

1921

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Words of 'Abdu'l-Baha: From Notes of Marie Watson taken in Haifa, 1921.

I plant a seed in your mind; if your heart approves it, it will become a tree and bear fruit. These are the divine virtues, such as patience, courage, mercy and judgment - your own judgment through the bounty of the Gracious Lord.

One must learn to distinguish black from white, light from darkness. One should listen to the response of the Spirit and receive the answers to perplexing problems. You have large capacity, and much is expected of you; responsibility is also increased.

Mankind in general is asleep, immersed in the sea of materiality.

When the brain cells in the "upper chamber" are active, they respond to celestial vibrations. These cells are latent in the majority of human beings. Through service, meditation and supplication they are awakened. This is the "upper room" to which the disciples retired when they met together with Christ.

Discerning, conscious souls who comprehend the reality of the divine teachings are few in every age. Unity of the heart between the friends of God attracts the outpourings of the Holy Spirit, and capable souls receive the bounties of the divine mysteries, and they become the distributors of the Light.

Inharmony destroys the magnet to attract the Divine Elixir and all become deprived. This is a great loss; therefore one must study to promote ~~this~~ unity which is ~~is~~ essential to the life of the believers.

Seto B4 1F8

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Words of ABDUL BAHÁ from notes taken at Haifa in 1921 by
Mrs. Marie A. Watson; copies from the original by
Miss Leone Barnitz at Washington, D. C.
January, 1926.

....."Mankind in general is asleep, immersed in the age of materiality. When the brain cells in the "Upper chamber" are active, they respond to the celestial vibrations; these cells are latent in the majority of human beings. Through service, meditation and supplication, they are awakened. This is the "upper chamber" (the upper room) to which the disciples retired when they met together with Christ."

The Fourth Dimensional Consciousness now established or produced by the Reality of Marie A. Watson

Latent in the physical brain cells are numberless quantities of protoplasmic and vibratory cords (like strings of a violin.) These are of the same composition or substance as the nerve system of the human temple. These cords are forever vibrating in intensity, according to the general capacity of the human being and so are registered all things seen or heard and the essence of this is treasured in the books of the soul called memory, instinct, intuition, etc.

The usefulness and development manifested by the human being on the pages of the mortal existence is dependent upon the operating reality behind the scenes, who plays upon the vibratory cords of physical brain cells, which vary in different personalities, as the stars in the firmament differ from one another.

The cosmic adjustment of the physical brain-cells of the new-born infant is accomplished by means of the atomic force, which is composed of psychrones from the spiritual side of electric energy. The material side of this energy is shown by the manifest phases employed by man on the material plane of life. The step across the border from the material to the mental state, the electrons, (that is, the material side of the electric energy) are discarded and the psychrones become active, the resultant manifests - in the phenomena of telepathy, clairvoyance, vision and various phases of demonstrations in the field of psychological, spiritual and occult phenomena.

The psychrones which compose the spiritual side of the mental faculties of humans, are stirred into activity by operating realities of all those fitted for the experiment, for experiment it is, and must be. This is the Day for this work and each human being may have the opportunity for further development, if he will obey the spiritual law emphasized in this cycle. The cycle of the activity of the psychrones and which was set in motion by the great Manifestation, BAHÁ'U'LLAH, at the dawn of the discriminating Cycle, discriminating between the sheep and the goats, or the more scientific terms, those who can survive the strenuous vibrations of the times. As the Cycle advances, the vibrations increase and many egos snap the cords, pass on, or are restored - if wisely guarded, protected by quiet in all mental operations until equilibrium is restored in the domain of mind.

.....The treatment you have given the patient is of the utmost value. In reality, it is a compress by spiritual substance, soothing and healing in the highest sense. This is real healing, because understanding and diagnosis of the patient is in the realm of reality. The really enlightened soul will not censure or condemn any irregularities in the expression of life by any entity at this most critical stage in the evolutionary period; the crop is to be a multitude of redeemed souls - redeemed from the animal existence and those represent all grades and degrees and need sympathy, love and help, as required, - taught the realities, sciences

religions are but two aspects of the Truth of being. Superstitions are manifold - heritage from the ignorant past cycles of darkness, because the Realities behind the scenes could not work faster with the material entities until ripe for the change. The time is now, after cycles of labors and the "fit" will survive the cataclysmic ordeal soon to be focused on the objective Word. There is naught to fear, for the cataclysms are going on in each individual life all along the Path, but a landslide is also due, when in various ways egos will experience according to their stations in the cycle of progress.....

This is an advanced and occult teaching given to thee, because thou art "Fit", dost receive and understand the underlying principles of Reality in the Highest Breath of all the redeemed.

* * * * *

YA BAHÁ 'U 'L-ABHÁ

Sunday High Noon

Addenda;

Retrogression is a possibility also through egotistic importance. Pride is the greatest sin - perhaps the only sin - leading to every other evil, warpint the judgment.

Cruelty, the opposite element of compassion, that rules the ego. It is a destructive force and is headed downward to its own disintegration in time.

This is the occult meaning of "every head shall bow and knee shall bend;" not to any entity visible, nor invisible, but to the law of life, which is love and compassion, and he who fails to embody these is a lost soul.

This, as thou knowest, is only for such who are fitted for these truths, for the new humanity - for the new humnity; others will rend you in their ignorance.

Sacrifice herein from the higher to the lower is not acceptable.

Plant a seed in your minds, if your heart approves it, it will become a tree and bear fruit.

These are the divine virtues, such as patience, courage, love, mercy, and judgment - your own judgment, through the Bounty of the Gracious Lord. One must learn to distinguish black from white, light from darkness; one should listen to the response of the spirit and receive the answer to perplexing problems.

You have large capacity and much is expected of you. Responsibility is also increased. Mankind in general is asleep, immersed in the sea of materiality...

Discerning, conscious souls, who comprehend the Reality of the Divine teachings are few in every age.....

Unity of the heart between the friends of GOD attracts the outpouring of the Holy Spirit and capable souls receive the bounty of the divine Mysteries and they become the distributors of the Light.....

Inharmony destroys the magnet to attract the Divine Elixir and all become deprived. This is a great loss; therefore, one must study to promote this

Unity, which is essential to the life of the believers.

O to be nothing, nothing,
Only to lie at His feet,
a broken and empty vessel
For the Master's use made meet.

Empty, that he might fill me
Full of His Love Divine.
Broken, that He might heal me,
Of all that I thought was mine.

So, to be nothing, nothing,
Nothing in one's own sight;
So, He creates out of nothing
An image bearing His Light.

By Makie A. Watson - Haifa, 1921.

(Re-copied by H. G. Pauli, Dec. 27, 1928.)
(Re-copied by Nayan F. Hartfield, 222 N. Scott St., South Bend, Indian
March 16, 1934.)

HELP IN DIFFICULTIES.

- 9 Ya Abdul Baha Mar Khâie Miezarak! (O Abdul Baha, help Thou our distress!)
- 9 Ya Shoghi Effendi Va'lu'ua Umrallah! (O Shoghi Effendi, Thou Guardian of the Cause of God.)
Memorize 966 and 968 in Baha'i Scriptures. 966 is on sheet of Greatest Name

968 - Will is the center or focus of human understanding. We must will to know God, just as we must will in order to possess the life He has given us. The human will must be subdued and trained into the will of God. It is a great power to have a strong will, but a greater power to give that will to God. The will is what we do, the understanding is what we know. Will and understanding must be one in the cause of God.

Ya Ali El Alla --Call of Bab. (Call in Extreme difficulties.)

Blessing, by Abdul Baha:

"Before starting to eat begin ye in MY Name, the Abha. Say: "Bismillah El-Baha El-Abha. ("In the name of God, the Glorious, the Most Glorious.") And finish with the Name of God, the Possessor of the Throne and Earth --"Alhamder'-e'llah." --(Thanks be to God.)"

"If you desire protection from the powers of the world and earthly influences, place the Greatest Name in your dwelling, wear the ring of the Greatest Name and keep Abdul Baha's photograph in your home. Read my prayers always, and then see a wonderful effect, causing all the superstitions, powers and influences to vanish away."
Abdul Baha

Prayer by Abdul Baha: "O my God! Make my prayer a well spring of life whereby the essence of my being may continue through the duration of Thy Dominion, that I may mention Thee and praise Thee in every world of the Worlds." Mrs. Moffett.

"I have sent for thee. Others have had to ask for permission. I have thus honored thee. How great this bounty is, thou and others will only realize later. Thou must ever be grateful to God for this great bestowal. I will always pray for thee. You must be like these beautiful luminous clouds above our heads, see, how swiftly they move; nothing hinders them. I pray you will be like these clouds. Let nothing hinder you. Speak always of the love of God. Teach the people what love is. Give them the new Glad Tidings. Spread the gospel of the Covenant. Let nothing touch your spirit but the Love of God. Be ever engaged in the service of the Kingdom. Think not of any unpleasantness of the past whatsoever. Do not let it affect you at all. You must be as far removed from these tales as the clouds are above us.

"The world for the most part is Godless. If left to itself, it will perish. Bahais have the remedy in their hands for the healing of the sick world. If they do not apply the remedy, God will raise up a "strange" people to do the work, for verily, He is able to do this, and the heedless will suffer a great loss. We must not occupy our precious time with the discussion of non-essentials, instead we must consider the needy world."

"If the believers do not love each other, (the universal love is best) how useless it is to say they love God. "The tree is known by its fruit", likewise, love is known by actions. For love to be genuine must be translated into deeds, otherwise it is not effective. Results are lacking, and the world is not blind in this respect; it seeks even with microscopic lenses for the flaws in the friends.

..... "Man must also strive for mental efficiency, which combined with spiritual enlightenment enables him to use rightly and effectively in the highest degree, all the powers of mind and body; this results in a perfectly cultivated being.

"One may be sincere and yet be wrong. One may be positive on the wrong side. Some people are positive about things that are not so, and yet are sincere. One must have insight, then one may view all sides before decision is pronounced. People should solve their own problems. Advice may be sought, but in general, people do as they wish anyway, and heed afterwards. But even the mistakes that are made--if the heart is pure, that is, with a pure intention-- God makes even the mistakes of his pure servants to work out to the advantage of His Cause and to ~~the~~ the benefit of all.

"If a child in disappointment or rage, strikes you or calls you names, you do not heed it, or suffer from it. You do not heed it at all, you forget it. This is the way you should do concerning all these foolish matters."

"As to thy body, it cannot become robust. The limitations have to be reckoned with. The crushed ribs and broken bones cannot become perfectly restored. Spirit does, and can control, and guide through matter, but matter has its own laws upon its own plane, and will exact its own toll. He who fails to acknowledge and recognize this truth will lead to a wrong psychology and the result is difficult to remedy, because the soul cannot, or does not perceive truth from error.

"To understand the oneness of life is to acknowledge the universe as a unit--as a whole--not only the half of the circle or arc, the positive, but also the other half, the negative. The negative side represents the growing human. The limitations of mankind--these are generally spoken of as "fate." Man learns through experience that limitations help

to refine as the soul becomes purified. For on the positive spiritual side are the noble, creative forces. The revelation of thought takes man out of slavery into ever increasing freedom from limitations of his natural material states.

"Today is the Day of Days, in which the inward eye may be open to the unity and the reality of life. If truth comes to the mind, the mind expands to its dimensions according to the capacity of the individual. Yet, high above thought in the world of reality "Justice" is seen as vindicator, leveling the haughty, lifting the lowly, requiring justice in man and always striking sooner or later when justice is not done; for thought must be in harmony with eternal law. For all that is merely willful in human thought and is in opposition to the fundamental essence of thought will perish. Holiness confers insight... The heart has its arguments with which the intellect is not acquainted; the heart knows prior to all arguments, facts or fine spun theories, and in the last analysis the intellect yields because the heart is right.

"Persons whose hearts are pure, are nearer to the secrets of God; they are bathed by sweeter waters. They hear warnings, they see visions of reality.

"Man in this age has learned the weight of the sun, the path of a star, the movement of an eclipse. The advanced step now, is to learn the expansion of the inflexible law of matter into the subtler Kingdom of Spirit which contains a finer gravitation which holds the balance of power from age to age unbroken. Blessed is that soul which knows that against all appearances that the nature of things works for truth and right forever.

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"Great souls shall and must arise to reconstruct the affairs of the world in the new spirit of understanding. The world war has taught humanity the need for personal, social, national and international readjustments, if the world is to become safe for humanity. We must change our standards of living. Our activities must be regulated, not according to policy, but to principle. This is the aim of the new humanity where ambitions are to still the greed and lust for power to be welded only for self. These souls must align themselves into a nucleus.... a center for the powers of righteousness to work in and through this dark hour of the world's extremity.

"These souls are in the possession of the knowledge of the glorious light of this Age, streaming in the greatest effulgence from the heart of God.

"It is the law of human life that man must struggle with his tools for growth until he learns how to use them aright, and to the best advantage. The Glory of God is known to man in that personal volition, and responsibility is bestowed upon him as God's special gift in this Day of Maturity.

"The emancipated soul sees with the eye of perfect faith because it knows what vast provisions are made to enable it to gain the victory over every difficulty and trial. Yet, man must ever remember the earth is a work-shop, not an art gallery for exhibits of perfect powers. This is not the plane of perfection but earth is a crucible for the refining and moulding of character. The light of this New Understanding, a new heaven, can never again be dimmed. The new earth hearts will never be limited to the old superstitions and limitations. The New Light is based upon one central Truth before which every superstitious fancy will be annihilated-- as consumed by the fire of the Love of God.

man
"When the soul has established communication with God, it becomes the recipient of the Eternal Light and is transformed into a Ray of the Effulgence of the Eternal Sun.

man
"When the ego is submerged in the Ocean of Divine Love, the ~~powers~~ powers of darkness have no control over it; the soul is free, divine insight is bestowed upon

Roberts B13 F45

WORDS OF ABDUL BAHÁ TO MRS. MARIE WATSON AT HAIFA. 1921.

James Boller from

Maryna M. Pagan

I have sent for thee. Others have had to ask permission. I have thus honored thee. How great this bounty is, thou and others will only realize later. Thou must ever be grateful to God for this great bounty. I will always pray for thee. I will never forget thee.

The world for the most part is Godless. If left to itself it will perish. Baháís have the remedy in their hands for the healing of the sick world. If they do not apply the remedy, God will raise up a "strange" people to do the work, for, verily, He is able to do this, and the heedless will suffer a great loss. We must not occupy our time with the discussion of non-essentials, we must consider this needy world.

If the believers of God do not love each other. How useless to say they love God. The tree is known by its fruit; likewise love is known by actions. For love to be genuine it must be translated into deeds, otherwise it is not effective. Results are lacking, and the world is not lacking in this respect; it seeks even with microscopic lenses for the flaw in the friends.

We must strive for mental efficiency, which, combined with spiritual enlightenment, enables us to use rightly and effectively in the highest degree all the powers of mind and body. This results in a perfectly cultivated being.

One may be sincere and yet be wrong. One may be positive on the wrong side. Some people are positive about things that are not so, and yet be sincere. One must have insight, then one may view all sides before decision is pronounced.

People should solve their own problems. Advice may be sought, but in general they do as they like and heed afterwards. But even mistakes that are made, if the heart is pure, that is with a pure intention, God makes even the mistakes of His pure servants to work out for the advantage of His Cause and to the benefit of all.

If a child in disappointment or rage strikes you or calls you names, you do not heed or suffer from it. You forget it. This is the way you should do concerning all these foolish problems.

Dost thou think that all who come here are benefitted? No, it is not so. What is in the heart is strengthened. Therefore, it is best to come bereft of the ego, to come with a pure heart, which is a pure intention.

I plant a seed in your heart; if it approves it, it becomes a tree and will bear fruit. These are the divine virtues such as patience, love, courage, mercy and judgement, your own judgement through the bounty of the Most Gracious Lord. One must learn to distinguish black from white,

light from darkness. One should listen to the response of the Spirit and so receive the answers to perplexing questions. You have large capacity and much is expected of you; responsibility is also increased. Mankind in general is asleep, immersed in the sea of materiality.

When the brain cells in the "upper chamber" are active, they respond to celestial vibrations. These cells are latent in the majority of human beings, through service, meditation and supplication they are awakened. This is the "upper chamber" to which the disciples retired when they met together with Christ.

Discerning conscious souls who comprehend the reality of the Divine Teachings are few in every age. Unity of heart between friends of God attracts the outpourings of the Holy Spirit, and capable souls receive the bounties of the Divine Mysteries, and they become distributors of Light.

Inharmony destroys the magnet to attract the Divine Elixir and all become deprived. This is a great loss; therefore, one must strive to promote this unity which is essential to the life of the believers. This must be established, then the Cause will advance in the utmost prosperity and this world will become another world. This condition however must come about through the effort of man in co-operation with the will of God. Be thou ever actively engaged in this great matter. Bring thou the New Glad Tidings, be a joy bringer, make others happy.

Do not think or speak negative things at all. Think and speak constructively. Speak of the love and compassion of God to His creatures. Show people what this love has done for you. This is "definite". Thou art a living testament of His love. Be thou happy, most happy and thankful for these bounties bestowed upon thee by the Blessed Beauty.

I charge thee to make every effort in thy power to awaken souls to the importance of establishing unity among the friends. God will assist thee. Do not heed the censuring of the heedless. Be ever engaged in the service of the Kingdom. Thy heart must be a cup, filled to overflowing from the bounties of the Blessed Perfection. I wish this for thee. I pray that confirmation may pour down upon thee from every direction.

Unity is one thing, uniformity is another. Unity is not accomplished by suppression. Unity comes by submission of man's will to the will of God. The unity which is the result of inner conviction is a permanent state; that uniformity which is the result of outward pressure is temporary. Yet the minority must always yield to the majority - not because the majority is always right, we know that this is not so, but for the sake of holding together is this necessary. The reality of unity will come later. uniformity produced by force is in reality potential anarchy; this is an unhealthful state anywhere, whether in politics, industrial life or religion. The inharmony still existing among the believers is a clash of ideas; it belongs to soul and mind. When the soul has established communication with God, it becomes a recipient of

eternal Light and is transformed into a ray of the Effulgence of the Eternal Sun. When the ego is submerged in the ocean of Divine Love the powers of darkness have no control over it and wisdom is attained. This wisdom is a gift from God. Those who possess it are divinely appointed watchmen, and through wise adjustment they maintain the progress and stability of the Cause of God and assist in the growth and developments of the Divine Edifice of Humanity.

A spiritual vision is a divine key to unlock the door of facts in the outer world. Psychic visions are usually from below, that is, from the merely human, in this day it is possible for the two kinds to meet and this is through the purity of the hearts. This meeting is of divine ordination and is a Glad Tidings to the world of mankind.

All the believers in this cycle are in the same station when they accept the Manifestation of God and His Teachings. This is the baptism of water. When the soul advances to the second stage, it receives and becomes conscious of the Divine Spirit; then the spirit speaks through it, it is inspired and can answer all questions, because man does not answer for himself, but the Holy Spirit enlightens and teaches him so long as he seeks from this source, the Ocean of Reality. This is the baptism of the spirit. The third station is the baptism of fire. Then the soul is aflame with the fire of the Love of God and is detached from all worldly states, such as the merely intellectual perceptions. The baptism of fire frees the soul from the domination of the five senses. While these avenues are accessible for the soul for use in the outer world, the soul is no longer in the fetters of the animal self.

As to thy body it cannot become robust. The limitations have to be reconed with. The crushed ribs and splintered bones cannot become perfectly restored. Spirit can and does control and guide matter, but matter has its own laws upon its own plane and will exact its own toll. "Render unto Caesar" applies here. He who fails to acknowledge and recognize this truth is not in possession of complete knowledge. Half truths are misleading and cause a wrong psychology and the result is difficult to remedy, because the soul does not and cannot perceive truth from error.

To understand the oneness of life is to acknowledge the universe as a unit - a whole - not only half the circle or arc, the positive, but also the other half the negative. The negative side represents the human - the limitations of mankind. These are generally spoken of as "fate". Man learns through experience that limitations refine as the soul becomes purified. For on the positive spiritual side are the noble creative forces. The revelation of thought takes man out of slavery into the ever increasing freedom from limitations of his material state.

Today is the Day of Days in which the inward eye may be open ^{to} the the Unity and Reality of Life. If truth comes to the mind, the mind expands to its dimensions according to the capacity of the individual. Yet high above thought in the world of humanity "fate" is seen as the indicator, leveling the haughty, lifting the lowly, requiring justice in man and ~~always returning~~ soon or late when justice is not done, for thought must

be in harmony with eternal law.

All that is merely wilful in human thought, if in opposition to the fundamental essence of thought will perish. Holiness (purity) confers insight. The heart has its argument with which the intellect is not acquainted; the heart knows prior to all arguments facts or fine-spun theories, and in the last analysis the intellect yields because the heart is right.

Those whose hearts are pure are near to the secrets of God; they are bathed by sweeter waters. They hear warnings, they see the visions of Reality.

Man in this age has learned the weight of the sun, the path of a star, the movement of an eclipse. The advance step now is to learn the expansion of the inflexible law of matter into the subtler Kingdom of Spirit which contains a finer gravitation which holds the balance of power from age to age unbroken.

Blessed is the soul who knows that against all appearances the nature of things works for truth and right forever.

Great souls must and shall arise to reconstruct the affairs of the world in the New Spirit of Understanding. The world war has taught the need for personal, social, national and international readjustments and if the world is to become safe for humanity, we must change our old standards of living.

Our activities must be regulated not according to policy, but principle. This is the aim of the New Humanity whose ambitions are to still the greed and lust for power wielded only for self.

These souls must align themselves into a nucleus, a center for the powers of righteousness to work in and through in this dark hour of the world's extremity. These souls are in possession of the knowledge of the Glorious Light of this age, streaming in greatest Effulgence from the heart of God.

It is the law of human life, that man must struggle with his tools for growth until he learns how to use them aright and to the best advantage. The Glory of God is known to man in that personal volition and responsibility is bestowed upon him as God's greatest gift in this Day of Maturity.

The emancipated soul sees with the eye of perfect faith because it knows what vast provisions are made to enable it to gain the victory over every difficulty and trial. Yet man must remember the earth plane is a workshop, not an art gallery for the exhibits of perfect powers, This is not the plane of perfection, but earth is the crucible for refining and moulding character

The Light of this New Understanding - a New Heaven - can never again be dimmed. The New Earth will never be limited to the old superstitions and limitations. The New Light is based upon One Central Truth before which every superstitious fancy will be annihilated - consumed by the Fire

of the Love of God.

Additional Words taken from the Body of the Manuscript.

Take prejudice how it grows. First a few people say something hateful about a person and generally there is a fragment of truth in what they say. The story grows, is spread, the circle widens, discussions are indulged in, inharmony, schism takes place - what a waste of precious time that could and should be used for constructive work.

Then He spoke of sincerity. There are degrees always in everything, until a man is freed from the ego, he may be positive and certain about many things that are not so.

He spoke of tests. Tests are of various kinds, meeting the needs of the soul. Tests are not sent as punishment, but in reality to reveal the soul to itself. Tests reveal strength as well as weakness and provide opportunity to remedy defects. The soul also becomes aware of its strength, a former weakness is overcome and a surprise awaits the soul; it realizes its growth, and so the heavy discipline is proved to be nutritive and a new confidence and trust is born in the consciousness, and this leads to mastery, self - discipline becomes self mastery.

WORDS OF ABDUL BAHÁ'S DAUGHTER TO MRS. WATSON.

The law of human life is the increasing interaction between mind and body. In accidents a surgeon is called to adjust injured members as nearly as possible to the original pattern by scientific means. Nature in obedience to a spiritual principle in every living thing sets to work to heal the lacerated parts. This is true co-operation between organic and spiritual forces. Life's healing power is spiritual, but its operation of an organic body is by adjustment to the workings of an organic law. Waste of vital and nervous forces through working at cross purposes with law, - the failure to recognize the oneness of life in every phase, physical, mental and spiritual, - is largely the cause of the world's suffering and inefficiency.

Nothing is true education that does not fit the human being for constructive living. For twenty centuries man has clothed a spiritual ideal in the garments of ecclesiastical pomp and ceremony and has preached an established form of traditional and superimposed artificial authority. But of the daily living of the ideal of the spirit of Christ there is but little evidence, save among a few choice souls here and there. Of an inner consecration to justice, to right, to moral initiative, to equity in practical affairs, altruistic conduct toward humanity en masse. - the dynamics of life of reality - the world has slight evidence. But now praise be to God, in this country of light and practical affairs, advantages of social, ethical and industrial relationships based upon other ideals are beginning to be recognized and dealt with accordingly.

1002 B12

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TALK GIVEN BY MRS. LOUISE BOSCH

on her experiences in Haifa at the time of the passing of Abdul Baha.

Given on Sunday, Nov. 26, 1922 before Bahai Teaching Conference and Congress, in San Francisco, California.

As I am to give you this account of the last days of Our Lord's stay upon earth, in the space of two hours, I shall have to abbreviate and consolidate much.

It was indeed a great privilege that my husband and I had had, to be thus distinguished by Our Lord, and to stay on and see him in death as well as in life. He could easily have sent us away, even as he did others that were there at the time; but He did not. He was kind and let us stay on. We were even prepared to go, because we had thought when we first came that He might let us stay three, or maybe six, or perhaps even nine days; but no, He let us stay beyond His own stay. On Friday noon, at lunch time (a year ago) just as if it ~~xxx~~ might have happened last Friday, we saw Abdul Baha in life for the last time, on ~~thxxx~~ this occasion when he had lunch with us. While some conversation went on, yet that lunch was passed in comparative silence. Our Lord, would leaning back in his chair every time after he had had a few mouthfuls of food, and would gaze upward. When He had finished His meal and had washed His hands, as is the Oriental custom, He stood near the door and said good-bye three times, (Mrs. B. here illustrated His salutation): "Good-afternoon; good-afternoon; good-bye". And then He turned and walked out with his grandson down the stairway and out of the compound; and little did we dream that we would see Him no more. The pilgrims looked at one another, and none of us could understand why He had done this -- said ~~xxxxxxx~~ good-bye three times; only we were satisfied that whatever He did was right and had a perfect wisdom behind it. There were many signs of His near departure. There were many ways in which He let the world at large, as well as the inner circle, know that He would soon be on earth no more. I always thought ~~xx~~ the most striking, the most impressive of the signs was to the world the shortness of the tablets. I have myself seen tablets which Our Lord revealed in the last year of His life, that contained but two lines; and this is so notwithstanding the fact that Our Lord's last two tablets were very long. I think this is attributable to the fact that these tablets were universal and not individual, although they were addressed to individuals. One was to the American believers, and the other was to Doctor Forel, of Switzerland. One other striking sign was His permission to all to come. Whoever could go had permission. When the Holy Family saw Abdul Baha so weary from meeting all the pilgrims from the various countries, and said that he should be secluded, at least for a time, He said, "Oh no, let them come, let them all come, and when there is ~~xxx~~ no more room, I will give ~~the~~ them my room. But I thought that which he said to his daughter, the mother of Shoghi Effendi was very wonderful, and was the preparation of His innermost heart to his flesh and blood. He said to her, "Notify Shoghi to return to Haifa as soon as possible". Then, after a moment of silence, with a smile, He added, "If you do not do this, he will not be here for my funeral". Notwithstanding this most poignant remark, it could not be conceived as true. The daughter went to her mother and told her what her father had said, and when the holy ladies saw Abdul Baha afterwards, they asked him if they should send a cable to Shoghi, or if a letter would do. Then Abdul Baha, after a moment's silence, replied,

"A letter will do". What else could he have said?

We must remember what He said ~~at~~ at one particular time. That which He first said ~~was~~ to some American believers ~~and~~ was of God; that which He afterwards said was of men. There was one more wonderful sign which He gave to the Mirza, who takes care of the Tomb of the Bab, and who is a particularly strong and able-bodied man. It was after six o'clock in the afternoon, and He said to him, "You who are so strong, cannot you notice that I am so tired? You who are so strong, cannot you take me in your arms and carry me to a place where people cannot find me, and where I need not come forth any more, and where I can rest?" Nevertheless, minds could not conceive the inner meaning!

I said we had seen Our Lord in life the last time on Friday noon, and on Sunday morning (as this morning, a year ago) we went to the Episcopal Church -- Dr. ~~True~~, Mrs. ~~True~~, Johanna, my husband and myself, and while we were in church Our Lord sent for us to the pilgrim's house, to fetch us, and we were not there! The reason was that, a week before, Abdul Baha had sent word to Mrs. True that she should go to church every Sunday. She asked if she should take the Holy Communion, and He said "Yes". (Dr. and Mrs. True had recently come with all their belongings to reside permanently in the Holy Land, having liquidated all their affairs in America and left the latter country permanently.) We thought that, being there, we ought to go to church with the Trues, and that ~~it~~ was the reason we were not at the Pilgrim House when Our Lord sent for us. He did not send for us again, because, directly after lunch, another message came ~~from~~ to the Pilgrim House from Him, saying He wished all the believers to go to the Tomb of the Bab, and participate in the feast in ~~the~~ commemoration of the appointing of the Center of the Covenant by Baha'O'Allah. The feast on this occasion was given by an East Indian believer, a Parsee. We went to the Tomb of the Bab, where many believers had congregated. It was beautiful and was given in the ~~fact~~ room of the Tomb of the Bab which contains

And to think that only two days afterwards that very room became the sanctuary which afterwards contained the earthly form of Our Lord! There was no joyousness among the believers at the feast; they were sad because their Lord was absent. Speeches were given, tablets were chanted, but sadness evidently pervaded all hearts -- so much so, that I said to myself -- He has never been absent before from any feast, otherwise they could not feel like this. I myself felt gloomy, although they favored us extremely. Even the Indian host so great is the courtesy of the Oriental world. It was a beautiful feast, but a ~~a~~ sad feast. The truly spiritual principal Bahais, although they did not know at that time, yet they

When I came down from the mountain, it was already a little dark, for it was November, like today, and the sun set early. I reached Abdul Baha's residence, and suddenly I found myself standing alone in front of the gate of the garden of my Lord. I did not know where my husband was, I only knew that I was alone, and that I had a great yearning to see my Lord. But I was afraid, and I realized that I was afraid, and I said "alas!", and the words of my Lord Jesus Christ came to my mind, when He said "Perfect love casteth out fear"; and I knew that I was deficient in "perfect love". And I thought of my Lua, would she be too timid to rush in to her Lord? No, no gates, no houses would prevent her from seeing her Lord when she wanted to see him. But I could not go in because I said to myself, "If I should go in, he ~~would~~ would see my lack and he would be pained." So I slunk back into the Pilgrim House and into my room, where I took off my coat and hat and wept. Then later, I

read that which helped me, in the Words of my Lord, Baba'o'Allah, where He had ~~said~~ said, "Love is the source of all divine bestowals, and unless love becomes manifested in the heart, no other divine bounty can be revealed in it".

At 8 o'clock that evening, when Mrs. Cook came over, I thought at that time she had seen Abdul Baha, and it is so stated in the letter which I wrote Mrs. Cooper, but in reality she had not. But she had heard of his words when he was told that the believers were sad and unhappy because he was not at the feast. He had said "I was there, I was there in spirit, and the friends must not attach importance to the absence of the body.

About quarter past eight our evening meal was brought in, because, as you know, all the food is prepared in the holy household and then brought over to the Pilgrim House. We immediately asked the one who brought it, how Abdul Baha was, and he told us that Abdul Baha had just retired to his room for the night. We sat around the table and talked until approximately ten o'clock and then retired to our rooms. As I learned afterwards, our Lord at approximately 8 o'clock retired to his room for the night, where he took off some of his outer garments and lay down on the divan, where he apparently slept until about 10 o'clock. Then he awoke and got up and told his daughter, Rouah Kahnoum, who was in the room with him, that he now wished to go to bed, and that she should inform the household that he had gone to bed. He slept until about 11 o'clock, and then spoke to his daughter, Rouah Kahnoum, and when she answered, she saw that he had perspired much, and she went to his bureau drawer to take out a fresh nightshirt for him. But, alas, she found none, she found nothing. He had given everything away, as he always did.

Here I must interpolate a word, and say that, at the time when his daughter told me that, I thought of the very beautiful night-shirt that I had brought for him from a believer who had sent it as a present. It was of the finest cotton goods, wide and ample, and embroidered beautifully with his monogram on the pocket. I did wish to ask what had become of that night-shirt, but I did not say anything, because, no doubt it had gone the way all those things go with our Lord. So Rouah had to run to her own house to get from the belongings of her husband that which she wanted.

When she came back again and all was arranged, our Lord drank a little water and then he slept again. We, too, at the Pilgrim House, slept. Suddenly I was awakened by a knock at the side door of the Pilgrim House. What a knock! What a knock! Such a knock I had never heard in the silence of the night. It was a knock that spoke louder than cannons. It was ~~xxx~~ a knock that would fain have aroused the whole world. It was a knock of no restrictions. It seemed to me then that Fugita was all too slow to light his candle. For you must remember that in those days there was no electric light in the houses. There is, now. But then there was none; only a smoking flax. At last Fugita went to the door, and I heard somewords of Arabic spoken, and the messenger went away again, and I went out to speak to Fugita, and all he said to me was "Go to bed. Go to bed". I immediately returned to my room and said "Get up at once; something terrible must have happened". "Yes", Johanna said, "something terrible must have happened, because I heard them call in the garden ~~xx~~ for Dr. Krug". I did not stop to dress, but put my travelling cloak over my gown, and put on my shoes, which I did not stop to lace. Fugita knocked and I opened the door, and he said "Go over to the residence quickly, the Master is very low. It did not take me long to get out on the street. I had not thought of waiting for my husband or Johanna. I realized that I was trembling very much, and that I could

hardly walk, but I got to the holy residence and followed a dim light that I saw. The shimmer of this light led me to the door of the room of Abdul Baha. When I reached the doorway I saw inside the room two doctors, Dr. Krug and another, together with some members of the Holy Family, and Rouah Kahnoum kneeling in front of the bed of her father. I dropped down on my knees beside her; and she looked into her father's face as if to make it real to herself, for she had not yet been able to realize that he was dead. I could not realize it either, and I asked her if he was dead, and then she turned and asked me, and I said "No". Because when I came into the room and saw our Lord, it was just as if he were sleeping. His eyes were closed, but otherwise he looked alive. "No", I said, "he is only unconscious". And then I suggested to her to ask the doctors to give a hypodermic, to which Dr. Krug replied that it was quite useless, that the heart had stopped beating, and that the hypodermic would not enter the blood stream, it would have no effect. I should have first told you that when I entered the room of my Lord, the first thing I was, of course, was his form in the bed, and the mosquito netting was raised from his face. Then I noticed the Holy Family. One other thing I noticed, and this was that the head of my Lord was in a very uncomfortable looking position, the reason for which I will explain later. But as I knelt beside his daughter, later, I saw always the head of Abdul Baha, and I came to feel as if it were my own head, and that I could bear the strain no longer; so after the doctor said that life was quite extinct, then I asked Rouah Kahnoum if I could adjust Abdul Baha's head in a better position. She said "Yes", and for this purpose I arose from my knees. I stood at the back of the bed, and while I gently moved his head I felt the bodily warmth of his head, and face, and neck. And then Rouah Kahnoum said to someone, as I held his head, to remove an extra pillow that had been slipped under it during a vain effort of the doctors to retain his life. Someone slipped away the pillow, and this gave me the wonderful privilege of holding his head just one moment longer, and I felt then, near to him in soul and body. When I looked up again, I saw that the room had filled with believers. They had all come in noiselessly. Most of them were kneeling at the foot of his bed. At that time I did not perceive anyone weeping; the consternation was so great, it was expressed upon all faces. But as I knelt there, I felt that we believers, myself included, only the Holy Family excepted, had by no known privilege found entrance to that room. I felt that we were standing on burning ground. I felt the fire of the burning bush; that we must retreat or be consumed. I felt that the sudden shock of the death of Abdul Baha had removed restrictions and barriers. But I felt that now we must go. And all the believers must have felt the same, because they knelt, one after another, in front of the bed -- at the foot of the bed -- and kissed the covering where our Lord's blessed feet rested, and then they quietly went away. It was then that I could not go. When the majority of the believers had left, the Holy Mother shut the doors of that holy room and locked them, and then, from inside of the room she opened another door, leading into the room of the greatest Holy Leaf, and the Holy Ladies went in there, and before the Holy Mother went in, she motioned me to go in, too. I was glad to go in; I was glad for the privilege. I think the Doctor and Mrs. Krug went in (I have no recollection). Johanna followed me and my husband, and when we were all in the room of the Greatest Holy Leaf that door, too, was shut and locked. And when we were seated inside, the full grief of the tragedy of the other room came to the surface. It is impossible to describe it -- the grief! But I omitted to say that when we were still in the room of Abdul Baha, and when we had all been overcome by this feeling that we were standing upon burning ground and that we must go, a soft sheet was spread over the face of Abdul Baha. Thus he

became covered from our side, and the mosquito netting was let down, and it was then that all the believers broke out in bitter weeping. It was then that they all wept and sobbed and shook, and it was then that they all knelt at the foot of the bed, as I said, and kissed his blessed feet, and arose and went out.

And now, as I said, we were in the room of the Greatest Holy Leaf, and the sorrow and the pain was simply indescribable. It would be impossible for me to tell what I witnessed in that room of grief, pain and sorrow. The Greatest Holy Leaf was the calmest; she did not break down as much as did the other holy ladies. But the Holy Mother was ineffable (if I may use that word -- if it is right). Her bitter pain exalted her. Her superlative grief transfigured her, and it seemed as if the spirit of Abdul Baha came into her. I felt it every day after that. Afterwards it always seemed like being with Abdul Baha when being with her. Always she was a woman of unparalleled dignity and refinement and beauty; but now it was simply indescribable, the way she became. Her bitter pain exalted her above all words.

We sat in that room until we could no more. We sat -- Johanna, my husband and I -- until we felt we had no right to be any longer witnesses to their grief and to such pain. I felt as though the fire of the other room had come into this. The Greatest Holy Leaf was holding the hand of my husband and the Holy Mother was holding my hand. There was no one there to speak English, but we spoke the universal language of pain. And the one word that was used at that moment the oftenest, and that the Greatest Holy Leaf would repeat, was "Allahe"-. I believe this is one of the names of Abdul Baha.

And then we went out, and it was still dark night when we emerged into the street. We went over into the Pilgrim House. Fugita made tea, and some of the believers partook. But I did not. I was too sick. After sitting around the table for a while, my husband said that I must lie down. He went into his room and Johanna and I went out onto the little porch, and there we saw that the night had given way to the early dawn. We stayed out there and spoke. Dr. Krug came. We talked again. Out there on the little verandah we saw a refulgent sun rise after that night.

Fugita served an early breakfast of tea and bread. Afterwards, Johanna and I went to our rooms and bathed and dressed and went over to the holy household again. There we found the holy ladies in the same room, almost exhausted from the long vigil and the excessive grief. As the day progressed, visitors came, callers came, and with every new caller who came into the presence of the presence of the holy ladies, the wound was opened afresh. Visitors arrived from everywhere, from Damascus, Jerusalem, all the neighboring places in Palestine; because, from early morning, telegrams and cablegrams had been sent out into the world. The expenses of telegrams and cablegrams alone amounted to over a hundred pounds sterling. We stayed over at the Holy Household until we had to return to the Pilgrim House for lunch, and then we went back to the Holy Household. But that which was of great grief to us was that we could not help in any wise, and this was because we did not understand the language spoken there. We could not help because we could not speak their tongue.

Late in the afternoon we were permitted to look upon the countenance of our Lord once more, to give our farewell look. When we entered the hall we saw that the door which led into his room from the hall was shut, and on the door-knob hung some wreaths, and on the floor against the door were more wreaths -- 7 in all. And these wreaths were all. I thought of the wonderful luxuriance of flowers there would be if it were here; and there, there was the scarcity of flowers. But these 7

wreaths -- I said, "How strange; these are the 7 religions!" These wreaths were simply palm leaves, taken from the point of the stem, tied with some chiffon, and an occasional aster. What were any flowers to the flower of life! We went into an ante-chamber which had an entrance into the room of our Lord, and there we left our shoes, and silently and with downcast eyes we entered the holy room. I perceived a silence as though the world were empty. In the holy room were some of the household ladies, as my husband, Johanna and I approached the bed, and then we gazed upon the beautiful face and the contour of his lovely form which was lying there shrouded in white silk. And we perceived the fragrance of attar of roses. Upon his blessed head was what you might call a hat which Baha'o'Allah had given to Abdul Baha. But the majesty of his peace and the silence of his spirit forbade us to gaze long upon him. Neither in death nor in life could one sufficiently feast one's look upon him, -- upon his indescribable beauty and grace. That mystery of his beauty and grace! Who could contemplate it sufficiently? Then we sank upon our knees and silently said the Greatest Name, and for the last time kissed the place where his blessed feet rested, shrouded as they were in the white silk. I should have told you before I took you into this holy sanctuary, that it was a mortal privilege of Abdul Baha's friends, Effendi, to have attended to the sacred body, to have washed the blessed body of his Lord, and to have shrouded him. Then we arose from our knees and slowly went back out of the room. Never was I more unwilling to leave a room.

Early on Tuesday morning we saw from the window of our room a stir and a commotion. People had gathered. There were many people going in and out of the compound. More people arrived as the time passed. Carriages arrived. The military arrived. Cards of honor arrived. And all that you have already read and learned. Johanna and my husband and I went early in the morning (about 8 o'clock) over to the holy household, where we stood timidly in the great hall and leaned against a wall. There we waited; and it was then that my blessed husband had the privilege to be called to help bring the coffin into the holy room and to help place the earthly form of his Lord in it. This then was a plain wooden coffin. But it was made majestic inside by the fact that they had placed a beautiful white satin comforter within, and upon this rested the earthly form of our Lord. Thus they laid the earthly form of our Lord in the coffin, and they took the ends of this comforter and brought them together, and they put the cover in place and fastened it, and then they carried it into the big hall where it was temporarily put down. Then a beautiful Persian silk shawl, embroidered all around the bottom, was spread over it, and the biggest of the 7 wreaths was placed upon it. Then the dignitaries of the Mohammedan Church that had assembled, went around the coffin, and in unity prayed a short prayer. When they had finished and arisen, the holy casket -- the sacred casket was lifted upon the shoulders of eight believers who then began to slowly move with it to the front door; from there on down over the front steps to the stony road, where the ascent and the procession began. Oh, it was beautiful weather! After so many rainy days -- it was the most perfect day in a thousand years! The ascent lasted one hour and five minutes. I said then to Johanna, "This alone, this procession, what we see here before our eyes -- no one of Haifa has ever been carried up this mountain for burial -- this alone must awaken the people of Haifa, and they must reflect and see why he is buried there." And those German settlers who came with Baha'o'Allah in 1868 to await the coming of the Lord, they who know the people so well, I said, "This must prove to them some clear and passionate prophecies in their Bible." Johanna and I had to hold on to

* The burial ground is at Haifa.

one another in order not to become separated, the throng was so great. Every now and then we saw my husband, who walked with some man. Johanna and I walked together, and occasionally made remarks, ~~xx~~ such as I have mentioned; otherwise there was silence. There one was through the influence of the spirit which was very strong. You have read the wonderful speeches that were made. I thought then of Ahmad. I said, "Where is he who loved his Lord? Why ~~xx~~ is he away -- he whom the Lord loved? Where is his jewel pen? Who could have written it as he ~~x~~ could have written it? He was not there.

Johanna and I thought we knew something then, after the greatness of that time. But we know now that what we then knew was as nothing compared to what we know today. I thought of the words of that Haifa poet -- the Arabian -- who composed a poem a few days after the funeral, in which he spoke of heaven and of Mount Carmel, and in which he said that now heaven was envious of Mount Carmel; that Mount Carmel was the bride of heaven, because the bosom of Mount Carmel was holding heaven's most beloved.

And now, friends, I have told you what I know, and what I could tell this morning, and what I know of that day and days, and of that wonderful Persian teacher who was a pilgrim there. I have told you of him, of our Lord, Abdul Baha and what I knew of his last days. He, the father of humanity and the Adam of this Day.

Hotel Vista del Arroyo

PASADENA, CALIFORNIA

CHARLES E. W. MOORE
MANAGER

Words of AbdulBaha.

On the morning of May first, 1921, I sat in the presence of Abdul Baha in his own room in the little house adjoining the Tomb of Baha'Ullah at Bahji. Our Lord sat upon the divan near the window, Monever Khanum and I on chairs before Him.

He asked me if there was anything special which I wished to mention, and knowing that He understood that in my heart I was troubled I told Him that I had been very anxious over the continued practice of "Number reading" and things of that character which were sometimes indulged in, even at the time of the regular meeting hour, by the friends in America.

Monever Khanum, before interpreting this to our Lord commented upon it, and said that explicit directions had been given for the conduct of the meetings and the Feasts, and she was surprised that they were not followed absolutely. She then turned to our Lord and told Him what I had said.

He replied:

"Ask them where, in the writings of Baha'Ullah they find these things."

As He said these words His face wore that wonderful smile which showed me immediately that we must be all kindness in handling the matter but that it must be absolutely final, just as final as that in the writings of Baha'Ullah these things are not to be found at all, in any place.

Mrs. Stuart W. French.

(Nellie \$)

Confidential. →

(I also told Monever Khanum that in one Assembly I knew it to be a fact, that dancing was indulged in before and after the meetings, which I felt was a very serious matter and jeopardized the reputation of the Bahai Cause. Monever was shocked beyond expression, and saddened by this information. I do not know whether she ever referred this to the Master or not, we were alone at the time it was mentioned.)

Abb B7

*

Our visit to Haifa, during Nazwan.
1921.

Left Pasadena March 3rd 12 noon

Left Chicago March 8th

Left New York "Citic" March 15th Called at Boston and

Sailed from there March 17th

Azores & Gibraltar. Naples, March 29th Beotolini. Sailed

April 8th Alexandria April 11th Cairo, Luxor - till April

24th

Haifa April 25th 1921

1

We left Cairo at 6¹⁵ P. M. on Sunday evening and travelled in 1st Class Day coach to Kantara on Suez Canal reaching K. at 10 P. M. After difficult transfer of baggage and Customs examination crossed pontoon bridge on foot and walked thro deep sand to train with sleeping car to Haifa. Train pulled out at 1 A. M. and trip rough but not busy tho we saw all night and part of the morning thro the Sinai desert. The "Wilderness of the Children of Israel". We took lunch on the train before reaching Haifa where we arrived at 12³⁰.

No one met us at train and we secured a carriage and with some difficulty made the driver understand that we wished to go to the home of Abbas Effendi. We drove thro the town and I was at a loss to know what to do, but the carriage pulled up before a house and on the gate post a bright brass name plate bore the magic name of "Abdul Baha Abbas" in English and Arabic. I got out of the carriage to ring at the gate when from the house just below which we had driven past I heard my name called and Latullah and Fuqita followed by Arthur Redeen came to meet us. They took our bags and parcels and we were then shown into the Pilgrim house and made welcome. After seeing to our comfort the "boys" left us to "wash up"

While they went down to the sea for a swim. The beach is some little distance from the house. On their return we had some Persian tea and later Latfullah asked us if we would like to see the Master's garden. We all walked up a few steps and entered the gate and were at once in a marvellous bower of roses and all kinds of flowers. Met the Master's gardener. Master in Agha for Ruzwan.

Returned and got cases and walked up Mt. Car. One to tomb of the Bab. There were many Persian Pilgrims sitting there. One chanted at our request. We were then asked if we wished to visit the tomb proper. I removed my shoes and went in. Latfullah following. I remained perhaps ten minutes. To get to the tomb we walked up a little path, quite steep, but this flowery grass, almond, fig and other fruit trees. On the level of the tomb building there is a lovely garden & the view of Haifa, the Bay and Acre are superb. We came down the road which is broad and steep and at the top ends in an avenue of Cypress trees.

We returned to house at seven. Supper at 8:15. Persian dishes, very good but very rich. Flat cakes of black or dark bread made in the Master's home from whole wheat. After supper a little visit with the boys and before supper a visit by Rouha Shamun.

me of the daughters of the Master.

3

Comfortable Sleep Breakfast - Fujita, Arthur, Catfull & ourselves.

After breakfast & dish washing Arthur took us in town to the Bazaar and we bought junks, candy, preserves, and a bathing suit for Stuart, a pair of dark glasses for myself and then we stopped at a German Bakery and got some cakes for our tea.

On return the ladies went for me and I went for a rest in the Master's house. Entered vestibule then large central dining room bare except for large table (a few all friends gathered with family at supper time when Master is in Staff). Entered smaller room at corner. Ladies seated on divans around room. "Kharun" as the Greatest Holy Leaf is called sitting alone one side & the others on the other side. All prostrated & shook hands. The Greatest Holy Leaf kissed me on both cheeks. I delivered little gifts. Conversation for about half hour. Two other Persian ladies present.

Returned home, read & wrote till lunch. Lunch at 12. - very good, four courses, unlike American or French food in every particular. No butter even on table, but butter for cooking. Persian Noble and wife guests with us in house having returned fromacca.

Persian Pilgrim home up on Mountain near Tomb of Bab. Many pilgrims now for Rezwana. It took

4. Then 103 days to come direct (as possible) from Persia.
After lunch Tuesday 2nd - Stuart and boys went to swim
I went up on Mountain Tomb alone. Found some
Persian Pilgrims there among the brother of Zia Bagdadi.
Keeper of Tomb served me Persian tea. Converses in
French with Bagdadi, wrote names in Pilgrim Book.
Then was permitted to enter Sanctuary alone. Remained,
Some ^{pages of dictation} Persian ladies entered other side and
Chanted. I then put on my shoes and returned to
Pilgrim House via road. Weather fresh and cool.
Windy blowing. Sun bright and hot.

Tea at four. Azizullah (returned from Acca) & Jullal
Jagata Persian lady & gentleman Arthur Stuart.
After tea rest and chat. then I was summoned to
home of Ronha Khanum for little visit before sup-
per. Visit with Ronha alone.

Pro return visit from Mirza Jalal.
Supper - same company at 8 o'clock.
Beds at 10.

Wednesday - Breakfast - Boiled egg, tea, Persian bread,
baked, olives, cheese, delicious preserves, apple and
Cardamom seeds. German coffee cake which we bought.
9:30 Stuart gone for walk. Helped with dishes. Parrot -
two Canary birds - two cats Eugene & Georgia consti-
tute the household here. Peace and Hospitality reign.

Out in the morning writing and at eleven I was out for 5
came to the Master's Lodge to visit with the ladies of the
household. I was accompanied by the little Persian lady
who is new to the Cause and speaks no English. She is
well born and very wealthy, the only wife of her husband
who speaks English well and the two make very delight-
ful table and house companions. On arrival at the
house (only a step away) ^{we were} I was ushered into the room
of the Holy Mother where all the ladies were assembled.
The Holy Mother is not well and she lay or sat propped
up with pillows. I never saw a more beautifully sweet ex-
pression. Beside her sat "Khanum" and the daughters
were all near. We visited for an hour, the conversation
being devoted to ways of argument, and approach in
teaching certain individuals. I left at twelve and came
down to lunch. Lunch & dinner at the house are very
simple, much starchy food, no green vegetables thus far.
Ardu returned from Aca where he was called to see about
setting up light plant for Behje. After lunch he & Mehat
and Theda went for bath, I staid & visited with Lotfullah.
Arranged about beads.

At four went to meeting of ladies at Master's Lodge.
About thirty ladies & many children. Tea made in Samovar
and served in small glasses very hot & sweet & very good.
Interesting conversation with many. Ronda Klauhan
chanting Tablets of Baha' O'lah. The Persian Cooks.

6, similar to ours. Very good. Great spirit of service everywhere.
Returned at 5³⁰ visited in love with Fujita & Stuart
afterward Lotullah. Arthur took Persian guests for ride
in car. Writing at 7³⁰ - Supper at eight. Heart reading
Dr. Eschenont's book proof.

No summons yet from the Master. Persian pilgrims
still in Acaia with him & Aziz. returns there tonight
Thursday April 28th.

Rose at 7³³ and went to German Bakery for rolls for
the boys. Breakfast at 8. Helped wash dishes. Death girl
of one of the friends comes to make up room, but I have
done most of our room work. Went for walk with
Stuart on Mountain. Had interesting conversation. Dinner
at twelve. After dinner had went to sea bath. I remained,
took bath dressed. Had tea at four then went to
Master's house & visited a few minutes with Geo.
Khamur and Holy wife. After went to Persian
friends house for tea with Rouha & Chaumy. Most
interesting today, four ladies & myself. Tea & cakes &
Damascus Turkish Delight, afterward Lemonade. Dis-
cussed many customs. I asked permission to have
enlarged pictures of ladies, also asked permission
to contribute book case to Pilgrim House. Many
nice people at Master's house and many Persian
pilgrims arriving. The Master at Akhal and conversa-
tion among ladies because they do not know how

to care for new patients. Satullah sent to Acca to confer w
with Master. Wrote mother first letter from here. —
Stuart drew design for book case and saw to order it
made here for 15 pounds. No furniture can be bought
here and lumber very expensive. English drugs and
groceries can be had but no green vegetables know at this
season and no fish as people do not know how to
catch large fish here. We have little meat it being
very high priced. After supper sat and visited till bed
time.

Friday noon April 29th.

Rose att of and had breakfast at 10³⁰ After that
Satullah returned from Acca (by train 1 hour) and
brought our summons to come there this afternoon
on 5.45 train. We are warned of other company
on train. Old Persian, believed called and we
had most interesting visit. I mended table cloth
and prepared for report to the Master. Stuart gone
out for a walk. Jugita suffering from bad
cold but no complaint. He is on duty as usual
with his intelligent fine face and loving ser-
vice. Arthur also busy. Master dismissed
Persian pilgrims why had come so far at so
great suffering. Their being in Acca left no room
for us that is why we have been waiting.
So be at Bahje with the Master at Rajewal!

8 Friday evening April 29th.

Lotfullah accompanied us to train (from Haifa to Bahji and staid with us until train pulled out. as Mirza Jalal (Grandson of Subh-i-Eyel from Cyprus was aboard. This young man has come and thrown himself on the Master's charity, incurring expenses and being generally well-to-do and popular. He is educated and speaks English well. My effort was to keep him away from Stuart and I succeeded during train trip. R-Road lies along sea and the view was lovely. We took third class in order to see the people. No glass in car windows. Many laborers returning to Acca from Haifa, all work. Arrived Acca Station 6:15 P.M. No carriage. No one to meet us. I was obliged to ask direction of Mirza Jalal. He said he was going and would accompany us!!! Not inclined to do. In few minutes we saw ~~him~~ coming with Master's white donkey. He has put cushion on saddle for me. I declined not thinking I could sit astride with my tight skirt.

Halal said "It is the Master's wish" is of course! I
climbed on by getting up on a Stone Wall first. Halal
guided donkey with Bridle and I sat passive very
thankful to have means of transportation in growing
darkness and country road. All trees and lovely
hills green and rolling and low and there ruins
of walls & fortresses of uncertain antiquity. At 5
the left the white walls of the Fort, the "most
Great Prison" some little distance away. (1/2 mile) My
riding left Stuart to walk with Halal but I kept close
watch. We met some May Arabs - first and then
small groups of Persian Pilgrims. I shall never forget
the reverence with which they stopped and with
bowed heads and hands crossed on breast
they greeted us "In the Name of God. It was won-
derful!!!"

When the night was almost entirely closed in
we saw lights ahead & knew we were near the
end of our journey. The end indeed! A large
house showed up first & I thought it the Master's
abode but was undeceived. It is the home of the
half brother Mahamud Ali. The Master's house

10 Adjoins it but is only a series of one storey rooms. At one corner of the quadrangle thus formed is the Tomb of Baha' O'lah.

We drew up beside a low doorway and I got down. Aziz came out to meet us and said the Master would receive us directly. After a few hurried moments Aziz said we were to enter the first door on the left. We were then standing in the half-way of the house which is used for Pilgrims. There was a dim lamp on a table, hard dirt floor and no other furniture. The low door thro which we stepped gave into a small, low ceiled square room. Hard rough dirt floor, table with lamp. Divans of very poor quality on three sides of room. As I entered I saw the beloved figure not ten feet away sitting in the very corner of the room on a divan on which was a cushion and rug. He rose and I saw the picture which I had always known come to life before me. The white turban, the brownish abba, and the being they enclosed. My presence of mind came to me most wonderfully and instead of falling at his feet as I felt I must I went for

ward to receive his greeting. He said "Oh Mrs. French, welcome, you are very welcome, and Mr. French, come you are very welcome."

He then sat down and Stuart sat beside him while I sat directly in front in a chair which Aziz placed. The Master began to speak at once and this no record was taken of any conversation during our entire visit he left such impressions that we shall always remember in meaning if not verbatim. At that time he spoke immediately of War and how not one newspaper had upheld the banner of Peace at the beginning of the 1914 Struggle. He pointed out all the horrors and dangers of the world condition. Aziz interpreted. Mirza Jalal then came in. He received no special greeting. Habel brought Persian tea in small glasses and cups to go with it. Two glasses were on the tray. Not so one, Stuart one, and the boy Habel looked at the Master to know for whom the 3rd was intended. The Master raised his hand and in a very positive manner indicated Jalal. He all took the tea while the Master said a few words more then he arose and accompanied us to a room.

Further down the hall. Here he stopped and apologized for the simplicity and lack of comfort of the room. He said I might remain there or if I preferred I might go to the other house and share the room with Monevar Khannun, (the youngest daughter.) I said at once I would prefer the latter so I left Stuart to wash up & I went with Aziz to meet Monevar Khannun and prepare for supper. The second house was where the Master slept, where Monevar Khannun stays and where the food is prepared. It is as simple as the first but larger. A large high hall (dirt floor) which served as dining room, the Master's bed room on one side Monevar's on the other. A very small inner court where were growing a small orange tree and some flowers. and from the court the little primitive kitchen, servants rooms and toilet which is quite the most primitive variety I have ever seen. I greeted Monevar and then went to her room, which I found we were to share together. This room was perhaps 25 x 25 ft. Rough floor

13
Awan or stone ledge along one side by two windows
which were on front of house. ~~The~~ divide a cushioned
seat covered with small rug. A bed with close
mosquito covering in one corner of room, a table
in middle, - Nothing else. A shallow brass
basin was brought for me to wash in, and a
tin kerosene can served as pitcher. I changed my
dress putting on a light grey one which was fresh
and simple and seemed adapted.

This account was never finished.
I found myself so engulfed in the
mystery of the experience that I could
write no more
Hellen S. French