessed Beauty gives him other titles. But Abdul Baha says 'Abdul Baha' so that Makazeen shall have no grounds (for opposition). Tell them Abdul Baha says: 'I am Abdul Baha.' The Makazeen mention those other names so that they may be able to cause trouble. One cannot speak in glorification of one's self. The others should do that. If one says, 'I am polite. I have done such and such good actions,' - that would be a sign of hypocrisy. The one who praises himself - you should take no heed of him. I have written, 'May my spirit be a sacrifice for the dust of the feet of the friends.' Some people have thought that if the Covenant and Testament is weakened, it will be a good thing for them. There are some who think so. Beware of this. Their intention is to glorify themselves - like Dr. Farood and Mirza Assad'ullah. These things are like foam - they pass away. Let us speak of things which make us happy. Let them say what they like. Let them call me 'Abbas.' I like 'Abbas.' I always sign myself 'Abbas' when I write a poem. Man must have deeds. What do names matter?

The Pope has many titles, but what is the use of them? He must show works. One of his titles is 'Lion' but he is not worth as much as a cat - yet his name is 'Lion.'

Miss. B.: We heard in Paris that the Bahai cause is stronger than the Catholic church.

Abdul Baha: It is more powerful - there is no comparison. The Catholic church is like a drop, but the cause of Baha'o'llah is like the ocean. The Catholic church is but a name. They are worshipping the dead bones.

Miss. B.: Shoul we give the Message to the Catholics?

Abdul Baha: Yes! There is no harm.

Mrs. P. told of giving the Message to a young priest on his way to Rome. While she was talking to him two others listened and asked questions.

Abdul Baha: According to statistics, the Pope has sixty-thousand souls working under him - Cardinals, Bishops, Clergy of various ranks, missionaries, nuns. They claim three-hundred-million followers. They have also one-hundred millions in wealth, but they are declining day by day. I have nothing; I am single and alone, but the world is disturbed. Astonishing news comes from Teheran, Irak, (Mesopotamia), and from all parts of Persia, from Tabriz, from Khurasta and everywhere. In Kerman and Rafsanjan there is resurrection. The resurrection is in progress. In the meetings all are engaged in the commemoration of God. Some believe and some deny. It is extraordinary.

Mrs. P.: When will the physicians learn to treat by proper diet?

Abdul Baha: Ere long, - during this century. I treat myself always by diet. Yesterday I treated myself with this butter. Today it was not necessary, so I did not eat it. One day at Adrianople I was with the Governor and we went to - garden where pears were growing. The Governor picked some pears with his own hand and gave them to me, insisting that I should eat them. I did not want them, but he insisted, so being embarrassed, I ate. The effect was disastrous. Immediately it affected my chest. I fell down and had to be taken home. The Governor came home with me. They put me in bed. One brought me tea, another something else. I said, 'Bring me salt.' I put a lump in my mouth. It tasted then better than sugar. I began to suck it. The Governor asked, 'What are you doing?' I said, 'I am taking medicine.' He said, 'What medicine?' I said, 'Salt.' He said, 'My God, my God, what a medicine!' I took another piece and began to suck and a third piece. I felt better and the trouble was gone. The Governor said, 'What are you doing?' I said, 'I am alright now.' Taking a book from his pocket, the Governor made a memorandum, 'Whoever becomes ill from eating pears should eat salt.'

In Akka there was a man, very short, an artist, a very good man. His name was Hadi. One day he came to me and said, 'This malaria is killing me. I have had it for two years. The doctors prescribe medicine and it gets better for a few days, but returns. I am dying.' I joked with him, saying, 'You do not take any food.' He said, 'O yes, I eat very well!' Jokingly I said, 'What food do you like best? I will mention the names of different foods and you tell me what you like best - pilau, abgousht, koftah (made with pounded meat), baqlaba (a sweet pastry with ground nuts), sweets, dried sour milk with shourba.' When I said 'Shourba-e-Kashk (dried sour milk mixed with broth) he said, 'And put some garlic in.' I said, 'Very well.' They prepared it for him and he got well. Then he was ill at another time and he told them to prepare the same thing for him. That time he ate it and died. (Abdul Baha did not order it the last time.)

Wedding Feast, Afternoon, January 6, 1920.

Sobhi chanted a long prayer revealed by Baha'o'llah for the marriage of one of the friends.

Haji Ali represented the bridegroom (Bahram) and (?) represented the bride.

Each of these deputies had two witnesses. When the deputies were seated before Abdul Baha, with their respective witnesses behind them (standing) Abdul Baha asked the two witnesses of Haji Ali: 'What do you witness?'

They replied, 'We witness that Bahram has appointed Haji Ali as his deputy.' He then asked a similar question of the two witnesses of the bride's deputy and received a similar answer. The Master then made the bride's deputy repeat the following words, 'I marry the one whom I represent, Zarintaj, the daughter of Aga Habib, to the one whom you represent, for nineteen miskals of gold and I ask God for confirmation.' The answer was, 'I also accept.'

Lunch, January 7, 1920.

Mrs. P.: Will Abdul Baha explain further what he means by the words, 'The only thing to disperse differences is the power of the Covenant?'

Abdul Baha: First of all, the Blessed Beauty made this Covenant so that there should remain no differences. If there remain any disagreements amongst the Friends, or differences as to the meaning of the Book - in whatever way there may arise any difference, Baha'o'llah says explicitly, 'turn to him (i.e., to the Center of the Covenant), whatever he says is correct; and after him to the House of Justice.' What is this for? It is to dispel differences. If there are any differences among the friends - e. g., between you and Dr. E. - whatever I say, Baha'o'llah says, is correct. If I say you are in the right, the other ^{one} must obey! If I say he must follow you, he must do so, that there may remain no differences. This is for the Bahai unity, without this, no Bahai unity can be obtained. Notwithstanding that his holiness Christ said nothing about Peter except the one word, 'Thou art the rock and upon this rock I build my church,' this word became the cause of dispelling differences, so that whatever Peter said the others would accept. Should Peter say, 'I believe so,' the others would say, 'His Holiness has said that thou art the rock, Peter's faith is correct. Whoever believes in what Peter believes, he is a Christian.'

This saying of Christ is a tradition. It is not from the pen of his holiness. It is possible that one should deny it, but the Blessed Beauty made this Covenant with his supreme pen. No one can question it or deny it. He made it so that no differences of opinion should remain. 'If there arise any differences they should be referred to him (the Center of the Covenant),' therefore the Covenant is the greatest power. The Blessed Beauty is with his Covenant and helps his Covenant. This power is the power of the Blessed Beauty. Who can withstand it? The Yahyais could not stand against it. They became humiliated and submissive. Whoever tried to oppose it perished, because the Blessed Beauty is the assister of his cause. No one can say, 'This is my opinion.' If there had not been the Covenant, there would have been by now one-thousand sects.

Mrs. P.: Was not Peter chosen by Christ because he had

recognized Christ's station as the Son of God?

Abdul Baha: His holiness Christ wished his followers to understand that whatever Peter said was correct. His holiness was stating a general rule and not referring to a particular case. He does not say that in any particular case, Peter was right. He said, 'Thou art Peter and I shall erect my church upon thee.' Had he told Peter that this particular testimony of his was right, it would not be stating a general principle. No one objected, whatever Peter said they would accept. But this saying of Christ was an explicit Covenant (like that made by Baha'o'llah). His holiness does not say that if the people did not understand the meaning of the Bible they must turn to Peter.

We must talk a little of the things which bring happiness. Because these things refer to me I do not want to talk about them, but you force me. If I do not speak on this subject, divisions will arise, but I prefer not to talk of myself. I wish to talk always ~~in~~ ~~talk~~ of the Blessed Beauty, of the things which will bring happiness and be the cause of progress and of the illumination. Whatever you wish to know about the Blessed Beauty ask. Whatever your heart wishes about him, ask. I know of nothing else but him. Ask about him, I know, for I am annihilated in him.

Mrs. P.: I wish we could get some stories about his youth.

Abdul Baha: I have already told such stories. Whatever I say of the Blessed Beauty to any one, it belongs to all.

These Nakazeen talk and say that I write, 'May my life be a sacrifice to the dust of the feet of the friends!' But the friends cannot write to me, 'May you be a sacrifice for the dust of my feet.' Could he write so? Could he say so? Now the Nakazeen say, 'As Abdul Baha writes, "May I be a sacrifice for the dust of your feet," this shows that the dust of our feet is nobler than he. He says so himself. Therefore the dust of our feet is nobler than he.' They say that Abdul Baha in his prayers says, 'O God, Thou art rich, I am poor. Thou art the Knower, I am ignorant,' so Abdul Baha confesses that he is ignorant. He says, 'I am a sinner, Thou art the Forgiver.' So he is a sinner by his own confession.' This is true that in comparison with God I am a sinner. This I say, but no other person can say that I am a sinner. Do not you pray, 'O God forgive me!' Can any one say to another, 'O thou sinner,' whilst he himself is a sinner?

One said to Christ, 'Good Lord,' and Christ replied, 'Why callest thou me good? There is none good save one, that is God.' Can we say that Christ was a sinner? It is permissible for one in the station of his holiness Christ to say so but can anyone else say that Christ was a sinner? No! Was he not a well-doer? He said that because of his humility and submissiveness. He was the best well-doer of all.

Salon, Before Supper, January 7, 1920.

Abdul Baha: I will tell you heavenly glad-tidings. The glad-tidings of God are of two kinds - one is traditional, the other intellectual. I will speak of the intellectual glad-tidings.

It is this: That the cause of the Blessed Beauty in every possible way is clearly proved. The proof is not of one kind only, but of all kinds. One is at a loss to know which proof to begin with. In Europe, in the great assemblies, talks were given. I spoke to the eminent people. I remember that one day I met one of the members of parliament. He asked me, 'What is the proof of his holiness Baha'o'llah? I want it in a concise and useful form.' I said, 'The concise and sufficient proof is that Baha'o'llah in such a prison as Akka, and when under chains, raised his banner. In Teheran he was in prison and under chains. In Akka he was in prison. Under these circumstances he raised it.' When I mentioned this proof he became very silent. I said, 'Just one word more. There is nothing recorded comparable to this. What power is this that from the beginning of the world until today such a thing has not happened.'

(To Mrs. P.): Memorize these glad-tidings. These things have spiritual power. Write these things, but talking about other things will not give this spirituality. It was of these things I used to speak and no one could raise objection. Did you ever see in America, in Washington, in the churches and meetings that anyone rose to oppose me? It was in your house in Washington that there was a general meeting in the morning and one for the notables in the afternoon. Did you ever see one person dispute what I said? Why? because it was about such glad-tidings I talked. There was a judge who came and listened. He said nothing. Then I asked him, 'What dost thou say?' All were present. He said, 'All right.' (The Master repeated in English, 'All right.')

Do you remember it? For we used to talk of these subjects, so that no one could gainsay what was said.

Supper, January 7, 1920.

Abdul Baha: Amongst the proofs of the Blessed Beauty was the fact that two blood-thirsty monarchs opposed his cause. All the people of Persia resisted it. All the Ulama resisted his cause and he became victorious over all and these were defeated. He was single and alone, without help or assistance and four times he was exiled. Each exile became the means of strengthening his cause. From Persia they exiled him, saying, 'Now his cause is uprooted. No more trace of him will remain.' But, no! If he had not come to Baghdad his cause would not have made such progress in Persia. Then two monarchs united and exiled him from Baghdad to Constantinople. 'If he goes further from Persia,' they said, he will be uprooted.'

sooner.' But instead of that his cause was elevated. He paid no heed to the Ottoman power. This is why the Ottoman minister became so angry. The Persian ambassador was authorized by the Persian government to exert himself to the utmost to get the Blessed Beauty removed from Constantinople to Adrianople. He tried so much that he nearly killed himself in the attempt. Because of his efforts he went to Persia hoping to become Prime Minister and receive his reward. When he went to Persia he said, 'Whatever I can do in the matter of exiling the Blessed Beauty, I did and my efforts were ultimately successful in getting him sent to Akka, but this was a very difficult affair. But the justification for it is this: When Baha'o'llah arrived in Constantinople he became the cause of the honor of Persia, for he took no notice of the Ottoman government. All other Persians who have come even the princes, have been the cause of Persia's humiliation for they used to go to the Minister's house begging - one would beg a living, another would beg nationalization, and so on. But when Baha'o'llah arrived in Constantinople he paid no heed to us (Persian officials) nor to the Ottoman government.' He (the Ambassador) was an enemy and this is the witness he gave.

They sent the Blessed Beauty from Constantinople. His cause became elevated and when they sent him to the prison for murderers and highway robbers in Akka, in that prison he raised his banner. He wrote epistles to all the sovereigns. He wrote to Napoleon 3rd, to the Emperor of Germany, to the Queen of England, to the King of Austria, to the Pope, to the Shah of Persia, to the Ottoman Vizier (Ali Pasha), to Sultan Abdul Aziz. In prison his power became apparent. This was a manifest proof. In Sural-ul-Hykl, these letters are published.

J. E.: Was the letter to Ra'is addressed to the Sultan of Turkey or to the Vizier?

Abdul Baha: To the Vizier (Prime Minister) - Ali Pasha in whose hands was the control of affairs.

Dr. C.: Did Baha'o'llah write to the United States also?

Abdul Baha: Yes! He wrote to the President of the Republic who was killed. It is in the beginning of Hykl - all of it.

Briefly, two bloodthirsty monarchs, while Baha'o'llah was in prison, tried with all the Ulama and all the ministers of the two governments, to withstand him but they could not. One of the monarchs was killed, the other was dethroned. The more they killed the Bahais, the more the light spread. The more they tried to raze the cause to its foundation, the stronger it became. The more they tried to cover up this light, the brighter it shone. The darker and dingier the

prisons, the clearer became the illumination. What proof could be greater than this? When his holiness Moses appeared, a member of the household of Pharaoh became a believer. When the ministers of Pharaoh consulted concerning Moses and resolved to kill, exile or get rid of him, this believer was amongst them. He concealed his faith, but at the end he spoke his opinion as follows: 'Moses does nothing except to assert the oneness of God. Should he be killed for this? He says God is all mighty. Is this a reason for killing him? Either he is telling the truth or he is not. If he is untruthful, there is no need for you to do anything. He will come to naught. Do not take useless trouble. Why strike at a tree that has no root? A tree that has no root no doubt will become dry. Why take trouble about it? But if he is truthful your efforts will be of no avail. Without doubt his banner will be raised and whatever he wishes to do will be done.'

At the Men's Meeting, January 8, 1930.

One of the friends from Rafsanjan asked whether he would have the privilege of visiting Akka once more. The Master answered (in substance) as follows:

God willing, you will go the day after tomorrow. I am planning arrangements whereby friends may be able to stay at Behje for a few nights. At present that cannot be carried out owing to lack of bedding, etc., but we hope that in the future it will become possible. I could send away the people who are living in the Palace, but I do not wish to do that. I wish to treat them kindly. I expect that soon we shall have two motor cars which will make it easy for the friends to go frequently to Akka.

We have lately received wonderful news - more wonderful than you can imagine or suppose, but now is not the time to make it fully known. However I will give you a hint about it. Nations are asking for assistance from the Bahai cause. Now is the time for us to work. I swear by the Blessed Beauty that if we live and act according to the teachings of Baha'o'llah for one year, all the doors will be opened before us and the world will become a wonderful world. Until now we have been greatly oppressed. Suppose you have a bird in this room with all the doors and windows closed - the bird cannot fly. The Bahai cause has been like that bird, but now is the time of our freedom. The restrictions are removed. Now we must make an effort and the cause will make wonderful progress.

(The above was written down from memory the following morning and not taken down verbatim at the time.)

Supper, January 9, 1920.

Amongst the proofs of the Blessed Beauty is this: That what he revealed in tablets about fifty years ago is accomplished today. Amongst his prophecies are those about the Turks in Kitab-el-Akdas, Surat-ul-Hykl and in the Tablet to Ra'is. Whatever was revealed has now been accomplished. He addressed Constantinople fifty years ago as follows: 'O thou Point which liest between the two seas (i. e., Constantinople) Hath thine outward adornment rendered thee proud? Soon thou shalt perish, by the Lord of Creation! and thy daughters and widows and those peoples that are within thee shall lament.' He also says: 'We hear from amongst you the hooting of the owl.' This in Arabic means it will become ruined, for the owl haunts ruined places. And in the Tablet to Ra'is (addressed to Ali Pasha, Prime Minister) he said: 'Soon thou shalt be overthrown.' To Persia, at a time when the Shah Nasiru'd-Dih was in the height of his power, he wrote, addressing Teheran, foretelling political disturbances and the establishment of constitutional government, he said: 'Thou wilt become desolate and because of commotions great loss will come upon thee, but be not grieved, for thou art related to God and God will assist and satisfy thee. He will grant thee a Shah who will be the cause of thy comfort.'

An epistle was written to Napoleon, but Napoleon did not take any notice of it.

Dr. E. asked, 'Is the first Epistle to Napoleon in the Surat-ul-Hykl?'

Abdul Baha: No! This epistle has been lost sight of. Then another epistle was revealed. In the second tablet he says: 'I wrote to thee to test thee. For thou hadst said when the Ottoman fleet was sunk by the Russians in the Black Sea and when the Czar of Russia said to thee, 'O Emperor, I am a Christian and thou art a Christian, why does thou not come to my assistance?' - thou didst say, 'The cry of those (i. e., the Turks) who were drowned in the Black Sea reached my ears and awakened me.' I wrote to thee, 'How did that cry affect thee? but thou didst not answer. Then it became evident that it was not that cry of lamentation that awakened thee. Nay, rather, it was thine own ambition that awakened thee. I tell thee plainly that thou wilt be punished and the kingdom will pass out of thine hand.' This was addressed to Napoleon when he was at the zenith of his power, but ere long he was overthrown. This prophecy is published and is in the hands of the opposers and enemies.

He addressed the Emperor of Germany in forcible terms as follows: 'See what happened to Napoleon (3rd) who was before thee. Be admonished and leave thy pride. Thy kingdom will not remain to thee. I hear the lamentations and moaning of Berlin, although it is now in manifest glory.'

The occurrences which have been foretold by the Supreme

Pen are innumerable. E. g. About the coming of the Blessed One from Adrianople to Akka. He said: 'They will imprison me in Akka. There the climate is detestable and the water is foul.' At that time the water in Akka was very bad.

Dr. E.: Was this written before the Ottoman government had decided to send Baha'o'llah to Akka?

Abdul Baha: Yes! The Blessed Beauty wrote: 'These things will not affect me. If they cut me to pieces the cause of God will prosper in every way.'

When he was in the barracks at Akka and no one was allowed outside the prison walls, he wrote tablets to the friends saying, 'Be not grieved. These doors will soon open and I will go out and my tent will be pitched on Mount Carmel.' When the firman of the Ottoman government commanding everlasting punishment (i. e., imprisonment for life) came the Blessed Beauty said, 'No! I will go out, the friends will go out also.' After two (?) years this prophecy was fulfilled.

Miss B.: Did the Blessed Beauty prophecy that after The Great War all religions would be investigated and the Bahai movement would prevail?

Abdul Baha: No! It is not so. He said: 'Great events would happen and people will become irreligious. There will be tumult and because of irreligion there will be such confusion that all will be in distress. Then they will return to religion. As long as there is no religion, the happiness of the world of man is impossible. If thou (Miss B.) wishest, I will show thee the tablet tomorrow.'

Mrs. P.: Was the letter to the Emperor of Germany addressed to Wilhelm 2nd or to Frederick, his father?

Abdul Baha: To Emperor Wilhelm. He said, 'O Banks of the River Rhine, blood shall flow in thee, because thou didst become negligent of God. Another war will come and blood will flow and there shall be lamentations in Berlin.'

Mrs. P.: Is this something in the future, because in the recent war there was no fighting at the River Rhine?

Abdul Baha: It has already happened. The Rhine is between Germany and France. The phrase refers to the whole of Germany. When they speak of the banks of the Mediterranean, that includes all Syria, for this country is situated on the bank of the Mediterranean Sea.

All talks so far, were given in Haifa, Palestine.

Behje, Akka, January 10, 1920.
(Saturday night, before supper, in the Master's room.)

Abdul Baha: In Paris one of the notable representatives of France invited me to attend an evening party and I went. We saw that they had prepared a big banquet with sweets and cakes of many kinds. There were well known musicians who played and sang. Pianists, violinists, Cellists, flute players and one young man and a young lady sang. Many noted people were present. I had thought they desired me to give an address but I found it was not so. I became extremely grieved that night. They played and sang but I was in agony. When it was four hours after sunset I rose. The host asked me to sit. I said, 'It is our custom to sleep four hours after sunset.' The host said, 'We are just going to have dance.' I excused myself. He became greatly astonished that with such music and dancing I should desire to leave. I said, 'I am sleepy. I desire to go.' He was surprised. The son of Zule Sultan was there, ----- Bahram Mirza, and a few of the Persian ministers. I said, 'These will be my representatives. They will hear these tunes and if there be a dance they will dance also. Excuse me, I wish to go.' That night I was very uncomfortable.

Dr. E. said, 'You were like a fish out of water.'

Abdul Baha: It is so. You have expressed it very well. Bravo!

Dr. E. asked if Abdul Baha had heard the report of the Committee of Nineteen in the United States. The report seems more wonderful to us than the Acts of the Apostles.

Abdul Baha: God willing, they will become assisted. Every night I pray and supplicate to the kingdom of Abha and beg confirmation.

Behje, Akka, January 10, 1920.

Abdul Baha: We are in a sweet place where our food is also sweet (Honey from the violets and molasses from grapes).

Among the proofs are the teachings of the Blessed Perfection. Such teachings as have not been given since the beginning of the world and these teachings refer to all mankind and the highest degree of advice is at hand. Advices in the utmost of eloquence and rhetoric, morals in the highest degree of perfection, politics in the highest degree of perfection, laws in the utmost of firmness, public management in the utmost of regulation. Whatever the world of humanity is in need of is to be found here.

All the religions of the world see the utmost perfection

of man in these.

The Jews are attached to laws, even until now they are proud, saying, 'Our Book is the Book which contains laws.' The teachings and exhortations which his holiness Christ gave the Christians can be found in Baha'o'llah's teachings. Politics are in the Koran. The Muslims can find politics in the utmost degree in the teachings of Baha'o'llah. Such fundamental things that are useful, as equality and freedom, these can be found in the laws of Baha'o'llah.

The kings will remain kings, ministers-ministers; the rich - rich; the poor will be in comfort and each person of humanity can find his greatest desire herein. These teachings of Baha'o'llah are all inclusive. Other teachings are like branches but the teachings of Baha'o'llah are like the trunk of a tree which sends out all the branches.

These are from a person who never entered a school, who had never seen a teacher, who had never associated with people of learning and who had from the beginning of his life been in the utmost of tribulation. Such teachings which are most illuminating. Such teachings are divine. What greater proofs than these!

Garden of the Rizwan, January 11, 1920.

Abdul Baha: "In the days of the Blessed Perfection this was a place of recreation. He used to sit there (pointing) and the friends used to sit around on those seats. Words and prayers used to be revealed and they were all in the utmost of humility and submissiveness. One day I came here with the Motesareff (governor). His holiness Baha'o'llah was here and the friends were here. He did not receive the Motesareff. He did not meet him. He did not meet me, either. He said, 'Return with the Motesareff,' and I returned.

"Baha'o'llah was thus imprisoned, with such glory and authority, and he did not take any notice of the Motesareff. From all his qualities the signs of power and greatness were apparent. Even in his imprisonment and his oppression (the signs were apparent)."

Then Abdul Baha said, "The place is greatly in need of repair.

Baha'o'llah's House at Akka, Lunch, January 12, '20.

The owner of this house was a native of Beirut. He himself used to live here. When the government gave permission for us to leave the barracks we wanted to rent a house. His partner had built a palace outside Akka and his house (adjoining this one) became empty. We wanted to take that house and the partner was willing, but when the owner heard of this he became furiously angry, saying, 'How can I be content to

live with these strangers. How can I have trust and confidence in them?' His partner said, 'I trust them. These are not people to be afraid of. If they do not pay the rent I will be responsible for them.' The Russian Consul at that time, Mr. Urens, was a relative of the owner of the house. He was an honorary interpreter in the government service. (In former times certain people, for the sake of the honor, used to work for the government without salary.) He said to the owner of the house, 'You do not know these people. They are not highway robbers and they have not been guilty of any treachery to the nation. They have been sent here because of some religious matter. Rest assured about this.' Notwithstanding this the owner of the house was still distrustful and dissatisfied, until a Greek doctor in Akka who was also related to him, implored on their behalf, saying, 'The Consul and I will be responsible.' At last they satisfied him and we came and lived in the small house adjoining this. The owner of the house carefully nailed up the doors connecting the two houses, both in the upper and lower floors, so that there should be no going and coming between the two houses.

Less than a fortnight afterwards we heard a knocking at the door. On opening it we found the wife of the owner of the house who had come to visit the ladies. She asked, 'Why do you not come to visit us?' They answered, 'You have nailed up the doors between the houses.' She said, 'Ah! We did not know you, at first, but now the doors must be opened, both upstairs and downstairs, and you can fetch water (from our house).'

Less than a month elapsed, and I was sitting downstairs one day, when the owner of the house himself, came and said, 'I want to go to Beirut and I can trust no one. I have in the house money and jewels. I have three daughters and two sons-in-laws, but I cannot trust them, and not even my partner. I want to leave things in your charge and go. I can trust no one else. I beg of you to let one of your people live in my house so that I can feel assured until I return after a few months.' I said, 'I cannot promise. Get some one else to undertake the charge and do not put it on me.' He said, 'It is impossible. If you do not consent, I shall have to give up this journey.' And he made an oath by Jazali Mobarak. I was therefore obliged to consent, and sent one of the Bahais to live in the house and take care of it until his return. He was exceedingly grateful and said, 'Never in all my life before have I traveled with my mind so much at ease as now, for I have the utmost confidence in you.'

Three Talks given by Ebn Asdaq, January, 1920.

Pilgrim House, January 5th.

I visited Baha'o'llah in Baghdad when I was ten years old. What I shall tell you is my own experience, and not hearsay. About ~~the~~ years before Baha'o'llah left Baghdad, I visited him with my mother, father, sister and four servants and one of our relatives who was not a Bahai. At that time Baha'o'llah had not openly declared his mission. He commanded us to go to a place two or three miles out of Baghdad, because the head of the Muhammedans was there and we would not be interfered with. We made our headquarters at that place, but spent most of our time in Baghdad.

The Blessed Beauty got a house for us in Baghdad, and he said that those who wished to know about the cause should go to my father and learn about it. I was a child, and used to go with my mother to the household. We lived there fourteen months.

While there, although Baha'o'llah did not openly declare his mission, we could see the signs of greatness in him. The Bab told my father about Baha'o'llah and my father knew who he was before he proclaimed himself. I also knew it. Another important thing is: The Bab had written a tablet to my father because my father had served in Shiraz. He was punished there. (He received five hundred lashes on his bare back; had a ring put in his nose and was led through the streets by a cord attached to the ring.) Because of this The Bab had written a prayer, in which he said, "O God, give him his reward as much as possible. When Asdaq sees the Lord, grant him his reward." Baha'o'llah wrote to my father: "O God, in the time that he meets thee, grant him (to know) all the secrets. Thou art the Door of whatsoever Thou wishest. Thou art the Dear, the Powerful."

Mrs. P.: Was Abdul Baha the first who knew and realized the reality of Baha'o'llah?

Ebn Asdaq: As he had the station of divinity, he would know. Baha'o'llah says Abdul Baha is not a human being. How is it possible that man should not know himself first? In the world of man my father was one of the first to realize the station of Baha'o'llah. Baha'o'llah while in Baghdad, wrote a tablet with his own hand for my father:

"O thou Sadig, that Word which his holiness The Bab wrote has appeared. That Word has appeared through the Lord. It has appeared in the form of man. Then prepare to meet his Beauty and see him in that beautiful garment (garment of man) and be humble and submissive to him."

My father became humble and submissive before his declaration. I also received a tablet from Baha'o'llah:

"O God, this is a servant, the son of a servant of thine. This boy has moved in the love of Thy grace. He has journeyed in childhood from his native town to come and see Thee. He has journeyed far until he has arrived in Thy holy presence. He has been privileged to arrive in Thy holy presence, and at this time I ask Thee to grant him from Thy sweet milk, so that he may raise up the banner of Thy cause, and when he is grown, he may remain firm in Thy path. Because he has remained firm now under Thy command, may he in future remain firm, because Thou art the Powerful, the Dear, the Beloved." This was in itself a declaration, and was revealed four years before the proclamation.

All the qualities of Baha'o'llah are seen in Abdul Baha. The form, movement, talking, walking, even the feet, are the same. When Abdul Baha begins to chant, the Words and the voice are the same. The other day I was present when Abdul Baha was revealing tablets, and it reminded me of Baha'o'llah.

When we had been fourteen months in Baghdad, Baha'o'llah said: "Your time is finished. Your visit is now at an end." Could a mere man say: "Your time of remaining here is finished? You must return to Persia." My father showed grief. Baha'o'llah said: "Why be grieved. You are always in my presence." My father said: "My grief is because I have done nothing in the Cause which is according to the divine wish." Baha'o'llah said: "No. This is like a man in a steamer. The steamer goes many miles a day, but the man thinks he has not gone any distance. Your service has been great."

That day when we were dismissed, the river was very turbulent and we could not cross to the other side. When we started, the river became quiet. The bridge was lowered, and we crossed to the other side. We had intended to start that same night, but we had to wait. That night, I saw they were not going and I ran back to Baha'o'llah's house. In the passage of the house I saw a servant. The servant asked: "Why are you here? Have you not gone?" I said: "Yes." "Why are you here then?" I answered that I had come back to get one of the papers which Abdul Baha and Baha'o'llah write on. Then I went ~~to~~ with him to Baha'o'llah. When Baha'o'llah saw me, he said: "I am writing a tablet for you." At the same time Baha'o'llah wrote a tablet for my mother, in which he speaks of her weeping. (She had cried because of my leaving.) Baha'o'llah said: "We have heard your crying." She cried, saying: "The love of the child is more than mine." However I returned with two tablets, one for myself and one for my mother. My parents asked me ~~what~~ I had been and I told them.

We returned to Persia, Khurasan. There Hasan Absaltaneh was the Governor. He knew that we had been at Baghdad. The Mullas heard of it also. Hadji Muhammed Karim Khan of Kerman, who was bitterly opposed to my father came also to Khurasan. The Mullas and he united and forced the Governor to take my father. They put him in chains and sent them on a camel to

Ebn Asdaq: It is obligatory to say it for ourselves each morning. It is all right to say it also for a sick person. The Bab said: "Treat the sick by three methods: Giving them tea; giving light drinks; and by prayer. Baha'o'llah says: "Thy remedy is the Mention of me." Prayer for healing is always good. The Greatest Name to be used in prayer is "Allah-o-Abha!" "Ya-Baha-~~sl~~ Abha!" is a call to God, equivalent to "O God!"

Visits to Baha'o'llah in Akka.

I made four visits to Akka. The foundation of religion is to know the Manifestation of God. My aim was to get the teachings direct from the Manifestation so that I might be strong in the faith. Most of the talks I heard from Baha'o'llah concerned the following: (First: The prophecies of the past; Second: The greatness of this Revelation; Third, The Center of the Covenant.

The foundations of all the religions of the past are contained in this Revelation. The foundation of The Bayan was founded on this Manifestation. It is the giver of the Glad Tidings of this Revelation. One day when Baha'o'llah was walking and speaking of the greatness of this Manifestation, He said: "O son of my name (my father's name was Sadiq (S. e., faithful), but Baha'o'llah called him Asdaq (i. e., most faithful))! Thou hast seen that from behind millions of veils of light, we have manifested a mystery of this Revelation which is comparable to the eye of a needle, and have named it 'Divinity.' Then all the people of the world were stunned. We have manifested the secret of divinity only because it was the wish of the First Point (Bab). Otherwise what difference does it make whether we call ourselves God or slave? For the honor depends on the person, and not to the name given to him. Should I have called myself, 'Slave,' that word 'slave' would be equal in honor to the word 'God.'"

Baha'o'llah often said: "Should any one ask you whether I claim divinity, say: 'Yea. Yea, by the Lord of the Universe.'"

One day Baha'o'llah looked from the window of his room in Akka and saw Abdul Baha going to a tea-room in the public square which was used as a meeting house, both by believers and non-believers. Behind Abdul Baha were groups of friends and strangers. Baha'o'llah looked at me and said with a sad voice: "Although the calamities that have befallen us are countless, yet in comparison with what he (Abdul Baha) is going through, we are at rest; because he bears the weight of the cause on his shoulders."

On another occasion, one afternoon during the Feast of Rizwan when I was standing with a number of the friends in the Holy Presence, Baha'o'llah was walking, bareheaded. He turned to his servant, Mirza Aka Jan, and told him to bring and

chant the new tablet which had been revealed. Aka Jan began to chant the tablet. It was a commune on behalf of the believers, the teachers, the arms of the cause and the Branches. When Aka Jan reached the prayer for the Branches, Baha'o'llah sat down on the floor. He slapped his thigh three times, saying with emphasis each time, "Aka (Abdul Baha) is not of the creatures." All the Branches (Muhammed Ali and the others) were present when this was said.

A Talk given by Haji Hayder Ali, December 26, 1919, at the Pilgrim House.

When I was living in Adrianople, the Blessed Beauty told me to go to Constantinople. I remained there fifteen months where I was a sort of medium for the people. I sent their letters to Adrianople. After fifteen months the Blessed Beauty commanded me to go to Cairo but he told me to conceal my faith. 'If they ask you if you have been to Adrianople say, 'Yes, but only as a traveler.' I went to Constantinople. When I arrived there I found people had sent fifty letters to that place saying that the prophet of the Babis had come to Cairo. What was I to do? What would you have done, if you had been in my place. If I say I am not a Bahai, then they (believers) would come and say, "Curse it! Deny it!"

I stood firm and said, "I am a Bahai." There was a sort of freedom. Noone could hurt anybody. I stood firm saying, "I am a Bahai." Had I not done so they would have made me deny it. My house was full of people, morning, noon and night and I used to prove to them the validity of this mighty cause of Baha'o'llah.

The Persian Consul came and said, "I want to seek the truth and become a believer." Even in secrecy he came to my house. Then he invited me to his house. I had a friend who told me to not go to the Consul's house because he was a materialist. He said, "If you go there you will be under the Persian flag and no other nation could save you. Do not go." I said, "If God wishes me to go to prison I will and I am going to the Consul's house." I with three others went to the Consul's house. The Consul appeared very kind. It was during the Feast of Ramazan. We sat down from night until early dawn. Then the Consul went into the house. The servants and soldiers came and said that the Consul was not coming any more. "If you wish to go, go!" We came down from the top floor where we had been and as we descended it became lighter and lighter until we came near the place they had chosen to imprison us in. They placed ten of their men in charge of each of us. They took away our clothes, put our feet in stocks and chains on our necks. The following day they went into our houses. I had a lot of literature. Some of it was in Abdul Baha's own handwriting and the writing of Karim. Good and

valuable literature. They took possession of all. Then the Consul went to the Egyptian government and said, "These people are the ones who wanted to kill the Shah of Persia and now they want to kill you." The Khedive of Egypt became afraid because of this. Then they took us from prison to a prison twenty-four miles away. They placed chains on our necks and tied our hands behind our backs; they spit on us, but we said "Goodbye." The Egyptian mounted soldiers said that each of these men would strike fifty, but the people soon saw we were unable to strike two people. Gradually they pitied us and horses were given us to ride until we neared the prison. Then we had to dismount, the chains were replaced about our necks and we were brought to the prison. They had been given strict commands to put us in prison without light, in chains the ends of which were through a hole to the outside so people should know we were there.

There is a tablet by Baha'o'llah called The Trumpet and we began to chant this tablet. Those who befriended us brought light, opened the door and brought good food. When the soldiers came near, the door was closed until they passed and then opened again. We were kept here forty-five days before we were returned to Cairo. They took us to a place near the executioner's residence. I wrote to the one in charge of the prison that the government should be just. I said that we had not killed any one or stolen anything. They say we have changed the religion, changing a religion is not in the power of a small man. Why have they imprisoned us near the executioner's house? When the government received the letter they said, "Yes, if the rest of the people hear of this they will become Babis also." So they took us to an upper floor, gave us rugs and made us more comfortable. Then they brought a heavy chain. They tied a foot of one man to one foot of another man, one arm of one to one arm of another man and put us on camels, bodies and heads hanging down to the ground, each side of the camel. We rode all night this way. When we arrived near there the officers of the government were, we complained and they ordered a flat board to be placed on the camels and we rode on it and were more comfortable. Those who were on guard over us, mounted men, said that we were not like men. "You have not harmed anyone or stolen, yet you seem so happy under these conditions. They took us from Cairo to Khartum. It takes the post thirty-six days to travel this distance but we were several months on this journey. In a tablet to us the Blessed Beauty said, "We have smelled the breath of faithfulness and steadfastness from Khartum." We had many troubles and afflictions before arriving in Khartum. They took us to a prison in the middle of the desert. On two sides was water (Nile) and there was a very large stable there. They placed us in the stable giving each of us the space of three spans. (He showed by means of his two outstretched hands, thumbs touching, what he meant by a span.) They gave the prisoners maize to eat. Each one had his portion above his head. Those in prison used to gamble at night, either by lamplight or fire. There

were four hundred prisoners and they gambled with the maize. I wrote to the government about it, saying, "Each of these prisoners has killed some one or stolen something and now they are gambling here. When they go out they will be confirmed thieves or murderers." A blind man named Sheikh-ul-Islam lived near the prison.

He was a very learned, clever person. He could distinguish the sound of the footsteps of any one who came near. Men would take a book to him and he would then ask them to read the index. Afterwards he would take the book, open it at the place he wanted and ask them to read there. I wrote concerning the Blessed Beauty to this Sheikh saying, that no one could see the Blessed Beauty, but, I said, "The Blessed Beauty has a son who is called the 'Mystery of God,' whoever wishes to see the Blessed Beauty about any subject goes to him and he will solve the problem for him. Whoever meets this son of the Blessed Beauty finds his whole desire - the whole world there is fixed." I wrote to that Mulla, saying, "Go to the Governor and ask him for what fault we are imprisoned here." The man went with the message. We were seven - six Bahais and an Englishman who had been studying Persian with me and came from Cairo with us. The Governor came to see us. He commanded that the chains be removed from our feet and that a hut be built of straw for us outside the prison. He also appointed two loaves of bread and some meat for each person every day.

A Talk given by Dr. Zia Baghdadi, Pilgrim House, Dec, 31, 1919.

Baha'o'llah was a trifle shorter in stature than Abdul Baha, but very majestic in appearance and bearing. He had a long black beard down to the waist. His walk was very much like the Master's, his voice resonant and authoritative. He showed great love and kindness, but majesty was the dominant characteristic.

When he arrived at Haifa from Adrianople, he was accompanied on the boat by fifty officers, with an important Pasha, a General, in charge. Before his arrival the Governor of Haifa said to the Chief of police, "Now you must treat this Baha'o'llah from the first as a dog. Show the people that you consider him only as a dirty dog - if they stone him, let them." The Chief of police had seen the Blessed Beauty in Adrianople and said, "Wait until you have seen Baha'o'llah, then you will think differently." When the boat arrived at Haifa, the Baha'o'llah was the first to be carried ashore. The Governor was there and went to meet him. One glance of Baha'o'llah's was sufficient. He advanced with the utmost respect, took the hand of Baha'o'llah and kissed it. The people who had come prepared to stone some miserable wretch said, "What is this? This is a prince and no prisoner!"

When the Blessed Beauty lived at Behje the Master lived

at Akka and used to come twice a week to see Baha'o'llah. Whenever he appeared from behind the wall of the garden of Jamal at a distance of (?) one-quarter mile from the palace, Baha'o'llah would say to those present, "The Master is coming. Go to meet him!" All would hurry out to meet him and escort him to the palace. Generally Baha'o'llah would ask Abdul Baha to spend the night and Abdul Baha would spend the night in the room of the Blessed Beauty. Abdul Baha always used to come on foot from Akka.

One day it was very hot and Abdul Baha arrived tired and dirty. The Baha'o'llah said to him, "You should come riding!" Next time, it was again very hot and again the Master came on foot. Baha'o'llah said to him, "I told you you should ride, - I will send you a donkey." The next time Abdul Baha came with the donkey, but instead of being on its back, he was leading it. Baha'o'llah saw him from the palace and said: "What can I do with the Master? I tell him to ride and still he walks. I send him a donkey and he comes leading it!" Muhammed Ali and Badi were standing near and nudged each other - thinking "Aha! the Master is disobeying!" The Blessed Beauty divined their thoughts and turned on them with a look like a thunder cloud, saying: "My duty was to tell him to ride. My duty was to send him a donkey, but remember! Whatever the Master does - that is right!"

When the Blessed Beauty was in his last illness the Master sent for two physicians from Beirut for a consultation and ordered Muhammed Mustafa Baghdadi to be in attendance at the telegraph office at Beirut to carry messages to and from certain other physicians who could not be in attendance at Behje.

The Master afterwards explained that had he not done this the Nakazeen would have spread stories about the cause of Baha'o'llah's death worse than what was said about the prophet Muhammed's death (His being poisoned by a Jewess).

On one occasion when he was not feeling well, the Blessed Perfection sent for a physician and said, "My blood pressure is high. I think you had better let some blood." The physician advised against this. Baha'o'llah thanked and dismissed him. When the physician had gone he called for a basin and sitting down asked them to place it at his feet. He bent over the basin and immediately blood began to flow from his nose. When sufficient blood had flowed he called for water and a towel. The bleeding at once stopped. He washed his face and remarked, "I feel better now!"

Dr. Baghdadi's grandfather was a disciple of Sheikh Ahmad and Seyyid Kazim. When Sheikh Salman, a Babi, came to Baghdad and was in prison there, Dr. Baghdadi's grandfather used to visit him and received the news of The Bab. Later Kurratu'l-Ayn came to Baghdad and was imprisoned four and one-half months in the house of the Mufti. Dr. Baghdadi's grandfather also got the teachings from her. When Baha'o'llah came to

Bahgdad, Dr. Baghdadi's grandfater and father both received his teachings and as soon as they heard of his declaration, accepted him. When Abdul Baha was not yet twelve years old he could vanquish in argument all the Mullas and learned men.

Dr. Baghdadi's father said Abdul Baha was just as much 'The Master' then as in his full maturity. He was never non-plussed, never at a loss.

Dr. Baghdadi's father went to Famagusta to bring from there to Akka the four Bahais who were sent there by the government at the time Baha'o'llah was exiled to Akka. The government also sent four of the Ezelis with Baha'o'llah. This was for the purpose of having them spy and report to the government. The Ezelis were killed and buried at Akka.

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Haifa - Nov. 16, 1919

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Arrived and dropped anchor in the bay about 6³⁰. What a glorious sight! The peace and spirituality of the Mountain of God reached us long before we landed. In the party were Mr. & Mrs. Randall, Margaret Randall, Mr. Vail, Arthur Hathaway, Fugeta, Colonel Allison and wife and myself. An English gentleman named also came ashore to see the Master.

Our luggage, together with ourselves were driven up to the Pilgrim house provided for the Western friends, by the faithful Esfandiar and Sotfullah Bahdin was sent by the Beloved to help us thru the customs. As we arrived at the pilgrim house we caught the first glimpse of the Beloved in a little balcony. He sent Mirza Fazel one of the great Persian teachers to see us. Then when we were settled and joined by Colonel Allison & his wife the Beloved came to bid us welcome. Words fail me in describing the first meeting with the Beloved in his own home. Never have I seen him in such radiant health and happiness. He spoke of the universality of the Cause, praised Egypt, especially the future, asked concerning Mrs. Wilson and said his aims were good but the table was too long. Then he went on to say that Bahadullah taught that the League of Nations must be composed of representatives from all the nations of the world, naming them in turn. These nations were to elect representatives according to their population. These delegates are to be ratified by the Parliament and ruler of the country and when they come together their word will be law and universal peace be realized.

In speaking of Egypt, he spoke of the present disturbances and that if the Egyptians were to get the rule in their hands, they would kill all the Europeans. But when they become illumined with the Bahai teachings the result will be great. He has great hopes for the future of Egypt.

Then he left us and Shogi returned to have lunch, a most delicious one of soup, fish, pilau, (roast meat), tomatoes and dates from the Rizwan.

After the Master's departure a number of the Oriental pilgrims came to welcome us and again we were reminded of the Power of the Covenant which brought us all together.

Later in the afternoon we were joined by the Englishman and we all went to the Master's house where he gave a wonderful talk on education and the results of the war. He devoted great attention to the Englishmen.

After his departure we repaired to the Tomb of the Bab where we met the rest of the Pilgrims, the beloved Haji Hydar Ali, Abu Taleb who is now about 120 years old, Abbas Goli the keeper of the Tomb and Mirza Mahmood.

After the chanting of the prayers of visitation we returned and had a good talk with Enayatullah & Mirza Monaim.

In the evening we went to the Master's house for dinner. There were seventeen at table beside the Beloved. He gave another glorious talk on the Unity of the friends and the gathering at table. He recalled beautiful feasts he had attended at Washington, London & Paris. The one at Washington was so beautiful that the Turkish Ambassador wept tears of joy. Then he spoke at length on President Wilson's failure at the Peace Conference. The only good result

of Paris fine due to the arm stop the it not as apper again then be of both jola an Mirza F. Ebni-Khan's Javan Mull.

of the war being the taking over of Palestine by the English. He told of the fine benefits they had given to Egypt and Arabia also. Then he said that owing to the gorilla warfare between the Kurds & Armenians, the only thing that would stop it would be the acceptance by the U.S. of the mandate of Turkey. He said it would be better for America now not to join the League of Nations for as soon as Germany would have an opportunity - when France & Britain are squabbling over something - Germany would again declare war to recover her lost territory. As it is now America would be forced to defend France but it would be better to remain free from European political tangles at present.

Among the oriental pilgrims are Dr. Suliman Rifat - Constantinople, Mirza Fayzullah Subhi - Teheran = Mirza Mohammed Sahib - Kazwin = Ebn-i-Asdaghi - Teheran, the last living member of the Ayadi = Azizollah Khan Warzha, brother of Valiollah = Mirza Asadullah Fayel, Magan-daran, one of the great teachers of the cause and formerly a Mullah of Kerbela.

Talk in the Masters House, Front - The Randalls, Mrs. Vail, Hathaway, Fugate, Col. Allison's wife, Mrs. D. ~~Smith~~ an Englishman. A.B. ~~Nov. 26, 1911~~ ~~Nov. 26, 1911~~

"Here is the Holy Land. It is a very good place. From all parts of the world people desire to come here. This Mount Carmel has a very good climate. It is picturesque and has an ideal setting. Here ^{at this} they need a good number of physicians. The well-known physician is a Jew. There is no popular physician here."

Mrs. D. ~~Smith~~ ^{Enham} asked should the fundamental truths of this cause be taught ^{to children} in the schools ~~to the children~~? A.B. replied:

"In childhood it is easy. Whatever a child learns during childhood, it will not forget. There is a proverb in Arabic that says: Teaching a child is like carving upon stone. It can never be erased. A child is like a fresh branch. It is tender. In whatever way you wish you can train it. If you want to keep it straight it can be done. But when it grows up, if you want to straighten it, it cannot be done except thru fire."

He asked whether the truths of this cause would be taught in Bahai schools or in all the schools?

A.B. answered:

"It makes no difference. ~~in what~~ ^{wherever we} school we enter and send our children, there are schools in Persia in which there are children from ~~all~~ ^{many} religions. Whatever is universal is heavenly and whatever is ~~personal~~ ^{personal} is satanic. Then everything ought to be universal. It is clear and evident among the Bahais that whatever is universal is heavenly and whatever is personal is human."

~~of all the world~~ ^{of all the world} ~~the Christians~~ ^{the Christians} say that all the world is for the Christians and this is the Bounty of God for all the people; Enough of these superstitions! People are so antagonistic to one another and wish to defeat each other.

-5-

Prise be to God the Century of Light has come. It became evident that these ignorant, superstitious are the causes of destruction. Why should ^{not} the children ~~not~~ attend schools other than their own, so long as He has created all as human beings. All are the sheep of God and He is the kind shepherd. This is the Divine Policy. He would not leave any sheep unattended and is kind to all. The Divine Policy must be followed and therefore universality should be the rule."

Duties: Should truth be spread verbally or by writing?

A.B.: "Both. Real teaching is by action. Action has effect. One act is better than a thousand words. Jesus Christ says 'By their fruits (actions) and ~~not~~ ^{not} by their words (~~you shall know them~~). What is the effect of words alone? The real thing is action."

Mr. ~~Wentham~~ remarked we have as sayings ^{in English} Example is better than precept.

A.B.: "Certainly. Action has made man eloquent. There is no eloquent language better than action. As long as the sun is bright, is it necessary that it should say: 'I am bright.' There is no need for that."

Mr. ~~Wentham~~ remarked that the master must be very tired with so many interviews.

A.B.: "Man, when he associates with sanctified souls, his fatigue passes away."

Sometimes if I sit with a person for five minutes I become tired while at other times I may sit with others for two hours ~~without becoming~~ and not become ^{fatigued} tired.

M.D. almost here is very peaceful.
A.B. It is very good provided you come and stay here. Then you will see."

M.D. said if everyone, ^{who} ~~there~~ desired to, ^{come} come here, there would be no room.

A.B.: There was a society in Peina where the members sat in silence. By gesture, they could know what was to be said, as, for example, by the gesture of the hand. Whoever wanted to join the society had to give an application. Once there was one who wanted to become a member, but the president wanted to make the members understand that he was not fit to be accepted. There was on the table, a tumbler and a pitcher of water. He filled the tumbler with water. His object was to make the ^{gathering} ~~assembly~~ understand without talking. The glass was filled to the brim and both the members & the candidate understood. ^{He took out} A small piece of paper ^{from his pocket} and placed it gently on the surface of the water and the tumbler did not overflow. They clapped. By this he meant that his presence amongst them was exactly like that piece of paper and they accepted him right away. And now you are like that delicate piece of paper. However full it may be, ^{we} you will find room."

5- Colonel Allison asked if the war ^{would} have any ⁻⁷⁻ spiritual reaction in the U.S. & in the world.

H.B.

Yes. (~~the spiritual effect~~) In the first place, people were very negligent, especially in Paris no one would mention the name of God. I used to speak about God to many people and they would ask me to take another topic. It had reached to such a state, but now they realize, ^{and are better} than before. The hearts have become a little more tender."

Col. Allison remarked that since the cessation of war the spiritual impulse ~~had~~ ^{seems to have} abated.

H.B.

"Those whose sons have been killed, naturally their hearts are affected. They would like some one to talk to them about God and the Spirit. For instance, a father and mother having had a son who might have been killed, they would like to know whether the soul of their son is immortal. As soon as ~~do~~ they hear that his soul is immortal, their ^{hearts} are consoled. There were Germans here, some of whom had lost their sons and they would come to me and ask me to talk to them about spiritual things. 'Give us proof ~~about~~ the immortality of the soul.' I would ask them: 'What for?' They would say: 'If the Spirit is immortal, ~~they~~ our hearts are really consoled.' This war has been instrumental in partly

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awakening mankind and it has exposed
the virtues of universal peace. all people are
desirous of having universal peace because
they have suffered from this universal war.
They do not want another war like it. (truly)
Gradually racial prejudice will be dispelled
There will come a day when the German
will say to the Frenchman; 'I am a French-
man; and the Frenchman will say; 'I am
a German; if the Government should
like to wage war the people would not
agree to it. ^{if they would say} If ye leaders have any war
go and fight it out. We will not go. Why
should we go? What is the use? If there
is any use, it is for you; but there is no
result for ~~poor~~ people like us. Our sons
and property are taken while ye are in palaces
and pavillions, enjoying delicious food,
& drinking wine. If war is good, go yourself
and fight. Ye simply eat and enjoy yourselves.

Ultimately all men will say we have no
grand. This war has brought about
these sentiments; such ~~as~~ ^{sentiments of}
universal peace; also ^{the abolition of} religious
patriotic superstitious and all these ^{which} have
gradually gathered together and caused
the war. It will reach such a state
that if anyone is in any place, he will
say this is my home, and you (Al. Allison)
will say Syria is my home.
All these understood that war is the
destruction of the foundation of humanity
It has no benefit save loss.
Mr. Randall remarked that this war had
made all the nations poor and A.B.
replied "the loss in this war will be
felt in the future. All these strikes

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in Europe and America are ^{the} results of the war. Had there been no war, there would have been no such strikers.

In Egypt the strikers caused an increase of 30% in wages.

His Holiness Bahadlak 50 years ago mentioned the evils of this war - and said those things would happen, and that the cure is Universal Peace and the establishment of Universal Arbitration and that all Nations should be included to solve their disputes.

If the letter which His Holiness Bahadlak wrote and sent to the Rulers of the world had been put into action, this war would not have occurred.

What is the result, France needs 50 years to recover and become as before, likewise Belgium, Roumania, Bulgaria, Roumania, Serbia and Turkey, also Persia. Although Persia did not fight yet her loss was great.

Evening meal at the table

of Abdu'l-Baha Nov. 16th 19 present including Persians, Kurds, Turks, Egyptians, English, American, Japanese and of Religions Jews, Christian, Mohammedan and Buddhist.

23rd East and West are gathered here, very good! whatever gathering establishes love and union among human beings is Heavenly Bounty. We hope that this gathering will become larger and that everywhere such heavenly meals may be prepared and be the cause of love and unity amongst people; so that discord may be extinguished and union established, and ~~the~~ ~~barriers~~ ~~of~~ ~~the~~ ~~world~~ ~~of~~ ~~humanity~~ ~~be~~ ~~put~~ ~~aside~~ and the banner of the oneness of the world of humanity be raised.

many meetings are held in the world

Such as the meetings of merchants, meetings for
 politics, meetings for ^{scientific research}, meetings for
 the North Pole etc. But best meeting is
 for the love of the Queen of Humankind.
 For 6000 years the world of humanity
 has been ~~ruined~~ ^{darkened}, even history tells us ^{and}
 no doubt before that it was ~~ruined~~
 arranged has been the slave of Nature
 and ~~the~~ the world of Nature then is
 disturbance. ~~and~~ in the world of Nature
 there is antagonism to the world of man,
 in the world of Nature there is self seeking
 and briefly in the world of nature there is
 great disturbance. Man is saved from
 the world of Nature by the Light of God,
 otherwise there would be darkness upon
 darkness. All the Prophets and Seers have
 come that the world of humanity may be
 saved from the ^{claw} of Nature, and that
 they may pass from the world of nature
 into a world of light.

It is now 6000 years that the world
 of humanity has been in darkness. There
 has been struggle and fighting, there
 has been war and conflict, Enmity and
 hatred. Now it is sufficient, and
 something must be done to abolish these.

Praise be to God, the Bounties of God are many.
 Now is the time that the Light of Reality should
 shine and darkness be dispelled. God willing,
 this world will become to world of God. It is
 long enough ~~that~~ ^{for} the world of man ~~has been~~ ^{to be} in the
 animal world. ~~It is~~

His Holiness Christ gave his life so that the
 world of mankind should be saved from
 darkness. But what a pity ~~the world of man~~ ^{mankind}
 is still in darkness. His Holiness Christ tried
 so much, at the end very few were
 saved, ~~and~~ the disciples and the followers
 of the disciples. Again the world of nature ^{prevailed}

veiled -11-

~~and~~ and that radiance of Christ was ~~removed~~ and the material darkness became intense.

P Sixty years ago they introduced the potato into Persia. There was so much superstition that they used to say that whoever takes it becomes an infidel. No one would eat it except those who would take it with wine. There was so much prejudice. If ~~any~~ ^{any} ~~someone~~ would eat it occasionally they would say he has become an infidel. Now see what Bahá'ílláh has done. We are all gathered around one table, ~~full of~~ ^{filled with} love."

P "In America ^{filled with} we had a good number of heavenly & spiritual gatherings. One night in Washington there was a gathering full of spirituality. It was so effective ^{and} the Turkish Ambassador wept. This was a great gathering. We also had good gatherings in Europe such as in London, Paris, Vienna & Budapest. ^{Germany} They were all spiritual meetings."

Mr. Randall mentioned that there were about 700 people at the Feast of the Rizwan in New York this year at the convention.

H.B. "In future you will see far greater gatherings" after another course had been served Abdul Baha began: ^{left} ^{unfinished} "Pres. Wilson ~~finished~~ his work in Europe. ~~and returned~~ Now they have made a plan that the British, French and Italian Governments will complete the work without America, for instance, the treaty with Turkey. The Senate in America decided that they will not be ~~responsibly~~ obliged to enter the League of Nations, because he could not

establish the League of Nations, ~~President Wilson~~ -12-

If Pres. Wilson had established the international Court of Arbitration, it would be permanent. Now he entered this was so that real justice might become apparent. But the other nations did not take up the burden. For instance, he announced the freedom of the nations, that each nation should be independent. It did not bring any result. The result was that America gave some of her youth & wealth but ~~did not~~ ~~not~~ ~~to~~ ~~no~~ ~~effect~~, Perhaps ~~it~~ ^{was} not necessary. Because if the Court of Arbitration was not organized, then the result of the purpose of the war ^{was} would disappear. The rights of all would ^{have} been preserved. Now it ^{has} no result. This was without result."

Mr. Randall asked "Should America remain in the League of Nations."

A.B.

It is better that she should not be in the League. Should she remain in the League she would be under obligations. Whenever Germany gets an opportunity she will attack for her liberty. Then America would be obliged to come and ~~help~~ fulfill her agreement. There is no doubt that Germany will fight again. Whenever she gets a chance she will go to war. Whenever she gets an opportunity she will never forget (~~to~~ ~~remember~~). It ~~is~~ difficult for Germany to get this opportunity. It is very difficult, because France, England, Italy, and America are united. As long as this coalition and agreement lasts she will not have an

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opportunity. But if some differences arise between France + England, this alliance will be broken, immediately she will declare war. The only result of the war that has appeared ^{is} that ~~this~~ ^{the} place (Palestine) is freed. Because England has taken this place. Palestine was greatly ruined ~~but~~ when England came it was released. Bagdad ~~was~~ ^{is} freed. There will come a day when this country, especially Bagdad will progress greatly. Mesopotamia will progress greatly. Especially good results will appear here for the population could not better their own condition. It is necessary for her to be under the ~~strong~~ power of a strong nation. Nothing could be better ~~for~~ ^{for} her than England. Just as Egypt. From the time that England came there, it progressed very much. I know that 50 years ago the revenues there were 8 million pounds, now it is 30 million. One fadan (Egyptian measure) of ground was worth 15 to 20 pounds; now it is worth 500 pounds, it has progressed so much. There were no high schools except schools for theology. There was only one school for religion in Alexandria. Now ~~it~~ ^{there} are 24 schools. The revenues in cotton ~~were~~ ^{were} 13 million bales, now they are 50 million. ~~It~~ ^{It} has improved so

much. If it had been under the old
 government it would not have progressed
 at all. ~~For~~ They cannot ^{administrate} ~~manage~~ for
 themselves. It is necessary that they
 be under the protection of another power. England
 has revived them. India was ^{in a} very
 bad ^{condition} and the kings of India were great
 oppressors. England freed the people of India
 from the grip of their kings. Before England
 went to India, no one was ^{safe} ~~in~~ ~~peace~~, rather
 with his life & property. If America
 accepts the Mandate of Turkey it will be
 very good, because there is continually
 fighting between the Kurds and the
 Armenians. In Anatolia there is continually
 killing amongst them. If America
 accepts, it will cease. We pray that all
 these ~~might~~ ^{may} pass away. God willing, the
 world of humanity will find rest. The
^{existing} ~~world~~ competition between ^{the} power ~~might~~ ^{may}
 pass away. Thank God we are free from
 all these questions. His Holiness Bala'ollah
 has ^{emanipated} ~~made~~ us. With us, all are the same.
 All countries are one. We have no ^{conflict} ~~warfare~~
 with anyone. Any government which is
 based on justice is appreciated. Whatever
 government it may be, as long as it is
 just, it is acceptable. Any country is our
 country. Wherever we go that is our
 country. He says the world is one ^{world}

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home, (^{*}let not man glory in that he
loves his country, but that he loves
his kind) We are free and apart from
all these questions."

(there is no glory for one who loves his
country, but for one who loves the world.

Pilgrims House Noon Nov. 17, 1919

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After spending the morning translating the Master's Talks of yesterday we were all most happily surprised by the announcement that he was coming to have lunch with us. Sojfullah, who is ever on the job, helping us in every way and showing with glowing radiance and kindness the Abha Spirit, spread the table with Fugeta's help and soon the Master appeared in the door, with a joyous smile and greeting for all of us. He seated us at Table, there being eight of us including Slogje besides the Master, making nine.

The Master joked about the servant girl of the Pilgrim House, telling us that when she came to him for work she said she could understand everything. But Abdul Baha said she could not only not speak any language but that she was deaf besides and so he lived here because she could not hear nor understand what was said at Table. Great was the joy and love he radiated to our hungry, but happy hearts.

Dr. Edselmont ^{quoted} ~~asked~~ from Bala'sollala's Glad Tidings: "although a republican government profits all the people of the world yet the majesty of kingship is one of the signs of God and we do not wish the people should be deprived of it." Does this mean that a hereditary monarchy, such as England, is preferable to a form of government whose head is elected for a period of years as in the U.S.A.?

A.B.

"Actual despotic government is ^{unachievable} ~~impossible~~. A republican form of government ^{is good} but a constitutional monarchy is better, because it ^{combines} both kingship and Republic. (c.m.) is a form of government with a distinctive head."

Dr. Edselmont: Is there any advantage in having a permanent ruler?

A.B. "In case we have no permanent ruler we shall have a republican form of Government & having a republican gov. that form of Government will lead to ~~disruption~~ ^{disruption} and oppression during the election times. Then Justice will not prevail."

I was in America when ^{Wilson was elected} ~~there was~~ so much dispute between Taft and ~~Wilson~~ Roosevelt. One would say Wilson is good, and one would say Taft. This was the general conversation and there was constant dispute & conflict. The papers

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were ⁱⁿ discord. ^{that was distinction.} In public gatherings, even
in churches ^{& his wife} Sir Bryan came to me in
occa. He came a second time. When I
went to America I wanted to meet him.
He had no time. He was ^{making speeches} ~~making~~
every day. In short he had no time.
Once every four years there is an
election."

Dr. E. If the ^{king} ruler is unpopular does the
parliament have power to remove him?

H.B. "The parliament can remove him,
certainly. In a constitutional monarchy
the king has nothing to do. All the
affairs are settled by the cabinet and
the Parliament of the Nation."

Dr. E. Will parliament appoint the Prime Minister?

H.B. "No, the king will appoint the Prime
Minister, but he will be responsible
to the Parliament of the Nation. He will
be responsible before the members of the
Parliament and if he is at fault he
will be dismissed. The difference lies
in this that when there is a distinctive
head, a kingdom has a dignity of its
own. For example, ^{the} France and England.
In France there is no dignity attached
to the Government, but in England there
is more of it."

Mr. S. J. Timmer: We always speak of the Kingdom
of God and not the republic of God.

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Mr. R.

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Earthly things should be the counterpart
of the spiritual world.

H.B.: "Well said." In London the Persian
Ambassador came to me. He said there
is some discussion between England &
Persia about a certain matter. Sir Edward
Grey has said the matter must be so.
I came to Paris and the Turkish Am-
bassador came to me. He said that with
regard to a certain matter the president
of the republic says so and so, but we left
the matter ~~pending~~ ^{pending}. Very soon there will
be a new election and perhaps there
will be a president who will agree
with our ideas. But that matter in London
the ambassador said ~~it is~~ "impossible". As
long as Grey says 'Do so', it must be done.
The Pres. of the republic will certainly be
dismissed but Grey will remain. That
is why ^{he} (Bahá'í) says a constitutional
monarchy is better, because it is
~~combined~~ ^{combined} of a republican form of govern-
ment and a monarchy."

Mr. Randall asked in such a case will
there be any princes and nobles.

H.B.: "He who serves (the government), is
one can say that, it must be respected

20.

because my father has been a general.
A person who does not serve the nation
will not have any distinction, altho he
may be respected. He will be respected
because of the services of his father.
So far as offices are concerned, he will
be given no preference, but he who serves
must have the mark of distinction.
It ~~cannot~~ ^{could not} be otherwise. ~~If~~ Were it not
so, no one would care to serve.

For instance, Bismarck. What a great
service he performed. He raised Germany.
But after he had gone, they enjoyed no
special distinction. ~~But~~ Consider this that
Germany had 70 million population, one
person ~~made~~ ^{made} this empire and raised
it. This person was wise, ~~But~~ 70 million
caused its downfall. One person was
better than 70 million. One perfect man
is better than 100 million imperfect men."

Dr. E. spoke of ~~a~~ Tablet in which it said only
the words of Bahá'íllah were to be
read in the Mashráf d-ágha. Does this
mean that the words of the Bab and
Abdul Baha are not to be read?

F.B. "There is no harm in it. But the
essential thing is the reading ^{of words} of Bahá'íllah's
~~words~~. The prayers of His Holiness the Bab
are also good. If it becomes necessary

to have any explanation of some topic that comes up, they may refer to ~~the~~ ^{the} ~~words of A.B.~~ ^{the words of A.B.}!"

Dr. E. Are not Abdul Baha's words ^{the} same as ^{those of} Baha'ullah?

A.B. "Yes, ^{Baha'ullah} in his explicit texts ~~he~~ says: "He (A.B.) is the expounder's of ^{the} have no opinion of my own. Whatever is His Blessed Will ~~it~~ ^{is} to carry out."

Mr. Randell ~~expressed~~ ^{expressed} the desire that for many months he ~~longed~~ ^{longed} to beat the Table of Abdul Baha & the night of his arrival Abdul Baha broke bread for ~~the~~ ^{us}.

A.B. "Praise be to God we are together in the utmost love. This table which is here is ^{the same} as the Lord's supper ^{during} the lifetime of Christ. Because the Lord's supper was a gathering for the promulgation of the Cause of God, so that it may attract mankind thru love, I hope that these will be like that also."

After this wonderful talk the Master rose and left the room full of His radiance and Divine love. After translating his talks during the afternoon, Then we all went to His home about 6.30 and joined the Persian friends to hear some more pearls of wisdom from the Master's lips. He spoke most wonderfully of

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Mason and then of the early days
of the Bab.

Later we were summoned to dinner
and again seventeen were seated at
Table besides the Master. He sat in
the middle with Mr. Randall on his
left and Elm-i-Asdagh on his right. He
was radiantly happy and gave a
most illumined talk on the Economic
Questions.

Nov. 17, 1919

Talk at the evening meeting in the
Master's salon:

" We had at one time very great sufferings
and persecutions. We were greatly harassed
at Acca. Praise be to God that you came
here in the utmost joy and happiness.
Mr. Milla came and wanted to see me. It
was impossible. He ~~could~~ ^{was} to come near,
because there were so many guards around
us. He came several times and finally
saw me from a distance. Now you have
come in the utmost of freedom. Day and
night you are here and we can be
together. Some of the Believers of Persia have
come here on foot. They ~~did~~ ^{it was} could not
enter ~~into~~ Acca. When ~~they~~ ^{it was} understood
they were Persians, they were not
allowed to enter. They used to go
to the plain from which they could see
the room of the Blessed Beauty.

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They ~~would~~ ^{would} ~~went to~~ ^{went} ~~my~~ ^{my} after ~~seeing~~ ^{looking} from afar ~~and~~ then return home. One of the most sincere and loving friends came ^{gazed} from afar, He wept ~~a~~ great deal. After weeping much he returned. On his return to Persia, he was recognized and ~~he~~ was killed. He became a martyr. He was from Yazd; From his native town to Aisa ~~was~~ a two month's journey. He came all the way on foot.....

When you hear Persian music it will sound strange, ~~but~~ ^{but} ~~after~~ ^{after} you become accustomed to it you will enjoy it very ^{much}. Now if there were a Universal Language, how excellent it would be. We could talk with each other. How excellent it would be. Compare this with all the world, the greatest means for love is a Universal Language. It creates love amongst mankind. ~~Also~~ ^{For} the language of the Kingdom is one, it is the language of the hearts. Hearts create amity with each other. In the same way that the language of the Kingdom ^{is one,} so also should the human tongues be one. Then it will be perfect. Hidden and manifest, inner and outer, will become one.

A Turk came here and one of the inhabitants told him, 'you are the sight of my eye'. This he said in the utmost of love. The Arab uses this expression to convey the utmost of love. In Turkish ^{'ain'} it means a bear. So this man picked him up and threw him on the ground. One who knew the language came and said: 'What are you doing?' He replied: 'This man calls me a bear.' The other avowed: 'By God, I say by the sight of my eye.' But praise be to God, that despite the fact the Bahais do not know one another's language, they understand with their hearts and become infinitely happy."

(He asked Mr. Latimer) "What did you do with Mr. Remy?"

Mr. L. He was teaching in the New England States. Altho' he longs to be here yet he is happy in teaching there.

H. B.

Mr. Remy is very good. He works very hard. He ^{is very industrious} ~~is very industrious~~. He is continually ^{travelling} from city to city. He has not left a place unvisited. He has gone everywhere; even to India. I ^{am} ~~am~~ going to send him to Persia so that he may be one day in the East and one day in

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the West. His father and his mother rebuked him very much, but he did not cease working. He respects them and obeys them. But when they would say 'Why are you a Bahai', he would not listen to them. In everything he would obey them, except in this. Notwithstanding that his father and mother are rich and would not deprive him of anything, ^{yet} he ~~lives~~ lives in the utmost economy. He never asks them for anything. If they offer him assistance, he will not accept it.

^{His soul has a great future.}
It is of those souls ~~who will progress~~ ^{and} say much. There are Bahais in America who are very good souls. I know them all. They serve the world of humanity and they love all the world. They have no enmity. They sacrifice their lives for the world. But the tests which have been in the East, have not yet been in America. For their property was pillaged; they were persecuted and abused; and in the end they were martyred. In Yazd on one day 200 were killed and all their property was pillaged. Even the women and children were martyred. But

Even some of them would ^{quit} sweets to ⁻²⁶⁻
their executioners so that their tongues
might be sweetened. They did not
take the offensive ~~defend~~ themselves, ^{alho} ~~but~~ each one of these
was ^{courageous enough} ~~full of courage~~ to overcome
10 persons. They had no fear. They
never knew when they were in their
homes, at what moment, ten or twenty
persons, ^{armed} with swords, would arrive.
They had no fear. ~~It~~

In the beginning of the cause they
used to defend themselves. One of
them would overcome 20 or 30. Then
when they understood the teachings,
they no longer defended themselves."

Dr. E. asked did the Bab instruct them to
defend themselves or did they do it
in ignorance?

H. B. "They did not know the teachings.
It was in the beginning of the cause,
and the teachings were not spread and
they were not aware of them. They used
to defend themselves bravely. One hundred
and ten were in the fortress of
Tabarsi. They were fighting. Repeatedly
they ~~fight~~ ^{overcame}. They were surrounded
in the fortress ^{by} the army with
~~their~~ ^{do} cannons and guns. They had
nothing but swords, yet they always

defeated the army. One night, they attacked the army entrenched in a series of seven fortifications, each with ~~soldiers~~ ^{troops} and guns. The 110 came out and arrived at the first fortifications, ~~and~~ broke them and ~~defeated~~ ^{frustrated} them. The soldiers of the first fortification fled to the second. The night was dark. They thought these were the enemy, and so they killed their own soldiers. They had no flares then to throw into the air by their guns. Each garrison would capitulate to the next one. They defeated all the seven garrisons. ~~on~~ ^{at} that every night the Bab al-bab was martyred.

They besieged the fortiers of the Babir so that for 18 days they had no bread. After ^{the} 18 days during which ^{they were} without food and slaving, the enemies came and made a covenant that they would not harm them. They took an oath to it. 'We will leave you alone'. They dropped their swords, came out and entered the camp of the enemy. For eight days they had eaten nothing. They were invited to eat. While they were eating ten regiments arrived and killed them with their spears. ~~They would so break,~~ ^{Such was their bravery} ~~that~~ now if

a Balas wishes to attack, he can ⁻²⁸⁻ overcome ten. He has no fear. But the teachings forbid them to defend themselves. If they are attacked, they have no desire to defend themselves. This is why the people of Yazd killed 200 of them. They offered no resistance.

at table about 8⁰⁰ P.M. Nov. 17, 1919.

A.B. "I remember the time we were in America. ~~When travelling~~ There were several of us travelling. Those were good days. They were all full of the commemoration of God. There were ^{no} ~~not~~ mentionings save those of God. Especially, in Chicago, there was a children's meeting. I had them gathered. It was very good. They were very spiritual children. There was a little girl there. Jokingly I said to her, 'I want you to marry this one.' ~~He said:~~ She said: 'I want an eastern husband!'

Mr. Satimer mentioned that he had received a letter from Miss Alma Knobloch telling of the commemoration of the children's meeting in Esslingen, Germany.

A.B. "Consider the power of God. Such a small woman! She is confirmed

28- in service. She is greatly assisted, when ²⁹
a person ^{compares} ~~sees~~ her success ~~and~~ ^{with her physical} ~~at~~
~~her~~ body. A hundred people will not
be so assisted as she. This woman is
so ~~short~~ ^{small} short. That is why the con-
firmations of God ^{are} ~~should~~ necessary.

29- We were at Acca when Kamel Pasha
became Prime Minister. His brother
became the Governor of Acca. In Turkey
the brother of the Prime Minister can
do whatever he wishes. No one
can object to him. One day he came
with a carriage and we went out
together. On the way I noticed he
had a hunting outfit and he had
four or five large hunting dogs. A
gazelle was sighted. These dogs
chased after it. One of the Bahais had
a small dog. An Arab Bahai. He
also had ~~some~~. These five dogs
of the Governor did not catch any-
thing. This little dog caught a large
gazelle. The Governor became
ashamed. When the dogs returned
he began to beat them. He said:
'What can I do, the Bahais are
assisted. These five large dogs
of mine could catch nothing, but
this little dog did.' He dismounted
and took the little dog in his arms

and kissed it. He told the owner -30-
of the dog that he would not give
the dog back to him.

The idea is this that Miss Knobloch
has attracted the people. There is a
large man, Mr. Ferris, ~~very~~ very large.
She converted him."

A pause.

He remarks that the Persians liked
their meat very well cooked.
Col. Allison asked about the present
and future of Syria and Palestine.

H.B. "Palestine, — it is clear, will be
for England and Syria will remain
in the hands of France. France
will hold Syria temporarily, but in
the end it will come under
English control. Now France will
remain there temporarily. Syria will
progress. Especially Palestine; in the
same way as Egypt. Egypt has
progressed very much under the
English."

If the Mohammedans, Christians
and Jews unite, there will be great
progress. ~~But~~ The Jews are unpopular now,
but they will progress, and they
will come here to reside. In the
books of the Prophets this promise has
been given and in the Tablets of the
Blessed Beauty for the Jews of

Peria, He has written that these 31
promises, which have been given
to you, ~~is~~ that you will be gathered
together, will be ^{ful}filled. Forty years ago
He wrote this. ~~That~~ Many of the Jews
of Persia have become Bahá'ís and
blessed souls have entered the cause.

Question: Will all the Jews return to
Palestine.

H.B. "Some of them will ~~come~~ ^{come}, but ^{not} all.
~~will not come~~. There are 25 million
^{of them} in the world. They ~~all~~ cannot ^{all} be
gathered in Palestine, for there is
not room. There is room for one
million more Jews, no more than
that."

~~Dr. Gooden~~ Mr. Randall asked: How
long ~~did~~ Bahá'í ~~did~~ reside in
Haifa?

H.B. "Several times he came here. He
remained for a month or two."

Mr. R. asked if the economic problems
will not be solved first in America
and will the U.S. be able to lay a
just foundation and be an example
to the world?

H.B. "Certainly. The ^{economic} question of ~~will~~ have
great importance in Europe and
America. This question is impossible

of the solution except thru the Religion ⁻³²⁻
of God. Day by day it is settled, then
it comes up again. It cannot be
settled save by the Religion of God.

~~The~~ Laborer will ~~not~~ be satisfied
in any way. In Egypt, for example,
wages have been increased 30%. Not-
withstanding this they are not content.
When there is an agitation of the masses,
it will not be quieted, until it
reaches its climax. At last, things
will come to such a state, that they

^{will say:}
the factories belong to ~~them~~ ^{us} and the
~~the~~ capitalists will get their share
from us. It will come to that. 'We
will apportion ~~something~~ the share
they ought to receive, for instance
one tenth.' They will take nine-
tenths. Everything will become
chaotic. At last it will reach such
a state that the world of humanity
will come to ^{an absolute} stand still. Even the
labour will go hungry. Then Absolutism
will return, ~~to remedy it~~, so that
the Government may remedy it. ~~For~~
For instance, if the workmen of a
factory strike, it will be useless, ~~for~~ the
Government will become so powerful.

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32- Nothing save the Religion of God -33-
will solve it. Nothing save the Religion
of God. This will include both; - the
capitalists and laborers will be freed.

R The solution begins with the village,
and when the village is reconstructed,
~~it~~ then the cities will be also.

The idea is this that in each
village will be erected a store-house.

In the language of Religion it is
called the House of Finance. That is

a universal store-house, which is
commenced in the village: ~~then~~ its

administration is ^{then} a committee of
the wise ~~ones~~ ^{ones} of the community, and with
the approval of that committee all
the affairs are directed.

Firstly, whatever contributions are
necessary, they obtain from the bank
at interest. They borrow from the bank
at 3% and loan to the public at 4%.

Any farmer who is in need of implements,
they supply and ~~they~~ ^{give} him all his
necessities. When the crops ~~are~~ ^{is}

harvested, ~~it~~ ^{it} will be the first ~~revenue~~
^{income} ~~of the store-house~~. The first revenue
is this (~~crop~~). But this revenue is

not equally distributed. For instance,
a person may have ^{an acre of} 1000 kilos and
this ^{is} only sufficient for his wants & living.

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From him nothing will be taken because he needs it all. If something is taken from him, he will remain hungry. But again, there may be one whose needs require 1000 kilos ~~and~~ ^{but not} his income is 2000 kilos. From him $\frac{1}{10}$ is taken. Again one ~~needs~~ needs 2000 kilos ~~but~~ his income is 10,000 kilos. From him $\frac{1}{10}$ will be taken. He needs 2000 kilos. If 2000 are taken from him, he still has 8000 ^{remaining} left. One has 50,000 kilos, from him $\frac{1}{3}$ is taken. One may have 10,000 kilos - expenses, but has 100,000 kilos income. One half is taken. The greater the income, the greater ~~the~~ is the ratio (of taxation).

2. ~~It is~~ ^{It is} also the same with the cattle. They take proportionately the revenue from the cattle. For example, if a man has two cows ^{necessary} for his wants, nothing is taken from him. The more he has, the more is taken from him. This is the second revenue.

The third revenue of the store-house comes from ~~the~~ ^{one} ~~person~~ who dies without heirs.

The fourth revenue comes from mines. If a mine is found upon the land of a person, one third of it belongs to him and the remainder to the store-house.

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The fifth revenue is hidden treasure. If a hidden treasure is discovered, the finder ~~takes half of it.~~ ^{discovered, the finder} ~~and if it is found on the way, half of it belongs to the finder, takes half out of it and the other half goes to the store-house.~~

The sixth revenue. If the treasure is found on the way, half of it belongs to the store-house and half to

The fifth revenue is hidden treasure. If a person finds a hidden treasure (in the earth) he takes half of it, and the other half goes to the store-house.

The sixth revenue. If it (treasure) is found on the way, ^{also} half of it belongs to the store-house.

The seventh revenue is voluntary contributions. Of their own free-will and with the utmost willingness, ^{the people will} ~~they~~ give.

These are the seven revenues, but there are seven fixed expenditures. Seven expenditures.

The first expenditure; ^{The Store-house} ~~it~~ ^{ought} to give 1/10 to the government; ^{to} ~~for~~ the public treasury for the public expenses.

The second expenditure is for the poor. The poor who are in need, those who are exempt, not those who are idle. For instance, if a person's crop

is burnt or ~~for some reason~~ he has a
~~lost~~ ^{lost} his business, and for this reason has
~~become~~ become poor; these poor people are
to be taken care of.

Third. The infirm who come ^{to} want
and cannot work.

Fourth. The orphans. To them also
help must be given.

Fifth. The schools. The schools must
be organized for the education of the
children.

Sixth. For the deaf and blind.

Seventh. Public health. Whatever is
necessary for the public health must
be arranged. Swamps should be filled
up; ~~the~~ water should be brought in;
whatever is necessary for the public
health. If there is something left
over (after these expenditures) it should
be given to the Great House of Justice.

And thus there will be no want
in the village. ^{The people} ~~They~~ will not remain
hungry, they will not remain naked.
All will be in the utmost ~~and~~ ^{and} welfare
comfort.

Notwithstanding this, it does
not mean that all are equal. It cannot
be so. For this reason, the ^{prominent ones} ~~rich~~
the rich and the poor, will all
be at ^{ease} ~~ease~~. The people of the world

-37-

are like an army. It has a general, officers and privates. It cannot be possible for all to be ~~soldiers~~ ^{privates} or all to be officers. ~~Everyone~~ Each of these ranks is necessary, But all of them from the leaders to the lowest should know their duty. It is quite clear that a general cannot ~~live~~ ^{live} like a private. For instance, the President of a republic cannot ~~live~~ ^{would not} live like a working-man. It ~~must~~ ^{would not} do. This is the aim, there must ^{be} both those who direct and those ^{who} carry out the plans.

A.B. spoke of the food.

Mr. Randall asked if it would not be good ^{best} to establish a Bahai Village in America to carry out these ideas of economics so that the people could see them in action and follow their example.

A.B. "Certainly. If a village is so ~~established~~ organized the states will adopt the plan, and ^{there} will be contentment. Both the rich and the poor will be happy."

Dr. Enclément asked if the Persian Government would allow these villages to be organized in Persia.

A.B. "The government will not allow it. In future it will. Now it will not consent to this. The authorities do not permit it. If it is carried out in one village, it will be adopted in other places. If this is carried out it will be very good, but now each one is thinking of his own interest. That is why there is so much conflict. This must not be. If ^{the system} it becomes established, then Justice will prevail and there will be no war. In America, I said to the socialists, 'these plans which you have, will lead to no results. Suppose you take ~~all~~ the property of the rich, what will you do after one year. All of you will be in need and will die from starvation. But it cannot be so for neither you nor the rich will be at rest. This question of strikes can only be solved through the Religion of God. In Egypt the laborer gets an increase of 30%. Next year they will want more. They will strike. Then ~~they~~ ^{it} will be doubled ~~it~~. Again they will not be satisfied.

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Finally they will say they want to ⁻³⁹⁻
be partners. Then both the capitalists and
the laborers come to a standstill and
~~the~~ affairs will be (topsy-turvy).

Lunch in the Pilgrims House at
noon, Nov. 18, 1917. Seated at table were
the Randalls, Vail, Esselmont, Hathaway
the Cousin of Abdul Baha and myself.

The Master was in very radiant
spirits.

Mr. Randall spoke of the cause in
Paris. The Master said: "I want you to
stop in Paris on your return. I want you
to illumine Paris. Germany is very
good now, just the opposite of Paris.
If it is no trouble for you, you may
stop there. It is very important to
illumine Paris. There are some friends
in Paris and I will give you their addresses.
Tell those few friends that all the
world has become illumined and you
are leaving Paris in darkness."

Mr. Randall spoke of his cousin Mrs. Matthews
and of his plan to work for the cause
in Paris.

A.B. "Very good. When she establishes a
center the first thing to do is to gather
the friends together in Paris and with
these gathered encourage them to start
meetings. Every evening in Paris they
should meet and discuss means for
teaching the cause."

Then he mentioned Mrs. Bernard, Mr. & Mrs. Scott and asked what had become of Mr. Richard. He said Mrs. Bernard was a good, good woman, but needed warming up. He said it was the custom in Persia to shake water with sour milk and when it was well-shaken, it turned into butter. Suggesting that she be "well shaken".

His humor was radiant.

When told of the Chinese and Japanese who heard about the cause on the Sapland, he said we should try and meet them on our return to Europe.

Especially if you see the Japanese newspaper writer encourage him to come and see the Master on his return to Japan. Then he

said; "If a delegation of Bahais should go to Japan they will do splendid work, because the Japanese think their own religion is out of date. Even the Mikado realized their religion was out of date and so he invited representatives from the different religions, to Tokio; from the Muslims, Christians and the Jews. But he did not like what their representatives presented. He intended to select one of the existing religions and promulgate it, but he cared for none of them. ~~The Master~~ I was living at that time in Acca, under very severe restrictions and it was impossible for me to send a Bahai there. He would have done splendid work. They have 8 million Gods (laughingly). Ask Fuzita he knows. Altho' he left there when he was young, he is well aware of the condition.

The conversation of the Japanese on religious subjects attract the masses of the people. For example, they worship the sun. They say that all the contingent beings are in need of the sun. Without the sun nothing can exist, neither in the animal world, the vegetable or the mineral world. Their existence is entirely due to the heat and light of the sun. So we have to worship that great luminous body. This appeals to the mass of the people.

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While in reality the sun with all its glory is nothing but a captive to Nature. It has no will-power, no intelligence. It cannot deviate a hair-breadth from Nature. It cannot control its own movement. It cannot even help from giving forth its rays. It is just the same as the other planets, How numerous are the fish in the sea, the jewels and the corals also. They likewise are captive in the hands of Nature.

So all the contingent beings, except man are captive to Nature. Man, however, has a will and acts in accordance with its direction. He discovers the reality of all things, while the sun is unaware of its own presence. Now man interferes with the laws of nature. He wrests the sword from the hand of Nature and then strikes it.

Man is a human soul and like the other animals should act according to the laws of nature. He should always live on the earth, he has no wings, no membranes such as the fish have. But he becomes a bird and flies thru the air, He becomes a fish and swims over the ocean. This is contrary to the laws of nature, so it is with all his other achievements. Man's achievements prove he is not subject to Nature. His reason gives him ~~the~~ power over Nature.

Nature lacks reason, will power. It cannot discover its own secrets; it cannot foresee the future; it cannot remember the past; it cannot make heavenly discoveries; it cannot communicate with the East and the West in one minute; it cannot imprison the voice in a machine and so on. This proves that the soul of man is above Nature. This sun with all its light is a captive, it has no will-power, but the spirit of man is above the sun. What is light anyway, a phenomena, and

if light is the standard for greatness, the glow-worm and benzene are preferable to man.

Man's body is overcome by the power of animals, such as the lion, leopard, wolf, snake; but with his spirit it is different. Then he has the upper hand. He can imprison them. The african box-constrictor can be controlled by man and he takes the wild leopard and tames it to be as meek as a lamb.

So it is evident that man has a spirit which is above other beings. That power can discover the mysteries of nature, the earth and the heavens. It can be in the East and organize vast enterprises in the West. These prove that in man there is a power greater than nature.

The Master urged Margaret to eat some dates and showed us how they should be eaten, saying that dates were very good for digestion. Then he gave Margaret the name Bahiyeh, an arabic name, the same as the Greatest Holy Scaf, meaning full of light.

During the morning of Nov. 15, 1919, Mr. Randall was summoned by the Master. after his interview was over the Master sent for me. It was about 11th A.M.

after his wonderful greeting I presented the several things, given by the friends, to him Mrs. Addison's eludex, Dr. Wood's flag, Mason's books, packet of stars from Mrs. Windust (the Master asked about the Persian edition and I described it to him), Mr. Hunt's box and the Habook. The Beloved bade me sit down. He told me how

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fortunate I had been during the war in ⁴³⁻
not having been in the midst of the
conflict.

if then spoke of my parents and said how
fortunate I was in having parents who helped
me to serve the cause while Mason's parents
were just the opposite. The Master said the
first thing necessary for them (Mason's
parents, was capacity.

Then I spoke of father's business and asked
if it were best for him to remain in Portland,
and if we should get a home. He replied that
as long as his business was there it would
be well to remain, but not to get a home
so that they would ~~not~~ be tied down
and could teach. On looking at the
picture of Portland he said in English
"Very good city."

Then I spoke of a plan for a fitting
monument for Mirza Asad Fazl and that
the friends in the West would want to
contribute to it.

He replied: This ^{is} very important. The
Tomb should be very elaborate. ~~But~~ There
were some Persian friends who would
like to build it themselves but it is
much better for all the friends to have
a share. For Mirza Asad Fazl has served
both the East and the West and it is
most fitting that the western friends
should help contribute. You may
announce this matter in the Star
of the West that now the friends are
permitted if they desire to contribute
to this matter."

Then the Master asked for further
questions and I replied it was most
difficult to remember questions in his
presence and he answered that there
was a custom there for he had a
great deal to do.

He then asked if there was something
else and what my plans were. I answered

44- -45-
At the evening meal Nov. 19, 1919.

Again there were 17 beside the Master at Table besides the Master.

This first question was concerning the world catastrophe.

Mr. Simer asked if this last war was the war of Armageddon.

A.B. "Yes. What could be greater than this war. If this war all the people of the world took part."

Mr. Vail asked if the prophecy in the next to the last chapter of Daniel where it says the King of the North and the King of the South will fight, refers to this war.

A.B. "Yes. it is so."

Mr. Simer asked that if Germany got her opportunity to declare war again, would the U.S. enter the war again?

A.B. "She will remain neutral. If there should be another war in Europe, America will not enter the war, in any part of Europe. She has learned her lesson. She has spent so much money and life and received no benefit. She found out that interference with the political

affairs of Europe is harmful for America. It is better for America not to interfere in the affairs of Europe. Neither America in the affairs of Europe, nor should Europe interfere in the affairs of America. What benefit did she receive from her interference? A hundred thousand souls were killed, and millions were expended and it brought no results."

Mr. Randall asked Sheikh Farajallah asked about the present treaty.

H.B. "It is not yet finished."

Mr. Randall asked: Had not America entered the war, would not Germany have conquered the whole of Europe?

H.B. "No. It would only have been lengthened. England could have carried on the war with Germany for five years longer. It would last longer, but the interference of America became the means of shortening it. If America had not entered, Germany would not have been defeated so soon. As soon as America entered the war, the side of the allies was strengthened."

Mr. Randall asked. If the present League of Nations does not include all the nations of the world, would it not be better for America to remain

46- out of it.

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H.B. "Certainly. She should enter when all the nations are represented. Then it would be the international Court of Arbitration."

Mr. Randall asked if the dream in the last chapter of Daniel of the three ~~persons~~ ^{persons} who stood on ^{on the water} the river, did not refer to this Revelation.

H.B. "Yes. I have ^{explained it} written in the Book of Answered Questions. Refer to it. It will become clear. The Blessed Beauty has freed us from all these quarrels and calamities, and has made us to be at peace with all the nations and peoples. He left no room for quarrels."

Mr. Satimu asked if the Babi ^{mirza} (Mohammed Ali) who was martyred with the Bab, was killed with the first volley or the second.

H.B. "With the first one he was killed. He was mutilated. But the body of His Holiness the Bab was not hit by the first discharge."

Then Mr. h. asked about the ~~crossing~~^{tabernacle} - 48-
of the body of the Bab to Teheran.

H.B. "It is just as it is written in
the Traveller's Narrative. Read it
in the Traveller's narrative. It is
the same. All the other accounts are
without foundation. Suliman Khass,
the martyr, brought His blessed
body to Teheran."

hunch in the Pilgrim House, noon, Nov.

19, 1919.

The Master came to us, tho' very tired, because
he loved to be with us. He said that he had
been up for four hours after midnight
correcting Tablets.

Mr. Randall asked: Will the Divine Tablets sent
by Ahmad Sohrab and presented at the
Convention in New York last Spring be
preserved in the Maslak-e-Azhar or
delivered to the different regions to which
they are addressed. They are now in our
possession in a safety deposit vault in
New York City.

H.B. "For the present it is better to keep all the
documents in the safety deposit vault in
New York. Then later you may put all
of them in the Maslak-e-Azhar. Hang them
on the walls, not in a safe."

Mr. Vail asked what he should do in regards to
Mrs. Allen in Washington.

H.B. "When you go to Washington exercise kindness
toward her. (Then addressing all the
friends) On your return to America

you ~~are~~ to set the people on fire, wherever ⁻⁴⁹⁻
you go illumine that city. Speak in such
a way that all the souls will become ablaze.

Mr. Randall spoke of Mr. Harmon and asked what we
should do about him.

H.B. "Leave him to himself. Have nothing to do
with him. Do not refer to him in your
conversations with the friends. In case
someone enquires say he used to come
and associate with us but now he doesn't.
Leave him to himself."

Then Mr. Saterer remarked that on our
return the first question the friends will
ask is when will the Master return
to America.

H.B. "We will see what God wants. If America
becomes illumined, its illumination,
like a magnet, will draw me there.
If America will become the America
I want it to become I will surely
come and I will go to all parts, to all
the states."

Mr. Randall told of Hailan Ober's adopted baby. The
Master gave it the name Aziz, an arabic
word meaning 'dear'. Then he named
Arthur Hathaway's daughter "Mahpareh",
a persian word. ^{at this juncture} ^{we} ^a ^{plum} ^{pudding} ^{dipped} ⁱⁿ ^{honey}
at this juncture were served a
turkish dish called "Mouth full of the
Fudge." The Master told the following
story:

The Turks are fond of eating, in this
respect they are like the Monks, for they
like to eat very much. The judges are
very fond of this dish. Once upon a
time two men had a quarrel over a
piece of land, it was a dispute over
the boundary line. One of them invited

-50-

the Judge to his house for dinner. Afterwards the Judge departed and changed the boundary line, taking a piece of land from the other. When the other one found this out he invited the Judge to his house for dinner and served him this dish. When the Judge had eaten this delicious dish he went back, and as he had given the former man 10 meters, he now reversed the boundary line and gave to the second one 20 meters, because the former had only served him eggs. When he was asked by this man: 'Why did you give me 10 meters and then take 20 meters from me. The Judge replied: 'The first line was based upon the egg, but this one was based upon the Mouth-full of the Judge.' So this dish received its name.

Dr. Eschmont spoke of the passage in the Mysterious Forces where it ~~said~~ ^{was narrated} that all Nations would rise up and exterminate a nation.

Abdul Baha said: ^{By} this passage ^{meant} that all the Governments should combine to overthrow and change an unjust government, ~~but not~~ ^{and} the termination of the people.

Mr. Satimer asked: "Did Abdul Baha dictate or write the Mysterious Forces."

A.B. "I dictated it."

Then Mr. Satimer asked concerning the authorship of the Travellers Narrative. Abdul Baha ^{voluntarily} replied that the one who wrote the narrative ^(not the notes) ~~had~~ received most of his material from (Abdul Baha) me."

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Dr. Eschmunt referred to the passage in the
Mysterious Forces where it says that men
who serve the House of Justice should receive
their recompense from their private incomes.
Does this mean they should not receive any
salary?

H.B. "It means they should not be bribed.
There is no objection to their receiving
a salary. When this book was written
there was a great deal of bribery in
Persia."

The Master tho very tired joked continually.
He asked Margant if he should send
for an Antich Egg as she like eggs
so much. Then he said that if she
liked to eat camel's meat he would
send out and have one killed for her.
He then wanted to know which she preferred
(after her bright answer that she would
rather have the camel alive so that it
might be of service to someone), to ride
on an ass or a camel.

Then he turned to Fugita with a
beaming smile and asked how he
got on a camel when he was so small.
Fugita replied: "I jumped on it." Then
the Master said he would send him to
Japan on a camel. Later he said it
would be better to send him on an elephant
to Japan, a large one that would eclipse
him.

Then he rose from the table after serving
each of us with some pine fruit which he
broke with his own hand. He said to
Fugita he should grow a beard, a long
one (pointing to his own stomach) which
would counteract the shortness of his
stature. Then he departed leaving us full of joy.

'you must not do the same' they did not listen
 and at last they found they were mistaken.
 The name is fine now. The Helmer the Bot-
 said: 'Do not react so much' they did not
 listen.
 From the Helmer, the Helmer, he gave
 so much advice, with so many Tablets and
 guided so much. Still they said: 'It is not true.'
 Now they have already found they were
 mistaken. Had they not opposed it would have
 been better.
 how is what influence it has produced,
 and how the cause of it has brought us together
 We who have been distant. Our feelings were
 different, our opinions different. We were
 in the utmost unity with each other
 Now it has gathered in in the utmost
 love and friendship, in the utmost
 humility and submission, like one
 family, better than a family. Now has
 such a love been observed?

At the ~~meeting~~ Nov. 20, 1919, again the
 were of the table with the Wants. He called for
 Sathian to come and sit with me.
 Dr. Sathian presented a letter ~~in English~~ in
 he had translated into English with ~~the~~ the
 with help. The Wants were very pleased and he
 had become acquainted with Sathian. He turned
 to the Doctor and said: 'I am going to send you to
 Sathian. Then he said if it were possible
 the Helmer should go also. 'You will enjoy it
 very much. You will find the Helmer ~~and~~
 very interested. You will see that little Miss
 Kothika. She is the sister of Fanda in age.'
 Dr. Sathian said it would be difficult for him
 to go to make Sathian and the Helmer's 'I have
 and Sathian to get into Sathian. If you
 cannot do it now, go later on. If you stand
 but one day, these you will be most happy.'
 if spoke of the smiling face of the Helmer
 children and how gently they sat for hours
 of our meetings - that the American children

could it still that long. Abdul Baha replied: -56-
"activity is always better than rest. It is
much better for the body to be active. Foad,
Shoqiz's ^{little} cousin, is restless all the day."

Mr. Randall showed the picture of the Bahai Fellowship House in Boston and the Master was much pleased. He said in English: "Very nice, beautiful." Then Mr. Satimer asked if it was not the idea for the friends to open up their homes, once every 19 days for the Feasts.

A.B. "A group should come together every 19 days, it is not optional, it is incumbent on them. In every city they should do this. For example, in Boston there should be a Feast by a group of friends. The purpose of the Feast is this to subindle the spirit of love and friendship, and that the friends should gather once every 19 days."

Then Mr. Sat asked: "Should the Feasts be held on the first day of each Bahai month?"

A.B. "No. Any day. The purpose is to call a gathering and that gathering should be in the utmost love and harmony. This will promote to a great extent the spirit of love and amity."

Mrs. Randall asked if ~~there~~ should be singing ^{of songs} as well as ^{captivity} prayers in the meetings. A.B. "Yes."

At this point cabbage was served and the Master said this was quite a German dish. It spoke of the first french prisoners I saw brought into Germany. They were served sauer-brant but wouldnt eat it and so they were served it again at the next meal.

A.B. "The captive is not in a mood of eating. There is a bird, with a very sweet voice and it is also delicious ⁱⁿ to eating. When it is captured it no longer eats and soon dies of starvation. There is a nightingale of Haman. It is not found elsewhere. It is very small but it has a very beautiful voice. It cannot be taken to another city, but always is found there. If it is taken away it dies. They tried several times to bring this bird to Aca but

it always died. It was a captive."

Dr. Emmont asked concerning the House of Justice several questions. The substance of the Master's reply was:

That these H. of J. will not be in every village but only in the large cities, not the small ones. Each large city will have one and ^{only} ~~just~~ ^{one}. The surrounding villages will be under the control of this HofJ. The National H. of J. of a country will be considered as branches of the World H. of J. For example, one branch in England, one in France and so on. After a year they will ^{all} gather and elect an international H. of J. This international H. of J. is like the present League of Nations with one difference. The League is not representative of all the nations of the world while the H. of J. will be. There are three stages, the local, national, and international. In the city the mass of the people elect a delegation or a committee and this committee appoints or elects the members of the local HofJ. The members of the local HofJ. convene at some given place and elect directly the members of the central (national) HofJ. Either from their own members or from others. These central HofJ. direct the affairs of the country. Then the members of the various National H. of J. convene and elect in the same manner the members of the international HofJ. A uniform rule applies to all of them.

The tie that binds the H. of J. to the store-houses in the villages is that if there is any balance left in the store-house after all its expenses are paid it goes to the HofJ. The HofJ. regulates the taxes. For example in Haifa the tax rate is 1/10. This is too much. Somewhere else it may be 2/10 but that is not sufficient because the soil in that place may be very fertile.

Those villages ^{around} the big cities are represented by the HofJ. of that city. The village is the unit, its wise men are chosen

A. B.

to administer the affairs of the Village. For example, there may be a farmer who has no animals, implements or seeds and this committee will help him. There will be universal banks and the council will borrow money from them and loan it to the people. For instance they will borrow at 3% and loan to the people at 4%. The 1% is for the expenses of the ~~the~~ Village will have the store house.

Mr. Satimer asked: ^{are} the General Store-House and the House of Finance ~~the~~ the same?"

A. B. "Yes."

Then Mr. S. ~~said~~ said that in Mrs. Parsons Tablet it says 1/3 of all the treasures found or in the earth are given to the store house while in his talk to us the other evening he said 1/2. What is the distinction?

Abdul Baha said that there may be other differences besides these. Even if 1/3 is given to the finder it is too much for one person. Suppose he finds gold then surely 1/3 is too much to give him; but if one discovers coal it is a different matter. 1/3 may be given to him, or 1/4. These matters are all used as examples. When Abdul Baha says so many sheep, or cattle, or 1/10 or 1/20 of one's income these are merely used as examples to show the theory. These matters are determined by the House of Justice and not the House of Finance.

(This matter was further explained to me by Shoji and is written in a recent Tablet to Mrs. Parsons.)

Talk at the supper table Nov. 20, 1919. again there were 17 at Table.

Evening Meal Nov. 20, 1919. -57-

A.B. "I remember ^{the} meetings, gatherings and churches which we attended in America. All the Bahais ^{were} are very happy about your coming here. They are very happy.

Mr. Randall remarked it was one of our greatest joys to be here to meet them.

A.B. "The condition of man is pure at two stages of his life. One at childhood and one at the attainment of greatest wisdom. At childhood, his heart is very simple. ~~Therefore~~ On that account he is loved, but the purity is from his weakness ^{will}. When he reaches to the utmost wisdom, then again he is pure (~~in~~). But ~~that~~ that it is on account of his supreme will-power. If he is educated, his morals ~~will~~ progress ~~through~~ the world of perfection. The child has ~~no~~ ^{no} worries; ~~he~~ ^{he} cares for nothing, ~~but~~ this is due to his weakness. ~~He~~ ^{He} does not seek honor, he does not seek wealth, and so on. This is due to the weakness of his will power. When he reaches the stage of utmost wisdom, again he will have no (~~worldly~~) cares. He is free from limitations. This is due to excessive power, the Power of God; for he has tried it and has experienced it and has seen the unimportance of worldly matters, the same as the child has. This is what Christ says: 'Ye must become as little children.'

~~Now~~ After another course was served (beans)

"I will tell you a funny story. Referring to Margaret I said: 'Eat some beans'. She did not. ^{When} I was in Paris, a wealthy ^{man} ~~person~~ invited me to a restaurant to have dinner. For his sake I went. For each ~~man's~~ person's meal they charged me points. ~~They~~ We sat at the table. On the bill-of-fare was a statement saying: Do not eat the first courses, the last one is the best. This person was a Syrian, I began to eat but he ~~did not~~ ^{did not}. I repeatedly urged him to eat but he said: no. At the end of the dinner they brought a course which we could not eat at all. This Syrian ~~tasted~~ ^{tasted} it and then left it.

He became very disappointed. He said: 'I have eaten⁻⁶⁰⁻ nothing. Bring me some food.' The waiter said: 'I cannot; it is against the rule.' It was very hard for him. He remained hungry and it had cost him a pound." (Laughing heartily)

F.B. "In the same way that we are gathered here in the utmost of love and friendship, I hope, that God-willing, we will meet in the Kingdom of Alpha. The essential gathering is there. That gathering is everlasting. There is no reparation therein. This is our hope."

Mr. Latimer remarked that some doctors claim that the minerals of the fruits are right next to the skin and when we peel fruit we lose the best part of it.

F.B. "There is a substance in the skin of the fruit which aids digestion. For instance in the skin of the grape there is an element which helps in digesting the grape. Of course the skin is hard, the same as ^{with} this date."

Abdul Baha apologized for the simplicity of his ^{meal} ^{sayings}.
"Abdullah invited me to a meal. He had one special table and a general one. At the special table five were seated. Myself, ~~Abdullah~~ and three others. At first a bowl of chicken broth was brought. It had been left till it was cold. It was like jelly. ~~Then~~ He took a bowl and said 'you must eat it with a spoon thus.' He said 'I will eat it with a spoon.' Then roasted meat was brought. It was very good. The broth also was very delicious. Then vegetables were brought. After vegetables, jellies, after these they brought pilage. In reality, it was very delicious. He said: 'I have brought a French cook to whom I give a 100 pounds a month. These dishes were prepared by him.'"

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Dr. Enclmont had not been feeling so well so the Master came over early in the morning to see him giving him a wonderful statement saying that he had suffered much here at Haifa and he wanted Dr. E. to suffer a little also.

We all wanted to be sick to have a similar blessing. When he came at lunch he was in very happy spirits, telling several humorous stories and a vivid description of his talk to the Jews in San Francisco. We were late for the evening meeting and the Master spoke briefly, Tablets were chanted and we went to dinner.

Evening talk in Abdul Baha's salon, 6.20 P.M.
Nov. 21, 1919.

A.B. "If I speak in Persian you do not understand. It matters not whether one speaks Persian or English. Hearts are attracted to the fragrance of God. I was just now saying that there were several ~~calls~~ ^{calls} in the world. There is the call of war, there is the call of politics, there is the call of peace, there is the call of commercial interests, there is the call of the churches, there is the call of the Jews. There are innumerable calls. These calls have no effect. The call which pulsates in the heart of the world is ~~ya-Baha d-abha~~ "Ya-Baha d-abha. This is the life of the arteries, it pulsates. There are other blood vessels which are inactive. This ~~(small)~~ is the call which creates activity. This is the call which gives life."

Talk at the supper table Nov. 21, 1919. Again there were 17 at table including the two grandsons of the Master.

The Master said of Margaret:

"Your daughter ~~has~~ ^{has} a sincere heart, very sincere and pure. She should have a Bahai education so as to develop a heavenly character & become proficient teacher. She will become eloquent and speak in large gatherings and it will supplicate the Blessed Beauty that He may confirm her so that she will attract many souls."

and speak with great power.

In his time the Blessed Tree will give forth fruits. Now it has given leaves, but in her time it will bear fruit."

"If the question of violation had not occurred now the Blessed Tree would have borne fruit. It was near its blossoming but this delayed it. If ~~there had been~~ ^{it had been} for violation, ~~the~~ ^{the} ~~condition~~ ^{condition} of America would ~~not~~ ^{not} have ~~been~~ ^{been} the condition of America. They have made the people indifferent. When the Cause was ablaze, it was ^{the} water had been poured upon it. Just the same in the time of Christ it has retarded the progress of His cause, as Arius did. One million + 1/2 souls were his followers. even the emperor at Constantinople. Arius was very eloquent. He proved the existence of something that did not exist. But the ocean of Christ sent forth a wave and cast ashore Arius and all.

Mr. Randall remarked that he wished Bahai, his son were at table with the Master's little grandsons who seemed to be so happy at the evening meal with us.

F.B. "God willing a day will come when he will be at this table. In America on your return prepare feasts and memory of these gatherings. They will be rejoiced. In the same way as we have done. First read the prayers and the Tablets of His Holiness Bahai'llah. Give speeches. Then give supper and at table have interesting talks. Then your talks will bring joy and happiness, also pleasure and contentment. The encouragement to activity which must be so (great) acts bring happiness."

Mr. R. will go back and hold these feasts just as the Master said.

F.B. "I also supplicate to the Kingdom of Abha and beg the utmost of assistance and confirmations for you."

The Master joined continually with Foad and after recalling the delicious fruit of America he arose from the table.

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Evening meal, Nov. 22, 1919. Again there were 17 at table. Col. + Mrs. Allison returned from Damascus and were present.

Col. Allison remarked about the disturbances in Damascus and the Syrians

H.B. "This is childish play. They did these things so that the English would not evacuate. They do not ~~like~~ ^{want} the French." You didn't pass the time badly today? (He asked referring to our trip to Balijeh).

Mrs. R. remarked the Master knew how our hearts felt and it was one of the ^{happiest} days of our life.

H.B. "Whatever is on the earth, will be forgotten, but Bahi'ollah will never be forgotten. I ask God that these gatherings of ours also will not be forgotten."

Mr. Vail said he had just received a letter from Mrs. True saying the friends in Egypt told her Bahi'ollah did not land at Alexandria.

H.B. "It was on his way to Acca. He, himself, did not land but we all (~~the rest~~) went ashore. Those who were taking care of us were quite sure we would not escape. We went and looked around."

Mr. Randall asked when and where the Hidden Words were revealed and why ~~was it~~ ^{was it} called Hidden?
~~was it~~ ^{they were it}

H.B. "At first it was concealed. It was not circulated. It was revealed at Bagdad towards the end of our stay there. It was not given to anyone. There were not more than two or three copies of it. It was at a time when all the enemies were attacking us. The Shah of Persia was oppressing, and the Ottoman government was also oppressing us. At such a time they were revealed."

After the Master had asked what he had seen in Dam. Col. Allison told of the place where St. Paul had received his sight after he had become blind.

H.B. "What is recorded in the bible is this that

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Paul was in the wilderness. He heard a voice. The voice he heard was 'Why are you persecuting me so much.' Somewhere else it is recorded: "We were in the wilderness and ^{we} became awakened. Then he changed and acted in ^{an} ~~the~~ ^{opposite} manner from his former actions. That is he was blind and had no insight. It was here that he received his insight. This physical sight will in ~~the end~~ become blind, but when the inner sight is obtained, it will not become blind. The important is not physical sight, it is the insight, for the physical sight is not the cause of guidance, but it is the inner sight."

Col. Allison said the Americans were doing good refugee work there.

F.B. "The Americans do a lot of work indeed. Everywhere, even in Persia. It is right to do so. The people are afraid of France. If the French go there, there may be war. They want first Americans, if not Americans then England."

Mr. Satimer asked if the Kitah-el-Ahdas would be amplified by Abdul Baha before it is published in English.

F.B. "No. If someone asks for an explanation, it will be given. The explanations are clear in the Book of Ahdas. Except in a ~~very~~ ^{few} places, it is very clear. It is quite easy for anyone to understand it. It is not like the Koran. The Koran is ^(difficult). This is very clear. It has no complications. All of it is clear."

^(High Arabic)
Mr. Randall said we had no complete translation of it in America.

F.B. "Nothing has been translated well, for they have been translated by individuals. A ^{person is} ~~man~~ ^{needed} who ~~is~~ ^{is} well versed in Persian, Arabic and English. Then it will become good. A single individual cannot do it satisfactorily. Among those which are translated, the translation of ^{the} ~~the~~ ^{is} ~~is~~ ^{is} not bad. It is ^{fair} ~~good~~ to a certain extent. In future a committee will be formed. They will translate. The Bible is translated into Arabic

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But it is not a good translation. The one -65-
translated by Van Dyck is better for he has done
it with some others. It is ~~the~~ better. But in
reality it is not a good translation. If a person
knows Hebrew, he will know how different it
is. Now also the writings of the Blessed Beauty
~~cannot~~ be translated. No matter how it is translated
it cannot be like the original. The original
is quite different, it is in the utmost of
eloquence and beauty. It is so marvelous that
no one is able to produce the like. It is so eloquent,
so complete. In Persian and Arabic it is extraordinary.
All is written in a new style. No one has ever
written in such a style. ~~There is~~ ^{What} difference
there is between the many translations of the
Bible and the original. In Persian ~~the~~ ^{the} writings
(of Bahá'í) are in the utmost beauty but ~~the~~
not the translations."

Mr. Vail spoke about ^{Khalil} Gibran, a Syrian poet and
scholar who wanted to translate the writings into
English.

F.B. "Is it possible for him to translate them, is
he able to do it. Let him try we will see."

For instance there is a text in the Bible that says
'I am the bread of heaven.' In Persian this ^{is} ~~is~~
very exquisite but not in the translation. This
is the word which Christ himself spoke.
It is very exquisite but when read it in
Arabic it is not so. Those words which
come ~~out~~ from the Blessed Sipá have a different
power. God willing your children (Randall) will
learn Persian and they will understand
how beautiful they are.

Mr. Randall said they would begin as soon as he
returned home. F.B. "Khili Khob."

"If a person learns Persian now it will not
be like Greek, French or Italian. From it great
results will come. After 10 or 20 years the
European who knows Persian will become
famous throughout the world. ~~It will be~~

because of his translations. ~~It~~ ^{They} will have "66-
great beauty."

Mr. Randall said we hoped to get a better translation
of the *Suat-ul-Hyph*.

A.B. "It needs a translator like the one (Fitzgerald)
who translated *Omar Khayam*. If there be
such a translator then let him translate it.
This person has indeed translated *Omar
Khayam* well. It has become much better than
the poems of *Khayam*. Very much better.
It cannot be compared to the poems of
Khayam. All of it is in praise of wine. But
in reality this translator has elevated it.
That is why it has become so famous in
Europe. They think there is no poet like
equal to *Omar Khayam* in Persia. But in
Persia he has no importance. What a
difference there is between him and *Saadi*,
(didactic) and between him and *Hafez* (lyric)

Mr. Randall asked: Will this committee on translation
in America be appointed by the Master or should
we use our own initiative.

A.B. "But they themselves ought to
select them for translation. Those
who know several languages, well
versed in languages, literature and in
science."

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Lunch, Nov. 21, 1919, in the Pilgrims House.

Mr. Vail asked if it would be well to answer the written attacks against the Cause such as that of Wilson.

F.B. "Very good. Mirza Abul Fazl has written a fine pamphlet, the Brilliant Proof and this would be a fine model for those in America who are permitted to write."

Mr. Stimes spoke of the attraction of a number of Rabbis to the Cause and that the Message had been given in a number of synagogues but apparently their interest has waned.

H.C. "The influence still remains and it will flame up. All of you, your ^{major} work is service and giving the Message."

Then the Master told us an interesting story about the Carmelite ~~Monastery~~ ^{Monastery} in substance it was:

It is well known, the leaders appportioned ~~most~~ ^{most} property around it for their own. They used coercion to get it. People were accustomed to send their animals to graze on these lands and got lumber there, but they were prevented by the ~~monks~~ ^{monks}. Finally the Germans complained to the Governor on the grounds that they had no right to prevent them from the use of these grounds. The poor people of Haifa also complained. The Master was in Haifa and in company with the Governor General of Acca drove to the ~~Government~~ ^{Government}. He examined and surveyed the grounds and asked for the lease. It consisted of 4 douloms or 1600 sq. miles, in area about the size of the land in front of this room. ~~While~~ ^{While} they had acquired 40000 sq. meters. The whole mountain ~~was~~ ^{was} their boundary line. The Governor said it was manifest oppression on their part and that they had obtained their lease by unjust means. Then the Governor was invited to sit at ~~the~~ table but the Master discovered he could not be bribed. He was ^{not} more lenient by a banquet and sided

with the people. They all sat around the table and the ~~notables~~ ^{notables} sat in one corner. On one side sat the Governor and his officials while on the other were the Monks and Priests and facing them were the notables of Haifa. One of these notables addressed the Governor, saying these monks were the people of God and that the Germans were bad people. The monks were always kind and they clothed the naked while with the Germans it was just the opposite. They cared for no one except themselves. They paid not the slightest attention while the monks were the people of God. The Governor said "yes" to all of this and asked "Have you finished? To whom are these monks related?" He answered; "To Christ." Then he replied: "Christ was in the wilderness without a home. He had no camp save the stars, no bed save the ground, no food save the grass and herbs while here it is exactly opposite to the monks. Their food is sumptuous, their residence palatial, the view so splendid. From every point of view they are in the utmost welfare and their wealth immense. Notwithstanding this consider how they have tried to get the property of others and have used force to do it. What connection does this have with Christ." They all remained silent at this. When they came down from the mountain the ^{little} monks said that Abbas Effendi had told the Governor what to answer.

The Master was asked if there were many monks now and he answered "yes. Since the fall of Haifa they have commenced to return. They live in great luxury and have all they want. No preoccupation of mind. The neck of each one is as thick as this (pointing with his fingers). When the Turks opened the convent they found the supply of wealth was inexhaustible. Cognac in barrels, quantities of old wine and the Turks drank deep from them saying 'the more we drink, the more we have.' There were salamanders and preserved meats in tins & they continued using the stores of the monks saying as they ate and drank 'We want to become monks.'

28- Then the Master was told of Fugeta's visit to the Pope and of his passing the hand of the Pope. Fugeta insisted that his only bined the diamond ring on the Pope's finger and not his hand. Then the Master said in substance:

The Pope is ^{palace} worth 60,000,000 while His Holiness Christ was living with all his clothes in rags. He was in the wilderness, eating grass and herbs, at night his lights were the stars. In New York, there was a Cardinal who came to see the Master. He was continually after him, while behind his back he was always backbiting and publishing things against the cause in the papers. But the Master paid no attention to him. He went to Washington to give an address in a church. When he left the church this priest was distributing leaflets, (piles of them) against the cause. Three were thrown into his own car. However the next day when the Master spoke there was a larger gathering than ever to hear him. This man's purpose was to turn the people from the cause. Still the Master paid no heed to him and left him to himself. Finally when the Master went to Denver he saw that this man was restless in his antagonism and openly declared that the Master was the enemy of Christ. He had gone too far so it was time for the Master to say something.

There was a large demonstration for the dedication of a new chapel. This cardinal had arrived three days before to assist at the services. Now was the time to strike so the Master went to a very large crowd and said he had been made very grateful because of this large demonstration. His Holiness the Cardinal had opened the church and he was exceedingly grateful because this religious demonstration is exactly like the one 1900 years ago in Jerusalem. Exactly like it. But consider the matter carefully and one can find there is a little difference.

That gathering was in the utmost humility while this one is in the utmost

pomp and ceremony. On that occasion, the 70-
people were all blaspheming while at this one
they were all glorifying. At that one a wreath
of thorns was laid on the head of Christ, while
at this one a jeweled crown was placed on the
head of the Cardinal. The leader of that gathering
was in rags while this one wore glittering
sables, with a scepter and coverings on his
breast. In Jerusalem it was held in the
utmost lowliness while here in the utmost
pride. That one was held on the top of
the Cross, this one on a stage in the
Temple. That one were the blasphemers, here
15,000 souls melted down. What is the connection
between the two. What similarity. That was
the real one while this one was worldly.
After this the Cardinal became silent.

Then Mr. S. asked could we expect opposition from
the C in America? The Master said there
would be some but not as had happened in
Persia because of the freedom and toleration
of our Government. Then Harry told the story
of Cardinal Farley.

The Master gave an illumined account of his talk
to the Jews in substance:

'In San Francisco I was invited by the Jews
to speak. As they had strong enmity, it was
now the time to prove the validity of Christ. The
Jewish Rabbi came to me and protested that I
had spoken in churches so why not
speak in a synagogue. I told him: 'Maybe
you will find my talk against your idols.
If so will you stamp and whistle?' He
assured me they would make no disturbance.
I replied: 'You may do whatever you like
at the end of the service but do not disturb
me until I finish speaking.'

Then he spoke extensively on their history.
After preparing them in detail with their
own history, he told them that Christ did
not appear when they were in manifest
glory. Had they followed Christ they would

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have become the beloved of all regions. But they did not follow Christ, except some of the members who were very poor. Some were fishermen. The Jews did not follow, but Christ established His cause and the lowly ones became great such as Peter, John, Paul & so on. See to what glory they have attained and how they are worshipped. And, being Jews, they have glorified you. But you have denied them and brought shame upon yourselves. The fishermen did not act in this way. If you had followed in their foot-steps you would have attained eternal glory.

O ye Jews, ye believe that Christ was the enemy of Moses. That he has destroyed his edifice, abrogated his law and changed his regulations. If that is the case we shall hate Christ also, because Christ has admitted he is a man of God, a prophet of God, the bible is a divine book and the Mosaic Law is divine. For him to believe He is a Prophet and is divine and at the same time be his enemy, cannot be so.

We should investigate the truth. Refer to history. You have striven for 1100 years, have you chased the name of Moses to reach Constantinople. If you mention the name there, they say they have never heard of it. The Bible had not reached Damascus. But Christ spread the bible all over the world and had it translated 500 times. Can you find a single home in America without a bible. Who did this? Had Christ not come the name of Moses would not have reached America. Christ has proven that the Jews are the chosen of God. Only Christ has proved that Daniel, Solomon, Moses, Jeremiah etc. were all Prophets of God.

Is this the conduct of an enemy or a friend. You must be just. Consider to what an extent Christ has promulgated

the teachings of Moses, ask the people in America who is Moses. They will say: 'He is a man of God, the Torah is the book of God, His Law is the divine Law.' Ask them: 'Who is Aaron?' They will answer: 'A prophet.' So also with Solomon, David, Elijah, Jeremiah, all of these. Does this hurt Christ, this confession? No. And if you will say Christ is a Prophet of God there will be no more conflict. What harm can there be in it? For 2000 years you have been killed and dispersed only because of these two words. Had Iye admitted Christ was a Prophet of God none of these things would have happened.

When I had finished one Jew got up in the audience and said:
 "Henceforth I am no longer a Jew."

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Nov. 22, 1919. The Trip to Acca, Riqwan & Bahijee.

After three days of cold rain the morning dawned bright and glorious and Shogji sent word that we would make the trip to Acca. We were soon up, had breakfast and were off by 7:15. The Master had made all the arrangements and was out in the road to see us off. He called for the Randalls, Dr. Suliman Rifat, Arthur Hathaway and Sotfullah to go in his carriage, driven by Esfandiar with three horses. Albert Vail, Fugeta, Shogji and I climbed into the second wagon and completed the party when he had loaded on board the provisions.

Before our departure, Abdul Baha gave full directions what road we were to take and where we reached Acca, not to go thru the city but drive around it to the barracks, taking the same route which the pilgrims took when they went to gaze at Bahai'llah from the distant plain. As we left the Master said "you must go and visit the Tomb in my behalf."

The drive along the sea-shore was delightful. We stopped along the way to take some pictures and after two hours we reached the city, passed the railroad station, & drove around the city to the barracks. Here we entered the prison fortress which during the times of the Crusades had resisted all the attacks of the Crusaders and some hundreds of years later, about 1799, had withstood the siege of Napoleon for 8 months. This same fortress, which had never been captured under the most vigorous attacks, had been taken a little over a year ago by two officers and three Indian soldiers in a motor car, without a shot being fired.

We entered immediately into the court-yard where Bahai'llah had to confine his walks during the first years of confinement. Shogji had sent for one of the friends to show us thru the barracks and presently he appeared. His name was Aga Hossein and he is the only living survivor of the 73 or 74 who came with Bahai'llah, besides Abdul Baha and the Greatest Half Leaf. He was the cook and

for 66 years had been associated with Bahá'íllah and Abdul Baha. He is now 77. He said the party arrived in the summer of 1868 because he remembered the figs were ripe.

Immediately to the right of the entrance was the room where Bahá'íllah stayed the first night. It had been enlarged somewhat and also the window. Next it was a kitchen. At the opposite end of the court-yard were two long narrow rooms where the 70 odd fellows were kept. It was here that they were so sick after all their trials & hardships of travel and were served soup daily by the Master. They used to beg him for more but like the skilled doctor he would tell them that it was not well to eat too much but when they recovered they could have all they wanted. Then we returned to the corner next to room where Bahá'íllah passed the first night and mounted up ^{some} steep stairs with vaulted roof to the room where Bahá'íllah's secretaries lived and copied Tablets. We passed on thru a small courtyard to the room where Bahá'íllah passed two years, less two weeks. It was here that the epistles to the Shah and Pope were revealed. It had neither bed nor chair. The windows overlooked the bay and the house where Abdul Baha lived for about ten years 1900-1910 when he received the first western pilgrims. It snuggled a picture from the little niche (Mushaf) where the lights are placed & which he referred to in his Tablets. Next we went to another room to the right of the court-yard where Bahá'íllah went to stand at the window and wave to the pilgrims who came to see him. They had to stand on the plain of Acca beyond the third series of ramparts at quite a distance.

We then mounted to the terrace on the roof where he also walked and where Abdul Baha's brother, the purest Branch, in failing to keep count of his steps one night when he was saying his prayers, fell thru the sky-light and was mortally hurt. When Bahá'íllah asked him if he desired to live, he replied that what he wanted was that for the friend

'The Gate of Meeting should be opened', Bahá'íllah answered him.

When we left the banacles we went to the Tomb of the Purest Branch, near the banacles and took some pictures. Aga Hossein left us and we mounted into the carriages for the drive to the Rizwan Garden. Here we had our delightful lunch, a la compagne as Hoge said, of delicious pilau, dates, and turkish sweet-meats with various fruits from the garden. In this sacred and most beautiful spot, Bahá'íllah revealed many Tablets. We visited His simple room and walked thru the Gardens which are really an island divided by the two branches of a small stream. Words cannot express the beauty of this spot after one has driven thru the barren plains. There are three gardens in all, the Rizwan, one with an alley of beautiful trees and the Fardosh which it connects to the Rizwan. Oranges, lemons, grape-fruit, tangerines, dates, pomegranates are all growing in great abundance. The fountain was playing and the air wafting the song of birds. The branches of the two Mulberry trees covered the area where Bahá'íllah revealed his Tablets. In the distance a magnificent peacock was to be seen.

Before reaching the Rizwan we visited the cemetery and took pictures of the graves of Abdul Baha's mother and his brother & sister. Her name was Asseych.

We left the Rizwan about 1³⁰ and after a short drive reached the Pilgrim House near the Bahije with its little room on top for Abdul Baha. It was in this Garden that Abdul Baha revealed 100 Tablets in three days. Then we walked to the Bahije, a distance of several hundred yards. The Keeper of the Bahije met us and with a shining & happy face prepared Persian tea, ^{with} an outer room of the House where the Master stays when he goes to Bahije. His room adjoined this one and it was there that He revealed some of the 14 Divine Tablets.

After tea we passed on thru the charming little garden where the rest of the 14 Tablets had been revealed and then into the Tomb itself.

Abdul Baha said after his return from Europe and America that nowhere was there to be found such a Tomb as this one. He had seen the finest such as the Hotel des Invalides, Napoleon's tomb in Paris which was very oppressive. But this resting place of Bahá'ullah was radiantly glorious, full of light and the living spirit. Words fail in trying to describe it or one's feelings therein. It was a heavenly hour and we were permitted to enter the inner Shrine and bise the covering bringing away the fragrance and heavenly benediction of His Spirit. Shogi chanted the visiting Tablet most beautiful and at that Holy Threshold ~~My~~ supplications were offered for my parents and the individual friends in Portland, America and Europe with the remembrance that we were there in Abdul Baha's behalf.

We returned to Haifa about six o'clock and the Master was at our gate to welcome us home, shaking hands with Albert and myself. What more perfect benediction could there be than this day with the Beloved making all the plans for us; starting us off in the morning on his behalf and then being at our door to welcome us on our return.

Nov. 23, 1919. Service in the Pilgrims House.
The Master came and sprinkled the flowers
on the table for his own handkerchief.

Mr. Suter asked whether the local Houses of Justice
would be in each city or one in each state.
Whether the International House of Justice would
be elected directly or indirectly, and whether
Abdul Baha would appoint the House of Justice.

H.B. "Each state, for instance New York, will have one
House of Justice. The cities (of that state) will be under
that H. of J.

The nations will choose directly the International H. of J.
and everything will be in its hands.

For instance Syria will have a H. of J. The people
will elect it. Then this H. of J. of Syria ^{will elect} and the
H. of J. of Constantinople. Then Constantinople,
Sondar, Paris, Washington and so on will elect the
International House of Justice."

The Master said he would not appoint the H. of J.
It would ^{be constituted} come after him.

Mr. Randall spoke about the Hadith: "Blessed is he who is
bitten by the flea of Acca." That he was not bitten and so
not blessed.

H.B. "No doubt the meagritow did, those little ones
did. This is not an authentic Hadith. It
is a tradition. If you like I will write
and get 5, 6 or 8 fleas from there and put
them in your shirt."

Mr. Vail asked for any suggestions as to the meetings
in Chicago.

H.B. "Each one of the friends should try to guide ^{one}
~~some~~ ^{not} those who are worthy. Persons who ^{enter} ~~dear~~
the Cause and bring degradation to it. Not like
Dr. Farced. If he were not a Bahai it would
have been much better. The people who are pure
and sincere will not be the cause of degradation
to it. But when a person enters the Cause and
sees a gathering and tells lies, he has no faith.

He is untrustworthy. These ^{sort} of people bring degradation to the Cause but there are others who when "become believers are deeply attracted to it."

Mr. Vail then said would it not be well to hold group meetings in the homes in Chicago.

F.B. "~~Not~~ ^{Very well} ~~it is~~ ~~not~~ ~~well~~"

Mr. Randall said would this not apply to Boston & other places.

F.B. "yes. Everyone should try to invite his own friends. at least he must make one Bahai each year."

Mr. Satimer asked if it were all right to have public, advertised meetings to which the public is invited.

F.B. "It is ^{all right} ~~not~~ ~~well~~. They may come to the public meeting."

Mr. Randall spoke of having word from ^{Sec. of} Gov. Fairfield and asked His blessing.

F.B. "you also convey to him the utmost of love and kindness."

Mr. Randall spoke of Richard Mayer, a german Jew, who is devoting practically all his time to the Cause and that he also supplicated the Master's blessings.

F.B. "Convey the same greetings to him on my behalf." See the power of God. How He has united the Jew with you. Such as Mirza Jotfullah here. He is a Jew. In London, also, there is Yohanna Dawud. He is very good. He was a Jew. He is very good.

Mr. R. "Mr. & Mrs. King are just growing good."

F.B. "very good, very nice. (in English)"

Mr. Satimer - I remember Yohanna Dawud coming to our meeting in Paris. He spoke almost like a ~~Christian~~ ^{orthodox} ~~the~~ New Testament continually.

F.B. "Those of the Jews who become believers have much love for Christ. To the Jews we explain the Reality of Christ. There was a Mrs. ^{in my early} Ramsey at Aca. She was a missionary. She was very much against us. She was very prejudiced, that is she had the utmost enmity. Whenever she would see a European or an American here she would commence ^{to} slander. She did this thinkings perhaps she would convert"

them. One day there was a Jew with me, who had become a Bahai. We went to a shop. She was there also. Her colour ~~was~~ flushed from excessive anger. I told her: 'Dost thou know how much I love thee.' She said: 'No.' I said: 'As much as thou hatest me, just that much do I love thee. But thou wishest to know how much that is, see how much hatred you have for me.' When I said this she laughed. I said: 'Thou hast no right ^{to hate} me) for this man was a Jew & I made him believe in Christ, and the Holy Spirit, the Holy Ghost. I made him believe in the Heavenly Father. If you want to know, ask him.' He asked him: 'Were you a Jew?' He said: 'Yes.' 'Are you a Christian? Do you believe in Christ?' Then I said: 'ask him what are your ^{reasoning} proofs. What proofs have you that Christ is the Spirit of God, is the Word of God. I taught him these, ask him.' She asked. He began to give his proofs first asking: 'Do you want intellectual proofs or from the Book.' He proved the Reality of Christ from the Old Testament. Then she asked for intellectual proofs. He gave her those also. She looked up and said: 'In the name of God, this is very good. He has a very good faith (in Christ) but thou wilt not let him remain a Christian. You speak to him of Bahai-Allah. If you do not speak of Bahai-Allah it is very good, but you will not leave him alone, you will make him a Bahai also.'

Nov. 23, 1919 In his salon just before going into dinner about 7:30 P.M.

After remarking that Margaret and Fugita liked each other, Abdul Baha said:

"What similarity is there. Thou art a Japanese and you are an American."

Mr. Randall remarked that we had never seen such a night afternoon and such an evening.

A.B. "It is rare, but the moon-light nights are more wonderful. The air is clear, the moon shines so perfectly that one does not care to sleep but

rather to sit up and watch it. At London it is very peculiar. First there is the darkness of the clouds, then of the fog and then of the smoke. Day becomes night. All is darkness."

Mr. Vail remarked that it was a great joy to meet Heydar Ali today.

H.B. "He is a blessed soul. He is very detached. During his lifetime he has had no attachment to this world and did not care for the means of living. He was attached to nothing. He always used to travel from city to city teaching the Cause. He was much persecuted. He ~~did~~ never wavered nor ~~did~~ ~~he~~ falter. He was very kind to the poor and helped them very much. He never thought of himself. He was content with a very small means of existence. As much as I wanted to prepare comforts for him, he would not accept. We said: 'Thou hast become old, thou art not strong. We will prepare means of comfort. We will get a maid to care for you. We will get a house so that in every way you may be in comfort.' He did not accept. He said: 'Set me remain in ^{the} corner of the Pilgrim House.' It is strange, he is quite old and feeble, but his intellect is very bright. Up to year before last he was writing. Now on account of extreme age, his ~~ears~~ ^{ears} do not hear. The power of hearing has lessened. But ~~his~~ his mind and intellect ~~are~~ keen. He has forgotten nothing. He remembers everything."

Abdul Baha then asked: "What is Mrs. Hearst's son doing?"

Mr. Randall said he edited a series of newspapers and magazines in all the large cities. He has many political ambitions but is never elected.

Mr. Sattimer remarked he was the chief agitator of the Yellow Peril.

H.B. "Is he afraid of Futeta? Is he very much afraid of Futeta? (Laughing). The Yellow race in future will develop. It will develop much. New China has just awakened."

Mr. Sattimer asked Will the method of teaching the Chinese and Japanese be different.

H.B. "Naturally, it depends upon the degree of capacity there."

Dinner talk at table Nov. 23, 1919

Mr. Randall asked if Abdul Baha would speak of the future of aero-planes.

H.B. " ~~The~~ ^{It} will progress to such a degree that any one can travel with them. The danger will become less and less. It will be such that one wishing to travel, instead of going by carriage or automobile, he will take the Aero-plane. ~~We hope~~, God-Willing, it will be directed for good purposes. At present it is used for destructive purposes. We hoped the aero-plane would serve the world of humanity, but it has become the means of destruction for the world of humanity. All these recent inventions have become the cause of ~~wil~~ ^{wil & loss}.

During this war all these inventions have become the cause of the destruction of mankind. For instance, the telegraph, aero-plane, railway, steamer, wireless, ~~telegraph~~ ^{technology}, all of these. Our hope was that these would serve the world of humanity and that they would become the means of ^{the} progress of mankind, and the means of the reconstruction of the world. But what a great pity that they have been used for destruction. If there were no steamers, America would never have entered into the European affair, for it would take at least six months for her to cross the ocean. After this war we hope the world of humanity will become awakened and realize that there is no remedy save according to the Heavenly Teachings. If the tent of the Oneness of the World of Humanity is not pitched on this earth and Universal Peace is not established, there will be ^{more} wars. For this war has become the cause of hatred. For instance, the Germans will not forget, the Austrians will not forget, the Bulgarians will not forget, the Turks will not forget. If the banner of Universal Peace is not raised then this ^{question of} war will be more ^{acute} ~~serious~~.

On one side there will rise the tumult of the socialists, from another side the storm of

Bolshevism, from another the problems of labor, from another the ~~antagonisms~~ ^{antagonisms} of nations, from another religious ^{not} ~~and~~ from another ^{prejudice} racial. It is clear what will happen. All of these are like dynamite, one day they will explode, unless the banner of Universal Peace is raised according to the Divine Teachings and the Oneness of the World of Humanity proclaimed. ~~But~~ According to the Divine Teachings, the banner of Universal Peace must be raised by the Power of the Word of God. The Oneness of the World of Humanity must be established by the Power of the Holy Spirit. No matter how the politicians strive, it will become worse. The power of man is helpless."

Sheik Farajollah asked: 'Is the banner of Universal Peace going to be raised after this war?'

A.B. "Not now. This period is like the ~~dark~~ ^{false} dawn. This peace is like the ~~dark~~ ^{false} dawn. We will see what the future brings. This has not taken place yet."

We cannot abolish war by war for it is like cleansing blood with blood. The Divine Teachings will accomplish it, however."

"The exigencies of the world of nature are essential ^{bit}. One of the exigencies of the world of nature is war. Another of the exigencies of world of nature is treachery. See how they are warring! Now the world of nature has no will-power. Man acts according to the requirements of nature. In the world of nature there is treachery and deceit. Consider what the cat does with the mouse, and the fox does with its prey. In the world of nature there is separation. There is the struggle for existence. These are the natural ^{instincts} ~~instincts~~. This is ~~no~~ ⁱⁿ ~~will-~~ ^{possible} ~~power~~. That which saves man from the world of nature is the Power of God. It is Faith. It is the Fear of God and it will make man, an angel, it ~~is~~ ^{is} transformation."

From all these conditions it frees him. It acts opposite to ~~the~~ ^{the} nature. It breaks the sovereignty of nature and without this, it is not possible.

Man escapes from the apparent laws of the Government because he is afraid of the laws. That is if a person strikes another, this is punishable. Then there is a secret sin. That because of the fear of the law and its punishment, he keeps it hidden. But from the secret and hidden sins, he will not be freed save thru the power of the Kingdom. Then fear of punishment will not withhold him (from committing sins), but it is the fear of God which does, for he realizes that God is aware of it. Therefore both from the hidden and apparent sins, he will be freed. He will become illumined, he will become spiritual, he will become heavenly. ^P Otherwise man is rapacious. He is more terrorizing than any animal. For example, a wolf tears to pieces one sheep, but man kills a thousand persons in one day. Man kills a hundred thousand, and then boasts about it. For instance if he kills one person, he is taken and put in prison and then killed. ~~At that time~~ ^{they say} he is a murderer, but if he kills a hundred thousand they cry 'Bravo'. If a person is walking in the street and ~~his hat is taken~~ ^{some of his things are taken}, they say 'he is a thief'; if one donkey is ~~in~~ ^{stolen} in the wilderness, they say 'he is a highwayman' but when one pillages a whole country they say 'he is a conqueror'. Therefore man becomes man only thru the invisible Powers, not thru his apparent powers.

~~They say~~. When the Emperor of Russia called meeting at the Hague, they asked me: 'What do you think about it?' I asked: 'Under whose presidency is it?' ~~answered~~: 'What do they discuss?' 'They discuss Peace.' Then I asked: 'When they leave that meeting what do they do?' One is a general, another is a colonel another is a major, one is a politician,

still another one is ^{the} ~~the~~ ^{officer} ~~inspecting~~. Do they not return to their professions? The general goes and prepares plans, the colonel ^{drills} ~~directs~~ the soldiers. It is just like all the inn-keepers who gather together, concerning the selling of wine. They say it has a grave danger. We must do something to stop the selling of wine. But when they leave the meeting, they return to their taverns (but do not stop the selling). Their profession is wine-selling. Do not think they are going to bring about peace; their profession is war. The Emperor of Russia is the generalissimo of war. He was the first one ^{was} to declare war after this meeting and he was the President ^{of the} ~~of~~ the Peace gathering, and then he was the first one to declare war."

These nations of the world are like two cocks. These cocks fight with each other. They fight, fight, fight until they are tired. Then they stop and make peace. After they have rested a while, they fight again. This is the real truth of the situation."

Mr. Randall then asked "What would be the ^{outcome} ~~end~~ in Russia."

A.B. "The future is bad. The future will be great destruction. Nations should strive to extinguish this fire so that it would not spread to other countries. It will affect ^{soon} other countries. Soon it will affect them. For the mass of the people have a ~~tsarist~~ ^{tsarist} tendency. ~~The~~ The mass of the people all desire to become equal with the rich, but law and order prevents ^{it}. Because the majority is with the masses & they all desire equality with the rich, but they are afraid of punishment: when no order prevails, it is certain they will think they are equal."

Col. Allison asked whether the rulers, ^{such as William II} who cause war should be tried before a tribunal for their deeds.

A.B. "Whoever is responsible, should be. If this is so, the ministers of all the nations will

have to be tried. The Emperor of Germany is not the only one.

Col. Allison remarked that England wished to try the Germany Emperor.

H.B. "What about Clemensau. Did he not also become the cause of the war. But he (William) is defeated. And it is always the defeated one who is to be tried. The ministers of any nations, ^{their} whose desire is conquest. This is natural. The Emperor of Germany was very proud. ^{who} all the Germans were proud. Those of the Germans ^{who} were here, were proud. It was not possible to talk with them.

Col. Allison asked if the Master saw the German Emperor when he came to Haifa.

H.B. "Some went to meet him at the port. I did not go. He was proud. He was the embodiment of pride. The Turks helped him much. He never thought of such a day. He did not dream of it. When he read the Epistle of the B.B. what did he care. Nothing. ~~There~~ ^{in it} There were severe statements in it. All the ~~happenings~~ ^{events} were stated. It is in the Surat-ul-Hyph, which was published 30 years ago and spread thruout the world. He says in it: 'Thou wilt become like Napoleon. He states it clearly. Do not be so proud. I hear the lamentations of Berlin, altho now it is in manifest glory. But I hear the lamentations of Berlin. Do not be so proud.'

In front of his carriage were two Ottoman soldiers. A poor, unfortunate man was sitting on the ground. When he saw the carriage he got up. They killed him immediately. When they killed him ~~they~~ ^{he} did not ask why.

He had a palace three miles from Acca surrounded by gardens. It was a very lovely spot, with running water. I went and called on this Pasha at his home. I told His Excellency: 'You have left the Palace empty & are living in Acca.' He replied: 'I am an invalid & cannot leave the city. It is lovely & there is no one to associate with me.' ¶ When Bahá'í'lláh made this remark, I knew that He was ^{longing} desirous to leave the city and I knew that whatever I did, I should succeed. So I said: 'While you are not living there, it is empty. Give it to us.' The Pasha became greatly astonished at this. I rented it from the Pasha at a very low rate, 5 pounds a year. It was very strange. I paid him for five years and made a contract. Then I sent some laborers to repair it. I built a bath and ordered a very large carriage to be prepared.

One day I said I will go first myself, alone I left the city on foot. The gunbarms were on guard. They did not object. Just like that I went out. They said nothing. The following day I went to Bahijee. No one said anything. Then one day I prepared a feast and invited all the officials of those districts. From morning ^{until} till evening it lasted. Then I returned. ¶ One day I went to His Holy Presence and said: 'The Palace is ready and ~~the~~ also the carriage to drive you there.' ¶ He replied: 'I will not go. I am a prisoner.' Later on I requested again. Again he refused. I went so far as to beg him a 3rd time. He said: "No". I did not dare to insist. ¶ ^{at that time there was no carriage in use or horse.}

There was a certain Mohammeden Sheikh in Acca. He was very well known and influential. I called him and said: 'This is the situation but Bahá'í'lláh will not accept it from us.' He loved Bahá'í'lláh, it was pure love. I said: 'You are daring; you go to His Holy Presence and take hold his hands and do not let go until he promises to leave the city.' He was an Arab. He went and sat close to the knees of Bahá'í'lláh, took hold his hands, kissed them and said: 'My Lord, why do you not leave the city?' He replied: 'I am a prisoner.' The Sheikh answered: 'God forbid, who has the power

to make you a prisoner? You have kept yourself in prison. It was your own will to be imprisoned. Now I beseech you to come out and go to the Palace. It is green. The trees are lovely. All the leaves are green, the oranges are like balls of fire. As often as the Blessed Beauty said: 'I am a prisoner, it cannot be,' the Sheikh took his blessed hands and blessed them. For one hour he did not ~~leave~~ ^{cease} ~~leave~~. Then Bahá'ílláh said: 'Kheili Khoob, very good.'

The following day He rode in the carriage. I was also in His Holy Presence. We left the city. No one objected. We went to that green spot. I returned and left Bahá'ílláh there. From that time on He was either there, in Acca, at Haifa or at Bahjé.

That Palace is in ruins now. It was 35 years ago that the Pasha died. All his property was destroyed. I want to restore that palace. The Pasha's property became Wakf (for religious purposes). If it were not Wakf I would buy it. That green spot is wakf."

Dr. F. asked 'Where were the Tablets to the Kings revealed.'

H.C. "Partly in Adrianople, partly in Acca (in English)

Question: Did any ^{rulers} ^{replig} besides Queen Victoria.

H.B.: "No one."

Dr. F. asked what was his mode of life at Bahjé.

H.B. "Like the conduct of a Prince. The Pashas used to come and desire to call but he would not meet them."

Dr. F. remarked that the missionaries objected to His living in luxury compared to the humbly way of Christ.

H.B. "Of course the enemies will write whatever they wish. Majesty is very easy to be acquired by one, but the miracle is that being in prison, He still lived in the utmost majesty. Every prisoner is meek and oppressed, yet Bahá'ílláh lived in the utmost majesty. Two despotic sovereigns, - two powerful, autocratic rulers ^{imprisoned with} yet He addressed

Bonaparte was exiled and his enemies did away with him, but when one of the Balaia of God is persecuted, his persecution is his elevation. His Holiness Christ was defeated; they crucified him. The defeat was his utmost glory. It was quite the opposite. ~~the same~~ The things that are the cause of glory in the world are considered ^{in the world} ~~in the Kingdom~~ ^{in the Kingdom} that which is ^{shame} ~~shame~~ ^{humbled} in the world, is glory in the Kingdom. Humility in the world, is glory in the Kingdom.

A telegram came from Constantinople from Abdul Hamid. This was its contents: "Abbas, the Persian, two Europeans have come to him. They have brought dangerous papers against Abdul Hamid. He must give up those dangerous papers and he must say where those two persons are." I said: "I have not received such papers and such persons have not come to me." They said: "If he does not say where, then say: 'two Americans have come before you.' (I replied): 'as to the papers, such papers and such persons have not come to me. These papers are about politics. We do not interfere in the affairs of politics at all. We interfere in the affairs of the heart, in education and in morals. They said: ^{we} ~~they~~ have intimidated them. I replied: 'Such papers have not come to me and such people have not come to me. But you want to condemn me. Whatever you want, say it. I will write it and I will sign it with my own hand without any trouble, for I have never defended myself. Say it, I will write and sign at the bottom of it. Then why do you take more trouble. you want, with these questions, answers to prove some fault. I, myself, confess, without trouble, to you, for I have never defended myself.'

^P But I am thankful because of this telegram. I am very thankful, for this telegram has joined me to such souls that I am rejoiced. For instance, Christ was not Christ Pasha, nor Mister Christ nor his honor Christ, - only simply Christ. I also am Abbas. I am ~~was~~ ^{was} ~~Moshe~~ ^{Moshe} ~~son~~ ^{son} of Ennam, not Mousieur Moshe, not Lord Moshe, not Moshe Pasha.

not Moses Aga. ~~That~~ was Moses, I also am Abbas. It was Mohammed; not Monsieur Mohammed, not Mister Mohammed, - just Mohammed, I, also, am Abbas. It was ~~the~~ Abraham, Noah, Joseph, - not Joseph Pasha; I also am just Abbas. ~~Therefore~~ I am thankful, for God never created for me any humiliation. He has never created it. Therefore I no one can humiliate me. What is the utmost humiliation? They may say, 'beat him. Put him in prison, put him in chains.' If such things happen to me it is glory for I have not committed anything that may be humiliation. This would happen because I am a Bahai. This is my glory. Humiliation would be this: Take Abbas. Beat him. Put chains on his neck. Bring him and hang him up, and have one regiment come and fire at him a thousand bullets. They shot a thousand bullets at my forerunner. This same declaration was made upon the cross. God-willing I will give the same also. There will be no greater glory ^{than} that for me. Therefore whosoever humiliates me, for the purpose of humiliation for me that is glory. No glory is higher than ~~that~~ this, - that some day they shall hang me and fire at me a thousand bullets. Why? They have made me walk in the foot-steps of my forerunner. The object is this. In the Cause of God there is no humiliation.

If His Holiness Christ had not been martyred His Cause would not have become so famous. When they placed the crown of thorns on the head of Christ and carried him around the streets, His Holiness Christ used to see that all the sovereigns ^{of the world} were bowing before him. All the crowns bowed before his crown of thorns. His Holiness Christ used to forese this. This humiliation was his greatest glory. He saw this crown to be the everlasting sovereignty.
 after some conversation (general).

A. B. "When Fermal Pasha came to Jerusalem he made some remarks about me. He said: 'I will go and conquer Egypt. I will drive England out of Egypt. I will conquer all the Suez Canal. Victorious I shall return. My first command will be this, that I will hang him (A. B.) at the gate of Beza! The German consul was in that meeting. He was an acquaintance of mine. He came and told me that Fermal Pasha had said this; then there was ^{also} a captain who was the commander of the twelfth (reg.) by the name of Zala Bey. I said: 'Let Fermal Pasha go and conquer Egypt. Then I will give myself up. Let him conquer Egypt, I am ready.'"

Fermal Pasha went! One day, in the morning, the German consul came to me. He said: "Some strange thing has happened. He said: 'Fermal Pasha ~~had~~ attacked. Two days ago. Today a telegram has come from Bershaba. This is clear. As soon as the battle began he fled. He ^{injured} (in) his automobile and fled. And ^{he} had come to Bershaba and sent the telegram from there. He would not say: 'I am defeated.' He said it must be so."

Two or three days later, the German Consul came and said: "He (Fermal Pasha) is defeated." Fermal Pasha returned here. He began to twist his moustaches and said: "This was a (scouting attack) test (reconnoitering attack). I wanted to ~~see~~ the strength of the enemy." But I understood."

Evening Meeting Nov. 25, 1919 in Abdul Bahar's school. When we entered the Master sent for Shogi to translate the Tablet that had just been ~~translated~~ chanted. As this was done the Tablet being a most exquisite exquisite one of Bahi'ullah's in beauty, from time to time the Master gave his interpretations & explanations of the verses.

He said to all of us.

"The gathering of the friends is very good. In one month ^{June} ~~this~~ place it will be very fresh and green here. This wilderness is where ~~the B.B.~~ ^{B.B.} was crossed. This is the place where the Tent of the B.B. was pitched. Many of the Divine Teachings and Tablets were revealed here. ~~Here~~ ^{This} is the ground where all the Prophets have trod. They dwelt here and gave the Glad-Tidings that a day will come when the Tent of the Lord will be pitched upon this spot. His Holiness Christ always used to cross this Mount Carmel, Haifa and Nazareth. Therefore these cities and this mountain have a spiritual atmosphere. If man is in the mood of quiet and meditation, and passes thru here, and at the same time meditates, He will feel as tho' this mountain and this wilderness are speaking to him. Such will be his feeling. His Holiness Mohammed came here also. He came twice, once when he was 11 years old and once when he was 28. The ^{ave} ~~came~~ of His Holiness Elijah is here. ~~and~~ He used to stay there and had many pupils around him and was wont to teach them until they were educated."

Luncheon Nov. 26, 1919 in Pilgrim House.

Abdul ^{Baba} came over to us in a very happy mood. After joking with Fergita and saying he had decided to send him to Japan in an aeroplane, he said that when he rode in one it would be a spiritual aeroplane. He discovered the grape-fruit prepared by Fergita, a Japanese and asked for some sugar to spread over it saying grape-fruit aided digestion.

The following is the substance of H.B. teaching on the
subject: by 402. -95-

Mr. Latimer asked whether the ~~method~~ ^{method} of distribution of inheritance, the Method of the Bab or that of Bahá'ílláh would be enforced.

H.B. replied that the Method of Bahá'ílláh will be enforced and the House of Justice will not presume to change it. The Purpose of Bahá'ílláh's arrangement is that man is not to be interfered with in the leaving of his property. Man may divide his wealth as he likes. Everyone has to write a will and affix his seal thereto and no one should know of it about the arrangement he has made. After his death the will is opened and read and whatever he has decreed will be enforced. Man should have perfect freedom to decide as he wishes, in making his will. This is his own good ^{pleasure}. Man has a perfect right to do with his property as he sees fit and his wishes should be carried out.

In case a person dies and leaves no will, then the law (method) of Bahá'ílláh will be enforced. But man can bequeath all his property to one person. He is perfectly free to do as he wishes with his own property for he has been the one to acquire it.

Dr. Endemont asked that in case all the property is left to one person, is there any provision for that person to divide the legacy or give something to H. of J.

H.B. replied No. It is his will and the property becomes his. He may give a part to the House of Justice or to orphans, etc. He is permitted to do just as he likes and that should be enforced.

Mr. Latimer in the 7 divisions of the inheritance teachers are mentioned. Does this mean Bahá'í teachers or to all the teachers.

H.B. "It is not confined to Bahá'í teachers".

Then Dr. Esselmont asked a question about "Entailed Estates in England, explaining in detail how some property is set aside for some purpose and then increases very much in value but can not be touched, and that these entailed estates are handed down from one person to another in fact, to the eldest son. Uddul Baha startled us all by answering this question without waiting or giving Shoghi a chance to interpret one word of the question to him.

He said:

That in accordance with Bahaiullah's teachings a Bahai can give all his property to his eldest son. He may do just as he likes. As long as it is his own property he may do as he wishes. One's property cannot be snatched by another. There is one difference, however. When a Bahai leaves all to his eldest son, the eldest son in turn may break the line and divide as he wants to; according to Bahaiullah's Method or as he wishes.

Dr. Esselmont said that in England was suffering from this system which was called the "Rule of the Dead Hand."

H.B. "a hard, fast rule will lead to chaos. People will say why should I work, I have enough. So I won't work and so on. This is not just. It will enchain the person. It will restrict him. You must give him absolute freedom in disposing of his property for he is the one who has acquired it. What if he doesn't love his eldest son? What then?"

Mr. Stimer said that in America the state imposed an inheritance tax on estates according to the amount left.

H.B. said This was a political issue. It has nothing to do with a religious law.

There is nothing to prevent the state from making an inheritance law. A Bahai does not interfere with it.

At the supper Table Nov. 25, 1919

Talk was not translated.

Mr. Randall asked the Master about a correct Bahai Calendar of feasts and anniversaries so that East and West would conform in prayer and celebration.

H.B. replied that this would be left to the House of Justice to ~~decide~~ ^{decide} because of the complicated reckoning between lunar and solar time and that the East and West might write together on an accepted calendar.

Mr. R. then asked if America might for the present adopt the Persian dates.

H.B. replied yes, if they want to. They must want to and take the initiative, it is not the request of Abdul Baha. These matters are left to the House of Justice which will be established before this century is out.

At the end of the meal, after he had talked a great deal about dates and the changing of lunar time to solar time, intimating that there was a problem for ~~him~~ ^{us} to solve; then he arose and after going to his customary wash stand to cleanse his hands, he turned and said "These meals have been very happy. They are the Lord's supper because the wish and purpose has been concerning the affairs of ^{the} soul."

lunch at the Pilgrim Home, Nov. 26, 1919.

Wine at table ^{the Master's service} ~~provided~~.
Mr + Mrs. Randall, Margaret, Dr. Borchman, Arthur, Anthony,
Mr. Vail, Shoji and myself. Talk taken down in
German by Gottlieb Bohm.

After the Master had spoken about ^{me} going to Ucca
tomorrow, and allowing each of us to do as
we wished: to go or stay. He said:

"The Prayer of Ucca is full of spirituality. It is
full of spirituality around the Tomb of Bahá'í. "

Mokomidan

Mr. Satina asked if all the Hadiths concerning Ucca,
such as 'Blessed is he who has passed a night
in Ucca', and the ones quoted in the 'Filya de Loup
Epistle' were authentic or mere tradition.

F. 18. "You they are all authentic."

Mr. Randall asked that before we left if the Masaleh
would speak of the Covenant and what it meant
meant by steadfastness.

F. 19. "It is mentioned in the Tablets of the Blessed Beauty."

It is recorded in the Book of the Covenant and in the
explicit texts of the Kital. al-Asmaa. Clearly, he says and
in the Kital. al-Asmaa he writes that, after the two
you refer to the Branch, who is branched from the
Pre-Existent Root. Ask from Him the meanings
of the writings and tablets. He is the Explaner
of the Book. plan the Book of the Covenant, He
says: "The meaning of those two Blessed verses is, the
greatest Branch and all must turn to Him."
He, addressing the maileh, the twigs, the
relatives and the friends says: "You must
turn your face to Him. Turn in a Tablet
to me in Arizum handwriting, the prayer
very much. prayer meant to prayer of it
because the prayer (was) very highly. It do not
want to say (repeat) it. It is written in two
over Blessed hand. As that Tablet/He says:
"O God, he who loves Him, love him and"

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whosoever hates him, spurn him; make victorious
whosoever serves Him and defeat whosoever denies
Him.

He writes in the Kitab-el-Ahd, calling it the Book
of the Covenant, in all His Epistles and prayers,
in more than a thousand places, that, who-
ever violates My Covenant is an infidel; he
who does this is to be avoided, whosoever
he may be. "O God, degrade those who deny
My Covenant, defeat them. O God! protect Thy
friends from those who deny Thy Covenant."
Then He laments for those who violate.
There are more than a thousand places, in
all the Writings and Tablets, even in the
Hidden Words: "Remember the Covenant ye entered
into with Me upon the Mount of Paran, situated
under the blessed shrine of Terman. I took as witnesses
to that Covenant the Supreme Concourse and the
dwellers in the City of Life. Now I find none steadfast
in that Covenant. Pride and disobedience have indeed
effaced it from the minds to such a degree that
not a trace of it has remained, and, altho knowing
this, I have endured it patiently and have not
divulged it."

Mr. Randall said "we yearn to face only the Center of
the Covenant and the steadfast. We understand
the outer plane or station but know little about
the spiritual reality of the Center of the Covenant"

F. B. "I understand this yearning. As to the difference
of opinion of My Station, everything is false,
except what I say. The Blessed Beauty has left
no room for anyone to weaken (the Cause). He
entered into this Covenant to preserve the
Bahai Unity so that no one might say
anything on his own behalf. He says: "When-
ever there arises any difference, refer to the
explicit texts of the Kitab-el-Ahdas and the
Kitab-el-Ahd." He has closed all the doors of
interpretation to whosoever says that he
understands this to be so or that to be so.
"Whatever He (Abdul Baha) says is right." He
has left no room (for interpretation)

He has called it the 'Book of My Covenant.' It was the last Tablet. After this one no more Tablets were revealed.

Still there may be souls like Mrs. Kitchner, Dr. Nutt and Fared who ^{have} personal motives and wish to make a station for themselves. Dr. Fared wishes to acquire money (under the cloak of religion). He has no religion or faith. He found me preventing him doing this. Having nothing to do with Mrs. Kitchner. Do not admit her to your meetings. Leave her to herself. In case you find some doubtful soul, investigate and find out what is the matter. Investigate with Mrs. True and Bagdadi. If after enquiry you find they still feel the same, do not permit them to come. Leave her (Mrs. K.) to herself. Have nothing to do with her. Do not write her. All should avoid her. It is very necessary. Be united with Mrs. True, Bagdadi and Miya Ahmad Ismail.

Mr. Latimer asked whether we might expect Azalies to come to America in the future from the Orient.

H.B. "They will come in the distant future. (meaning not at the immediate present) Azalies will come from Persia. They are very shrewd. Those who come will not say: 'We are Azalies,' but will claim to be Babais. Just like the Bahayis who say: 'We are Babais.' Always be on your guard. Any Persian who comes and has no letter from me, do not receive him. They are on the decline. Before the war one (Azal) went to New York but he could do nothing so he returned. He tried to arouse doubts but did not succeed.

Mr. Randall asked are all the Azalies, Persians

H.B. "Yes (with a few exceptions). There are a few also in London. They have no religion, no faith. They are inspired with opposition (toward us) They have no love for Yahya (Shah-i-Azal) They are against us. These are of no importance. The importance is the

unity of the friends. That is very important, unity must be made very firm. Whoever has love for Bahá'ílláh must give his life for the friends. Love for the friends is love for Bahá'ílláh. In this cause there is no danger save the inharmonious among the friends.

In the world there was no one more firm than Abraham Kheiralla, - firmer in the Covenant. His letters are still in existence. He gave remarkable addresses on firmness. To me he said: 'Thou art Christ.' I answered: 'I am Abdul Baha. The appearance of Christ is the appearance of the Bab.' The cause of his violation was this that between Dr. Getsinger and I and himself there arose differences. Kheiralla was on one side and I and Dr. Getsinger on the other. Kheiralla said: 'Confirm me and excommunicate them. Confirm my book and at the same time give me the presidency of (the friends in) America. I did not write an answer. This became the cause of his violation of the Covenant.'

Whenever inharmonious and disagreement arise between two persons, it will ultimately lead to their both turning away from the Cause. The Nakazum are waiting for this, that when one becomes hurt they can influence him. Therefore you must preserve the Bahá'í Unity. Do not let any conflict arise between two friends. When there is a difference both will become grieved. There must be only love. You must never offend any soul. You must always have love. As soon as you see any dissatisfaction between souls, strive to create love between them. For the Kingdom of God does not accept differences.

Bahá'ílláh says: 'If two persons argue over a subject, both are wrong, so that no disagreement should occur. No one should say his opinion is right. He says: 'Both are wrong' so that no differences

should arise among the friends. You must strive for unanimous opinion. There must be love, love, love. God is love. The Blessed Beauty appeared for love. His purpose was not that differences should arise between two souls. ~~See~~ how in the utmost love we are seated here. Hearts are in the utmost of love. You must all be the same in America. You must take the example from here.

Mr. Randall said he thought that now America is beginning to grow a little spiritually.

H.B. "It is so. This is my hope that day by day it may become more. The Blessed Beauty appeared with the rays of love. This is the cause of my happiness. I have no other pleasure save the unity of the friends."

Dr. Eslemont after he had expressed the idea that the above should be applied to England also, asked: Will the Cause grow in future in England.

H.B. "Yes, if you try to increase love and attain unity it will grow. It depends on that."

(Cont. from opposite page)

depends upon love. The illuminations of the world of man depends upon love; the splendor of God depends upon love; tranquility of heart & soul both depend ^{upon} love. ~~and~~ Anything beside that is personified imagination. If a friend arrives from another city or state, friends must show him the utmost love so that he may be pleased with coming to the city and meeting the friends." Mr. R. asked for message to Hunt & J. W. "My heart is very much attached to Mr. Hunt, likewise to Mr. Over. Mr. Over went to India to give the Message, ~~went~~ that distance; he really saved the Cause. ~~Convey~~ ^{convey} my love to them, likewise, Philis, King, Boylan, Mrs. Mrs. Hammen, the Kenners, the McPiths & all the others. To Mrs. Dixon in Washington. They are very numerous. To all He sends his love.

Our last luncheon, Nov. 27, 1919. by QRV.

In the morning I went up to the Mayham to get the measurements for the curtains and take some pictures of the ground proposed for the Pilgrim House and Roy's property. I returned with Fugeta to find the Master seated at table. He had come over early and taking the friends into Dr. Eschmuntz's room because it looked toward Mt. Carmel.

Mr. Vail spoke of the Friday evening meeting of the young people of Chicago in Mr. Schreffler's studio and asked for some message for them.

H.B.: "Passing to the attendants in that Friday evening meeting my love and extend to them my longing. Tell what has happened to this world. There is turmoil and darkness all around us. Perhaps you may be the one that through you it will be illumined. It is a world of carnage, a world of bloodshed, horror and hatred. God willing you may convert this world into the world of the Kingdom, that it may become a divine world, that these gloomy clouds may pass away, and the Sun of Truth shine with divine splendor. This is real service and anything besides that is all imagination, mirage, waves of the ocean, storms and eventually it is lost.

Upon ye be Bahá'ullah Bahá-el-Abhá.

"You must all do your best to increase love among the friends, that really and sincerely the friends may all love one another, - so that faith in the Kingdom may give forth good results, because life in this world - (cont. on opp. page)

At Table

Mr. Vail said there are many people in America who are reading books of automatic writing purporting to convey messages from departed spirits and they believe that thereby they prove immortality of the soul and this

gives consolation. What should be our attitude toward them?
 Albert - To prove immortality.

F.B. "They are right to a certain extent because it is possible to have spiritual communications and sensations. They think they are in direct communication with spirits. Tell them what you feel are spiritual sensations. The world of man has no communication with the vegetable or animal world. But there are sensations or spiritual emotions between the two. When man looks to the plain, meadow or mountain he does not speak with them, but there is a wave of spiritual communication between the two; ~~The~~ ^{The} lower worlds are not able to communicate with man, but they have ^{a sympathy} ~~the sympathy~~."

Ruth Randall asked if in the future there would be new arts and possibly new colors.

F.B. "yes. New arts and other inventions that will perfect the existing ones. Everything will be ^{renewed} ~~renewed~~ in every department. This generation cannot be compared to the past."

The Master spoke of Margaret being tired of ~~rice~~ ^{rice} and Dr. Esslemont of soup. Margaret replied: "I must confess I am a little bit."

F.B. "I know that without your telling me. you will not eat rice for a time."

Dr. Esslemont said the material food makes little difference when we have heavenly food.

F.B. "That is the essential. The Apostles of Christ here in the wilderness could not even ~~find~~ ^{find} food for their Master. Christ says of John the Baptist that his food was grass and herbs."

After a pause he continued:

"Christ was once eating grapes and he said: 'I shall not eat these grapes anymore until I shall eat ~~them~~ ^{again} in the kingdom of my heavenly Father. I hope we may eat together in the kingdom as we do now.'"

Talk at table in the evening, 17 present, Nov. 18, 1919.

H.B. "The Blessed Beauty has gathered the East and West together. For this reason we are very happy. It is not for in fun, but is a serious matter. It is beyond comprehension. From the beginning of time to the present day such an event has never happened, that the hearts of the East and West should be united. There should be no differences between them."

Miss Margaret Randall told of the establishment of a Bahai Junior Magazine and asked for a name for it. The master was told who had charges of it Miss Roberts, Mr. Richard Mayer and Mrs. Randall, and Howie Kinney & Margaret were some of the editors.

He lighted up with a beautiful smile as he said:

H.B. "The name is 'The Magazine of the Children of the Kingdom.' Who writes it? This (name) is suitable for it. The Bahai children are more learned than the ^{former} wise men. His honor Ebn-i-Abbas had two children. They came here. In reality it was apparent they were born Bahai. They used to sit in the meetings and chant the prayers of the Blessed Beauty in the utmost sweetness. The brother of Mirza Azizollah Khan, ^{was} Roushullah, was 12 years old. He used to sit and talk with the greatest eloquence. He would explain with proofs and arguments, at the age of 12 he was martyred with his father. He did not ~~waver~~ ^{flinch} at all. He had no waverings and no fear. One day Roushullah came to me and said: 'I have done wrong. Before they come and complain of me, I have come ~~tell~~ ^{to confess} it.' I said: 'What have you done?' He said: 'I gave a slap to a child.' 'Why did you slap him?' He replied: 'He came and bothered me so much, I became vexed. From the excess of anger

I struck him. No doubt he will come and complain. Before he comes, I have come to tell you. Have him come and give me a slap so that it will be atoned."

Mr. Randall asked if the Master would speak on the fulfillment of Bahá'í's prophecies, the Bab, and Abdul Baha in general.

H.B. "There are many, very many. Some of them are explained in the book of 'Answered Questions'. Refer to it. For instance in the Old Testament this time is recorded for 42 months. Again in the Old Testament it says each day is one year. This is 1260 days. This is evident and clear. It says 42 months and also in several places it says each day is equal to one year. This date is the time appointed for the Promised One. According to eastern reckoning in the year 1260, His Holiness the Bab appeared. This corresponds to the year 1844 of the Christian era. In that year in America a strange event happened. On that night certain people left the city and waited. Until morning they remained waiting outside the city and waiting for the appearance of the Promised One. This is known in New York. His honor Mirza Abdul Fazel has recorded this in his book. It is thus recorded in the Old Testament. After the destruction of the Temple, 70 weeks were to elapse before the appearance of Christ, that is the coming of the Messiah. 70 weeks is equal to 490 days. One year after the destruction of the Temple 490 years elapsed, then Christ appeared. In the same book (and) there are many prophecies concerning His Holiness Mohammed and his disciples.

There are many prophecies. For instance it is recorded that at the year 60 (1844) the Promised One will appear. It was fulfilled. In the same way I think about

Handwritten signature or note at the bottom of the page.

and also Seyad Hazem of Resht and also Seyad Mohamed Abblate and also Mohyeddin ^{have} prophesied it. Briefly there are many. In the Traveller's Narrative it is mentioned that Seyad Mohamed is of those who gave many prophesies of the future."

P "Ra" and "Ghayn" are the two letters with which both the Moslems and Jews use in reckoning. Each of these two has a numerical value. "Ra" is equal to 200 and "Ghayn" is equal to 1060. Add 200 to 1060 and it becomes 1260. It is clear that the appearance of the 50 d comes at that time ^{PT} there are many prophesies but we do not ~~attest~~ ^{use} them as proofs. We prove the appearance of the Blessed Beauty in other ways. ^{For} ~~Because~~ the sun is ~~not~~ ⁱⁿ need of having others say that it exists. Do this not so? Is there need for anyone to say that the sun is shining. Its own ~~appearance~~ ^{appearance} is sufficient.

So the ~~attestations~~ ^{knowledge} which appears from the Blessed Beauty is quite sufficient. He has written books. I will tell you about one of them briefly. Concisely. From the beginning of the world until now, no one has established his cause while in chains. His Holiness Bahiollah was imprisoned by two kings and was guarded by soldiers and forbidden to meet anyone. Briefly, under these conditions he raised his cause. While in prison he established his cause. Nothing can be compared to it from the beginning of time until now.

He has prophesied all the recent happenings. (turning to the Allison ^{he said}) you come one day and I will show them to you. He wrote to Napoleon ^(III) twice, at a time when he was in the utmost power, and glory, ~~and to~~ ^{to} Williams. Also, addressing him clearly he said that

Then will fall from your station. A not best.
 that than not seen what has become of
 Hapsburg. The same will regard the of her
 the lamentation from Berlin, the Berlin is
 at present in the utmost gloom, of her has
 ever, of her ~~not~~ crying and lamenting.
 He addresses Tcherny, when the black, Hapsburg
 was in the utmost of gloom, He said: O Lord
 of Tcherny, agitation will befall these and again
 will be afraid? Then he addressed Constantinople:
 when the Ottoman Empire was in the utmost
 glory, He says: "O then city between the two seas,
 thy sign is that of the oppressor, born of will
 such such a state that lamentation of the
 mean and eminent children will seek to hear
 what he has said about the Ottoman Empire
 has come to pass. He said: My dear Hapsburg
 was on one, and on one does not live in
 a house. He finished the end of Abdul Hamid
 Bakhitlik was a prisoner of Abdul Hamid, write
 he was in his prison, at such a time, 1898
 Addressed:

It was like a boy addressing his parent. The
 imprisonment of the Black Beauty was not
 like that of others. There were many
 officials ~~and~~ there. The Governor of Asia had
 said for five years to receive an audience
 in his Holy Palace. He did not grant it.
 Everyone knew this. Write in prison. He was in
 the utmost of gloom, but all were humble (before him)
 Abdul Hamid had made a prison (order) that
 the Black Beauty not be allowed to leave
 his room. ~~Some~~ soldiers were on guard.
 of Edward have gone there, they would
 not let me enter. Nevertheless the fact of
 Black Beauty was pitied in the court.
 Thence of Arabia, and to come outside the
 city of Aca to visit. There were always 60 or

remainⁱⁿ the world, ~~for~~ that it may be forever imprisoned. It is certain that a day will come when I shall die and I shall be free from this prison. Therefore this is a lie."

Mr. ~~Reppert~~ asked what date was referred to in the book of Daniel; 'Blessed is he who comes to the 1335 days.'

A.B. "This date is reckoned according to solar time. From the declaration of Mohammed, 1335 years ~~will~~ ^{will} pass according to solar reckoning. ~~The cause will be~~ ^{There will be a} very blessed cause at that time, ~~that is~~ ^{that is} ~~from~~ ^{reasoning} from the Heigera. ~~through~~ ^{through} ~~the~~ ^{44 years before 1917} ~~the~~ ^{the} ~~year~~ ^{year} 1917. They ~~referred~~ ^{referred} it according to lunar time. Now their reckoning according to lunar time is 1305 years. Three years ago they were ~~expectant~~ ^{expectant}. They wrote everywhere that the Messiah will appear. The Rabbis of the Holy Land wrote everywhere. Even a Persian Jew came to me. He said 'In the year 1335 the Messiah will appear. It is certain. All the Rabbis are agreed upon it.' I said: 'You promised one was Christ. He came 1900 years ago.' He said: 'He has not come. He ~~must~~ ^{must} come in 1917.' I said: 'If he does not come, ~~then?~~ ^{what}?' ~~He~~ ^{he} ~~said:~~ ^{said:} 'Strike me 100 times with a stick.' In the beginning of the year (1917) I sent for him. He said: 'Wait till the end of the year.' The end of the year came and I sent for him again. He did not come. I sent for him several times but he did ~~not~~ ^{not} come. His name was Esmaik. ~~He was~~ ^{He was} a physician here, an oculist, no matter what I did he remained away until the ~~poor~~ ^{poor} fellow died."

~~Mr. Randall~~ ^{Mr. Eselmont} asked what are we to expect at the end of 1335 years. What shall we see.

A.B. "Thank God you are still young. Universal Peace will be established, the Oneness of the World of Humanity will be established. No war will remain. The teachings of God will be promulgated. One language will be adopted and spread. Misunderstandings will pass away and it will be very good."

Mr. Randall asked if the geography of the world would be the same then as it is now?

A.B. "Yes there will be changes."

"There are places which are conclusively proved to have once been the sea. This has been caused by the great cataclysms of the Universe. For example the Himalaya Mts. are ^{about} 9000 ^{feet} high. ~~It is~~ ^{It is} one of the highest mountain ranges.

On the summit there are ~~so~~ many crustacean remains of the sea. They are innumerable. For instance the skeleton of sponges. Alkali is found there. So much is there, that it is impossible to have transported ~~it~~ ^{from there}.

This shows that this was once the bottom of the ocean. On the island of ~~it~~ ^{Crete} in the Mediterranean sea there was a great earthquake. It began to boil over and became a large island. Then it solidified. First it was liquid, then it solidified. It became a green stone. Then it gradually ~~solidified~~ ^{crumpled}. Therefore the geography of the earth will not remain in one condition.

There was a very large lake in Persia. It was very large. It completely disappeared and became stone. In 1000 or 2000 years time, it may boil again therefore the geography would change. It is natural.

Mr. Latimer asked: Will this change be sudden or gradual?

A.B. "It will be gradual. Even the geologists say that America and Asia were once joined together. Now they are separated. This was not so at first. These changes are accidental. Asia was joined in the north to America. The geologists are agreed upon this. Then the separation came."

Dr. Edelmunt said a man from Aberdeen traveled from Bushier to Shiraz in 2 days by auto.

A.B. "Now Automobiles run there from Bushier to Shiraz. This century is very great. Many of the mysteries of existence will become manifest. Great inventions will appear and great discoveries will be made."

Abdul Baha said to Mrs. Randall at different interviews:

"Severance from the world is the first sign of the love of God. As long as man is attached to this world he will be unaware of the Kingdom of God. As soon as he begins to be detached from this world, the spirit of the Kingdom, like unto a sun, will shine from the horizon of his heart."

"Jealousy, jealousy - that is the great trouble in America. In the East we do not know what it means in the East."

"Martha Root - she is a good woman, a beautiful woman. She is in South America. Her heart is only in the Cause."

W. H. ~~asked~~ ^{said} that the friends in America thought
that the Bible prophecy of the cutting off of the
kings of the world meant a physical cataclysm
in the Remy. Strawn notes it says that a
great disturbance will be upon us not so soon
as yet so far after the year 1917. What
relation do others draw with the cataclysm
the Master spoke of last evening?

Supper Nov. 17, 1919

3. This disturbance is not that disturbance
which the globe has once every so often undergone
great disturbance, which will be effaced (from memory)
instance 7000 years ago we know nothing that
appeared 7000 years ago. History does not record it.
I doubt there was recorded a great disturbance
the past which has been forgotten. And also
(Bakirullah) says that in future great events
will happen, and they will entirely be forgotten.
I say that prior to 6000 years ago there is no
record. There were people before then but no
word remains of them. So it will happen
with the people upon the Earth. They will reach
to such a degree of negligence that these
7000 years will be forgotten. But He doesn't say
it will happen now. He says such a day
will come when there will be no records of the
previous 7000 years. In this way catastrophes
will happen that will be forgotten."

Ujuz Abul Khan remarked it is in Mr. Remy's
notes which are spread in Persia.

B. That had no reference to this talk. That had
nothing to do with this cause. What He (Bakirullah)
was concerning the disturbance refer to the
world's globe. Negligence will reach to such
a state that no records will remain. Then a
great disturbance will happen, but not now.
Such as 6000 years ago. For instance, before
that time, such events had occurred, which

are now forgotten. All the happenings are forgotten. There are no remains of the (happenings) before this 6000 years. But that has nothing to do with this cause.

But that which Mr. Rimey says refers to this cause. There are great happenings. The writings of the Blessed Beauty are still preserved concerning these great happenings. He says there is a great calamity following the world (Hill's) "44 of calamity". He says.

Mr. Salinas asked what relation that catastrophe had with the year 1335 (1887).

H.B. It will happen after that time. A. resolution will that change come in 1336.

H.B. Year 1335, then every 100 years there is a difference of 3 years. The difference between the kind and solar time, every hundred years is three years. That is, one being 33 1/2 years. For instance, that is 33 - in every 100 years, ten years in every 333. After 4 years have transpired, 40 + 30 + 5 equals 75 from the declaration of the Blessed Beauty is nearly one century.

1865 to 1863
 1260
 75
 1907
 1865 to 1869
 1875

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Nov. 26, 1919

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The Master sent for me about 5³⁰ in the evening and I hastened over with Shoji to find him walking up and down in his saloon. Meiza Moshen was with him. After his wonderful Marbava Greeting he came up and slapped me, gently, three times upon my left cheek. Gladly would I have had my other cheeks turned but this wonderful personal touch seemed to satisfy all the human longings of my heart.

Immediately he began speaking to me answering the questions in my mind before I had a chance to express them. He said:

"You must return to America and engage in some profession. You must not be away from your father and mother. They must see you now and then. You must become the cause of their happiness and gladness. You must leave with the rest of the friends. As you have come in a party it is well to leave in the party."

(Little did I realize how soon our departure was to be, but within half an hour from the time of this interview, word came that our ship had arrived in Haifa, three days ahead of time. However the Master knew as he always does and this thought had been unconsciously conveyed to me as he was speaking.)

I asked if I should accompany Mr. Randall to Germany and France on our return and again the Divine Wisdom, foreseeing the difficulties of that journey and our wonderful connection with a boat from Naples direct to Boston, answered:

"It is better to go direct to America for it is very cold in Germany. It is now winter and very cold in Stuttgart."

This was a gentle way of preparing our plans for us.

Then He asked if I had any questions to be answered and I asked for some word to be put in the Star of the West concerning Mirza Abdul Fazl's Tomb.

He replied: "Anyone who desires, it is optional not obligatory, to contribute, may do so. It is not wise to make a formal announcement in the Star now. Speak to the friends first about it."

Then I asked whether a committee or an individual should receive the funds.

A.B. "The Executive Board can receive these contributions."

Hukook

Realizing that in America we had not put into practice one of the Divine Laws and were ^{thus} depriving ourselves of a spiritual bounty I asked the Master: As to Hukook does it mean 1/9 of one's net income or one's gross income? For example in America with the graduated income tax, there is a tax on the gross income after certain exemptions are made. How is the Hukook to be worked out?

Abdul Baha went into detail in explaining this subject, giving examples and then making sure Shogi and I understood by having Shogi repeat the ideas to him. As I was writing down some of the points the Master stopped and said: "This is a delicate ^{question}" "Do not write this down but learn the explanation."

Then He continued with the explanation, leaving conveyed to me the thought that instead of having this come from him, the sincere friends should take this matter up quietly among themselves and take the initiative of putting it into practice.

In one of Mr. Randall's interviews in reference to the matter of Hukook, the Master said:

"I want the commands of God put into practice."

There is no doubt that when one organizes his living according to all the laws of God, and Hukook is one of them, he will receive great confirmations. Until this is done he is depriving himself of certain spiritual bounties.

The substance of Abdul Baha's explanation was as follows:

After one has paid all his necessary expenses, 19% of what is left is taken by him and given as Hukook.

For example, if a person has 100 piastres left after all

his expenses have been paid, the 19 piastres are taken as Hubook for the cause of God. This is done at the end of the year after he has ascertained what his expenses are. For every hundred piastres, 19 are taken for Hubook.

[It is to be noted that this is 19% and not 1/9 as has erroneously been given - G.O.L.]

He pays this once, then there is no more Hubook to be paid on that sum. It is finished. Next year, he will pay on the amount he has left over in his possession after his expenses have been deducted and after the amount he paid Hubook on the previous year is also deducted.

For example, at the end of the first year a man has 1000 piastres left after all his expenses are paid, then 190 are taken as Hubook. At the end of the next year, after all expenses are determined, he may have 2000 piastres left. As he has already paid Hubook on 1000 piastres the previous year, this sum is deducted from the 2000 and he pays Hubook on 1000 piastres or 190 piastres. The third year, the net amount of what he owns may be 2500 piastres, he deducts 2000 from this amount and pays 19% on 500 or 95 piastres. If at the end of the 4th year he has 2500 piastres no Hubook is taken.

The cl asked: In the deduction of our necessary expenses, are contributions to the Mashrafiyah Aghar, Teaching and other activities of the Cause considered a part of Hubook or should they be taken separately?

Abdul Baha replied that Hubook was separate and independent of these and came first. After that had been determined then the other affairs could be looked after. He smiled and said when Hubook is given Abdul Baha will ascertain how much of it is to be given for the Mashrafiyah Aghar, how much for teaching and how much for the poor.

[This of course, does not mean that the friends should stop helping all their activities but should continue to their utmost in their assistance to the Cause along all lines.]

Two points stand out clearly in this matter, the first that the basis is 19% and not 1/19; and the second that it is levied on one's wealth and not upon one's income. And the justice of the Law is that man, who receives all his bounties and belongings from the Creator, should render in return to Him a portion for the Cause of God.

I then asked if it would be wise at this time to publish in ~~the~~ pamphlet form the article on the 'Covenant of God' which was published in the Star of the West.

H.B. "From now on anything written by the friends on the Cause should be submitted to the Executive Board and they should decide whether to publish this or not. Announce this to all the friends."

Upon mentioning the fact that I had been in Spokane last summer and asking what might be done to bring about harmony and settle the differences between the friends, Abdul Baha said:

"All the friends in the state of Washington should gather and discuss the best way to decide how to do away with this inharmoniousness."

After the Master had taken my rosaries in his hands and blessed them, I stood for some moments of glorious silence in His Presence, during which I felt His Divine Spirit quickening me with a newer and deeper understanding of true relationship to the Center of the Covenant. I felt myself being made anew and I said my continued prayer and supplication was for firmness in the Covenant and obedience to His Will.

He replied: "You will be in the utmost firmness and steadfastness."

This was my final benediction; nothing could bring more joy to my heart than its realization.

The Farewell

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3⁰⁰ P.M. Mar. 27, 1919.

"Praise be to God that ye have come and have attained this station, and have long tarried in this sacred surrounding. Ye have visited the sacred Shrine and have reached this sanctified and sacred spot and have passed the nights and days with the utmost joy and fragrance. Praise be to God that all of our gatherings were divine and were conducive to perfect joy and gladness. My hope is that immediately after your arrival in America ye may convene such blessed and spiritual gatherings, - gatherings that proclaim loudly the love of God. Then I shall inhale the fragrances that emanate from those gatherings, and I shall hear the call of 'Ya-Baha-el-Akbar,' and shall listen to the sweet melody that will be raised from those gatherings.

I am always with you and although I am far from you in body, yet in spirit I am ever near and present amidst you all. At heart I am attached to you and the connective waves of my sensations are never interrupted. I ever pray on your behalf and beg for your assistance and confirmation. May you all rest and abide under His sheltering protection."