

DRAFT VERSION

Abdu'l-Baha in Britain, 1913

This document is currently being updated to the web weekly.

Updated : 2018-06-11



5 Dec 1912 - 21 Jan 1913
Liverpool, London, Oxford
Edinburgh, Bristol, Woking

Information

QR Codes for Mobiles

Use these symbols to jump quickly onto the internet

Facebook
Discussion



Email
Compiler



Lulu
Print Copy

PDF
Latest Copy



Doc
Latest Copy



Map
Of Places



Changes
Over Time

Discussion Forum and Contact

There is a facebook page to discuss the contents of this work. Please do send in any feedback, newspaper reports, accounts, talks, footnotes, corrections etc for improving this work, to :

Facebook Group : [facebook.com/groups/abdulbahainbritain](https://www.facebook.com/groups/abdulbahainbritain)

Email (David) : [paintdrawer.co.uk/david/email.php](mailto:david@paintdrawer.co.uk)

Map of Locations Visited

An interactive map to explore locations visited in Britain and France can be found at paintdrawer.co.uk/david/abdul-baha-uk/map.htm

Download this Book

This work is freely available, but there are several versions.

Standard Version (PDF), good for the ordinary reader, which corrects misspellings and basic archaisms like 'thou' :

paintdrawer.co.uk/david/folders/spirituality/bahai/abdulbaha/sohrab-diary-uk-1913.pdf

Academic Version (DOC), good for scholars, retaining all the original late-night slips in certain styles and corrections to make the standard version in another style, as well as a few hidden comments of tasks to do (visible by turning on hidden symbols) :

paintdrawer.co.uk/david/folders/spirituality/bahai/abdulbaha/sohrab-diary-uk-1913.doc

Original Diary Scans (ZIP/JPG), being Sohrab's letters and a few extra items in original handwriting :

paintdrawer.co.uk/david/folders/spirituality/bahai/abdulbaha/sohrab-diary-uk-1913-scans.zip

List of Changes - This work gets updated, so please note the 'updated' date on the front page to see how old yours is and make sure you have the latest version. You can get a list of changes by pasting the text of your version along with the latest one into a text differencer to see what's been changed. Examples of programs are [WinMerge](#) (Windows), and online sites such as quickdiff.com. This is best done using the DOC version made in Word since you can paste the main text and then paste the footnotes. Note that changes in page and footnote refs will get highlighted and the best way to avoid this is to use the Find feature on the styles ('- Jmp Footnote', '- Jmp Page'), select 'Highlight all items' and then hit delete on them.

Printed Book

A materials-cost printed copy of this book can be ordered online at:

www.lulu.com/.../.... (to be provided)

A large-print version can also be made available on request (see Contact above).

About the Book

This book is a 'hybrid' book, with a great many internet links (usually as symbols) which you can click on as you read to take you to more information on the web, photos and maps etc. If you read it in a printed copy you'll still see these symbols so that if you have it also open electronically whilst you read you can easily glance to the digital version and click for more information.

Credits

We would particularly like to thank the US Baha'i Archives for making wonderful and clear colour scans for this work at the UK National Assembly's request, and all the friends who have contributed useful pieces of information, particularly to Jan Jasion; and also to Gabor Retei for kind permission to use the splendid front photo.

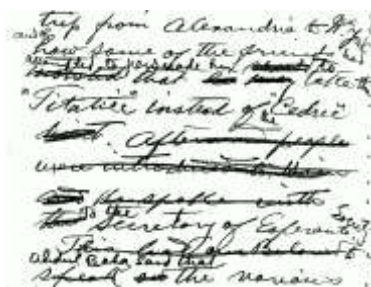
Wish List

Illustrations can bring a text to life even more and this volume would really benefit from any illustrations that individuals would care to provide to illustrate the events it depicts.

Introduction

About the Diary

Every page of this diary is a delight to read, with detailed descriptions of everything Abdu'l-Baha did on board the ship, in people's homes, walking abroad the streets, travelling in trains and cars, until His final fond farewell to the people of Britain. At one moment, Abdu'l-Baha's ship is being tossed about in violent seas, at another 700 adults are cheering Him from the tops of their voices, or hundreds of children waving Him off with their caps. The friends ride on tops of cars, eat and laugh together, and all manner of people, whether tramps, artists, scientists or Maharajah, come to visit His inviting door; like boats upon a river, these bright stories are borne forward on the ripple of life's everyday moments dancing on a tiring schedule of labour and sacrifice that He and His companions were devotedly engaged in.

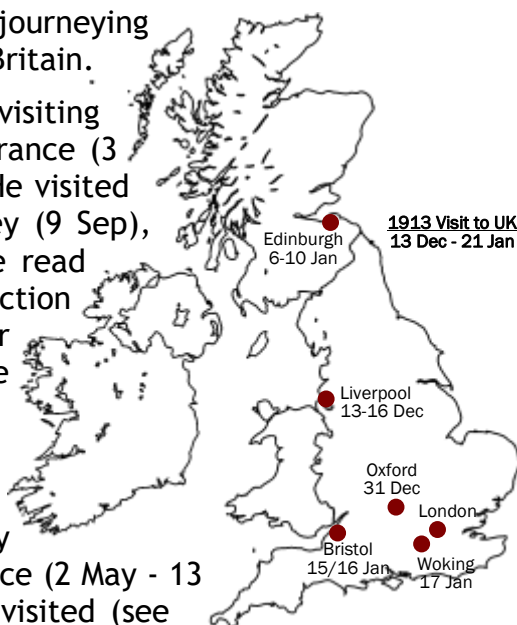


To this wonderful, engaging diary, have been added copious notes, alternative accounts, and an appendix of the talks which were found available at the time of printing. There will be others, which will become incorporated as they become available.

Abdu'l-Baha's Visit - European Journeys

Abdu'l-Baha visited Britain as part of a wider tour of the West, journeying twice to Europe, 1911 and 1913, and on each occasion visiting Britain.

In 1911, aged 67, Abdu'l-Baha set off from Egypt (11 Aug), visiting Switzerland (22 Aug - 3 Sep), *England* (4 Sep - 3 Oct), and France (3 Oct - 2 Dec), and then returned to Egypt. Whilst in *England*, He visited *London* (4 Sep - 3 Oct) with journeys out to *Byfleet* in Surrey (9 Sep), *Bristol* (23-25 Sep), *Byfleet* (28 Sep) - that 1911 visit can be read about in the book "Abdu'l-Baha in London"¹, in the European section of "Chosen Highway"² - both works readily available in print or on the internet - and in the UK Centenary publication "In the Footsteps of the Master".



In 1912/3, aged 69½, Abdu'l-Baha set off from America (5 Dec), visiting *England* and *Scotland* (13 Dec - 21 Jan), France (22 Jan - 30 Mar), Germany (1 - 8 Apr), Austria (8 Apr), Hungary (9-19 Apr), Austria (19-24 Apr), Germany (25 Apr - 1 May), France (2 May - 13 Jun), and returned to Egypt (17 Jun)³. Whilst in Britain, He visited (see map) *Liverpool*, *London*, *Oxford*, *Edinburgh*, *Bristol*, *Woking*, and also *Reading* for about 20 mins, and this visit can be read in particularly fine detail in these pages that follow. The trip is also described in the untranslated portion of Mahmud's Diary, and material is to be found in Chosen Highway², Star of the West, and various letters, newspapers and magazines.

The world at that time was a very different place, and whilst reading this diary more detailed readers may wish to refer to a map of countries as they were in 1913⁴.

Author of the Diary

The author of the diary that is the backbone of this work is Abdu'l-Baha's interpreter (translator) during this period, Ahmad Sohrab³⁸. Whenever he could during the day, and at around midnight every night at the end of a long and tiring day, he would write in great detail about the events of

¹ #Abdu'l-Baha in London, available online [@Txt](#).

² #Chosen Highway (Europe), available online [@Txt](#).

³ For details of the tour, see #Abdu'l-Baha in Their Midst, #Abdu'l-Baha in France, #Abdu'l-Baha in Egypt, #Mahmud's Diary and also wikipedia overview [@W](#).

⁴ Online [@](#).

the day in letters to Harriet Magee of New York, which he would post; and it is these daily letters that make up this diary. Although this may simply have been a natural connection Ahmad took up with Harriet, or a mission he took upon himself to create and be a source of material for Star of the West audience and the American believers, it is possible even Abdu'l-Baha might have suggested something of the idea, rather as He had directed *Lady Blomfield* (p46, 19 Dec); or he may particularly have been inspired by the example of Mírzá Mahmúd-i-Zarqání⁴⁷, Abdu'l-Baha's secretary, who was chronicling the tour in Persian, but unlike him, having the immeasurable advantage of knowing fluent English, the language in which all the events were happening, was a great advantage. At all events, the meticulous, daily, exhausting rigour with which it was pursued is remarkable.

The diary is written in ink, and many years later, he or a colleague has gone through and overwritten the original ink with pencil corrections presumably with a view to publishing it after the manner of his book "Abdu'l-Baha in Egypt". These pencil corrections add virtually no new material, and whilst they fix some grammar and wording, they considerably lower the vitality of the text by crossing out many touching elements and lowering the bright present tense of the original into a reported past. As a result it is the original that is presented here, with the pencil corrections only occasionally included wherever they provide new information or important nuances. The pencil corrections are very difficult to disentangle in the black and white copies of the diary that used to be made, but very easy with the later colour scans that have become available.

Normalising the Diary Text

Ordinarily, in publishing a diary, it is nice to retain all the diarist's mistakes, as this all adds a charm of style and sense of human presence. This is only reasonable when there are only occasional grammatical and spelling errors, but becomes untenable when there are many. As we all know, the spelling of the English language is highly creative and hard to learn as a second language, and you can readily imagine that this diary, written by a 20-year-old for whom English was a very good second language, in lengthy blocks of many pages probably at break-neck speed (as is sometimes plain to see) every night about midnight after long and tiring days full of translating and interpreting, naturally has rather numerous grammatical errors, invariably of a trivial nature, which the author would have written accurately if he had had just a little leisure and rest. This, coupled with an individual style that often drops 'a' and 'the' before words and uses now-antiquated pronouns such as thee, thy etc, would put an unnecessary burden on its reading and study, and so all the trivial grammatical errors and spellings (including names of places and people) have been corrected and old pronouns changed to their modern form in the 'standard' version, but in a second 'academic' version they have been retained entirely uncorrected for those who wish to see them.

Footnotes to the Diary

There are numerous footnotes placed on the bottom of every page in this work, which regularly include a link to further browsing on the web, such as to Wikipedia. These footnotes are intended to cover every reader, whether child, adult, unfamiliar or familiar with Britain, and it is not to be expected that every footnote will interest everyone. However footnotes likely to be of wide interest (such as details about a person) have a ❖ placed before the footnote number so that a reader who wants to skip perfunctory notes can take note of the ones marked with ❖. Wikipedia has been found to be a useful link for giving readers a slightly wider reading because not only is it generally as accurate as any other encyclopedia, it is kept up-to-date with the latest information and its web presence is much less likely to disappear or move than individuals' web pages.

Outline of the Stay and Daily Rhythm

Whilst it is natural to focus on the fascinating and unusual in the diary, the ordinary, daily rhythm of Abdu'l-Baha's stay in Britain becomes apparent throughout which does as much to colour his tour as the outstanding events. We will attempt to summarise this daily rhythm in the following, so that it becomes a backdrop for reading the story against.

Early Morning : Prayer and Tea, Correspondence, and Visitors

In the early morning Abdu'l-Baha would rise for an hour of prayer, and take tea - He didn't take breakfast. He would do most of His reading and writing or dictating cables and letters at this time, perhaps because there was little disturbance with the insistent world around still sleeping.

Then throughout the morning, He would receive the bulk of general visitors, in ones, twos or threes, who, having had their problems solved, would leave content and satisfied. One of the most remarkable things about descriptions of Abdu'l-Baha's audiences is the repeated mention by writers of how visitors would invariably depart beaming with a new outlook.

Noon Address

About noon each day (in London), He would give an address in the large room to an eagerly-awaiting audience. The exact time was quite variable depending on earlier visitors and interviews, sometimes as early as 11:00, or as late as after 12:00. So people would gradually congregate in the largest room and talk amongst themselves until He came through to give the address and answer any questions, with morning visitors staying on to attend if they could. He certainly on occasions, if not generally, tailored the address around an individual in the audience, or picked up a topic earlier discussed by one of the visitors. These addresses lasted for maybe 30-60 minutes.

Lady Blomfield writes generally of such meetings:

'Abdu'l-Baha would come to us, pausing just inside the door, smiling round at the guests with a look of joyous sympathy which seemed to enfold each and all who were present; they rose simultaneously, as though the kingship of this Messenger were recognized by an inner perception.

"How are you? My hope is that you are well. Are you happy?" Speaking so to us, He would pass through our midst to His usual chair. Then He would talk rather with us than to us; so did He reply to unspoken questions, causing wonderment in those who were waiting to ask them - weaving the whole into a beautiful address, in the atmosphere of which all problems and pain and care and doubt and sorrow would melt away, leaving only happiness and peace.⁵

Hour's Walk

After the noon address, Abdu'l-Baha would go out for an hour's walk usually in the greenery of nature, especially any nearby park, or on occasions through the streets, although occasionally the winter weather was too harsh or he was ill and He stayed indoors. In London there were many large parks close by which He walked in - Kensington Gardens, Hyde Park, Green Park, St James' Park, Battersea Park, Regent's Park - and likewise during His stay in Edinburgh. For these walks He would select a few of the friends or visitors to come with Him, and whilst enjoying the refreshing experience, develop the hearts and minds of His companions along the way.

Lunch and Rest

After returning from His hour's walk, He would receive any appointed early guests and with the lunch gong sounding He would have lunch with them and the friends, usually for probably about 30 minutes. He would often hold out His hand to the humblest or shiest visitor, lead them into the dining-room, and seat them at His right hand.

Following lunch, He would rest or sleep for perhaps 15-30 mins; sometimes His rest seems to last a long time, either because He has perhaps been attending to correspondence, or because, as He sometimes states, He had a much longer sleep. This pattern of taking a short night's sleep of perhaps 4 hours combined with a brief midday sleep is one that some people try out and find a very productive alternative to the modern norm of a single eight-hour sleep, and this results in about 4 extra hours waking hours every day, although regularity of timing and promptness may well

⁵ #Chosen Highway, chapter 2.

be important to avoid drowsiness. During this short midday rest, His companions would discuss among themselves or be engaged in tasks.

Afternoon and Evening

On most evenings and many afternoons, Abdu'l-Baha would go out to give public addresses or private visits; these could be 1 or 2 hours, or longer. Being winter, with sunset falling about 16:00, it would be dark by this time. Probably most of the places Abdu'l-Baha visited will have had electric lighting, but one can imagine that some of the evenings may have been lit with gas lighting, oil lamps, fires or even candles.

When giving a public address, He would often be given a private side room for His use, where He could give private interviews before the event, or rest if the occasion has begun so as to enter at the right place and time. Following the address, He would untiringly shake everyone's hand, giving them a word of comfort or blessing - and there could be several hundred hands to shake - and He might stay for general conversation too if there was more time, however at times it appears He has to leave soon after giving an address.

In engaging in private visits, it would often be around a meal, with a drawing room discussion. At times the hosts may ask Him to sign His autograph for them, and wishing never to elevate himself He instead usually writes a prayer. Quite a few photographs and two paintings are made on His visits (see index 'Abdu'l-Baha : Photos')- one wonders where they might all be now.

When there was no public address or private visit, visitors would come or else He would raise an edifying discussion amongst the Baha'is in His company.

Evening Dinner

In the evening, if He had not been at a private meal event, then He would have dinner, sometimes as late as 23:00.

Midnight Prayers

At midnight or after, He would then attend to two hours of prayer and communion with the Spirit.^{p111}

Sleep

Finally, after a long and relentless day of visitors, addresses, correspondence, visits and prayer, at about 02:00 or perhaps 03:00 Abdu'l-Baha would take what must have been about four hours' sleep.

Weather

The winter weather would have been a significant aspect of Abdu'l-Baha and His companions' experience each day, even as it was for the Londoners themselves, and at the start of each day has been added a quote describing the day's weather, drawn from newspapers of the time, or from the diary itself.

Often one may often wonder how Abdu'l-Baha engaged with the British weather. 1912/13 was in fact an unusually warm winter, seeing a mixture of cloud, sunshine, rain and fog, but no snow.

Perhaps the hardest experience for anyone visiting or staying in Britain is not the winter weather, but the short days and low light levels, which in London often combined with fog. During His stay, sunrise would have been about 08:30 and sunset about 16:00 (7½ hours), and the effect of this lack of light is to make anyone unused to it very tired, and this tiredness in turn also makes them colder than they might already have been, especially from humid air. You will see in the diary Abdu'l-Baha quite often takes a rest from exhaustion when He can, and purchases warmer clothing, boots or gloves.

Lady Blomfield as Host

Lady Blomfield¹⁴⁹ was Abdu'l-Baha's main host, in London, for the British visits. She devotedly placed her whole apartment at *97 Cadogan Gardens*¹⁵¹ at His disposal, whilst she herself (certainly in 1913) stayed a few moments away with Lady Elcho¹⁰²⁷ in *62 Cadogan Square*¹⁰²⁸.

The Context of Abdu'l-Baha's Visit

In 1863, Baha'u'llah arose to bring about a new mankind, spiritually-atuned, ideal in its goals, yet also realistic, whilst facing jealous and fearful enemies beyond description. To those that recognised Him, Baha'u'llah was the Promised One of all Religions. His was not the way of force and arms, but one of the charm and power of the Spirit and the Word.

To continue His call, His son 'Abdu'l-Baha was mandated to continue the work, and it is in this respect that at an advancing age 'Abdu'l-Baha set out across the world to rejuvenate spiritual longing and the single brotherhood of souls, and also to forewarn people of the world war about to erupt, a message which few imagined could happen, until it came quickly to their door.

Despite being a prisoner much of His life and tired by age, 'Abdu'l-Baha travelled the west and spoke energetically morn till night with all levels of society with great ease and effect. His two visits to Britain were particularly successful.

His work was continued by Shoghi Effendi, whose resting place is in *London*, after whom the Baha'i community has been in the care of elected bodies, internationally, nationally and locally, growing as a single spiritual fellowship of hearts.

This story, therefore, is of the events and wisdom of 'Abdu'l-Baha during His second visit to Britain in 1913.

As agents and emblems of the Divine Will and spiritual light, the pronouns for both Baha'u'llah and 'Abdu'l-Baha are capitalised to reflect the light they were the bearers of, and which shone into the world through their lives.

Key to Symbols

The diary has certain aspects that need highlighting from time to time with symbols.

OT, AT These appear in footnotes and stand for Original Text (OT), which is what Sohrab originally wrote in ink, and Amended Text (AT), which is Sohrab's later going-over for publication. Occasionally the two texts have a difference worth noting.

<word> Angled brackets indicate an uncertain reading of the handwriting.

::: Added paragraph breaks not in the original text are indicated with three colons. Page number in the original, allowing the text to be located in the original scans.

Thee To ensure as wide a readership as possible, in the general edition the following replacements have been made for modern readability: "like unto" → "like", "unto" → "to", "hath" → "has", "thy" → "your", "thou" → "you" and other instances of a similar trivial nature.

Full-stops and closing quote marks are added as required. Quote marks are also added where their omission makes the text harder harder to scan.

In the academic edition the originals can be read.

Contents (Daily)

The following is a daily outline of the diary using the headings. For a much more detailed chronology discriminating every topic, meeting and event, see the end 'Contents (Full)', p269. In the contents you can click (or ctrl-click) a page number to jump there, or view the side panel of contents in your viewer. The end Index of subjects on p276 may also be of help.

INFORMATION	2	
QR Codes for Mobiles	2	
Discussion Forum and Contact	2	
Map of Locations Visited	2	
Download this Book	2	
Printed Book	2	
About the Book	3	
Credits	3	
Wish List	3	
INTRODUCTION	4	
About the Diary	4	
Abdu'l-Baha's Visit - European Journeys	4	
Author of the Diary	4	
Normalising the Diary Text	5	
Footnotes to the Diary	5	
Outline of the Stay and Daily Rhythm	5	
The Context of Abdu'l-Baha's Visit	8	
KEY TO SYMBOLS	8	
CONTENTS (DAILY)	9	
BOARDING SHIP TO LIVERPOOL (5 DEC)	11	
5 Dec - Aboard on Ship	11	
SHIP TO LIVERPOOL (5-13 DEC)	14	
5 Dec (cont) - Departure on Ship	14	
6 Dec - Calm Sea	15	
7 Dec - Calm Sea	16	
8 Dec - Calm Sea	17	
9 Dec - Storm Begins	18	
10 Dec - Enjoyment of the Storm	19	
11 Dec - Abdu'l-Baha Applauds the Storm	20	
12 Dec - Calm Sea; Address to First Class	22	
13 Dec - Arrival at Dock	23	
LIVERPOOL (13-16 DEC)	25	
13 Dec (continued) - Arrival, Hotel, Invites	25	
14 Dec - Theosophical Society Visit	27	
15 Dec - Pembroke Chapel Visit	30	
LONDON (16 DEC - 6 JAN) + OXFORD (31 DEC)	33	
16 Dec - Train to London	33	
17 Dec - Caxton Hall Address	36	
18 Dec - E G Browne	40	
19 Dec - E G Browne	44	
20 Dec - Westminster Palace Hotel Address	48	
21 Dec - Eager Heart	53	
22 Dec - Head of Educational Association for Working Men; Christian Commonwealth Editor	57	
23 Dec - Mr Hammond; Persian Ambassador; Walk in the Rain	61	
24 Dec - Lord Keinard, YMCA	64	
25 Dec - Salvation Army Xmas Meal	67	
26 Dec - Miss Jack's Studio	71	
27 Dec - 200 Poor Mothers and Children	74	
28 Dec - Persian Meal	79	
29 Dec - King's Weigh House Church	81	
30 Dec - Highness Maharaja of Rajnaput; Unity Feast	85	
31 Dec - Oxford, Prof Cheyne	88	
1 Jan - Cosmos Society, Vegetarian Banquet	93	
2 Jan - Women's Freedom League	96	
3 Jan - White Lodge Theosophical Address	103	
4 Jan - Jewish Scholar; Tudor Pole Visits; The Tramp	106	
5 Jan - Farewell, Maharaja	111	
EDINBURGH (6-10 JAN)	113	
6 Jan - Train and Arrival	113	
7 Jan - Outlook, Esperanto, Orientals	118	
8 Jan - Rainy Hall, Col Arts, Messiah	126	
9 Jan - Theosophical, Women's Equality	131	
10 Jan - Train to London	137	
LONDON (11-21 JAN) + BRISTOL (15/16 JAN), WOKING (17 JAN)	141	
11 Jan - Caxton Hall Farewell Meeting	141	
12 Jan - Quakers Meeting, New Congregational Church	146	
13 Jan - Caxton Hall Address	150	
14 Jan - Day Without Meeting	153	
15 Jan - Bristol - Train Up; Large Hall Address	155	
16 Jan - Bristol - Prayer; To London; Drama of Kingdom	159	
17 Jan - Woking Mosque	163	
18 Jan - Visit to Rev Campbell and Maharaja	170	
19 Jan - Mrs Pankhurst; Address at Moscheles' Home	175	

20 Jan - Preparations to Leave; Callers; No Meeting	180
21 Jan - Departure	183
EVENTS FOLLOWING	184
France	184
FURTHER READING	187
ADDRESSES	188
Overview of Addresses	188
5 Dec - Farewell Address	188
14 Dec - Theosophical Society	188
15 Dec - Pembroke Chapel	189
20 Dec - Westminster Palace Hotel	194
25 Dec - Lunch-table Address	198
25 Dec - Christmas (Salvation Army Meal)	199
26 Dec - London	200
29 Dec - Miss Gamble's in East Putney	201
29 Dec - King's Weigh House	203
31 Dec - Manchester Hall (Oxford)	206
02 Jan - Essex Hall, Women's Freedom League	207
04 Jan - Lady Blomfield's, Address on Love	213
07 Jan - Freemason's Hall, Esperanto Society	214
08 Jan - Rainy Hall	219
09 Jan - Theosophical Society	221
?? Jan - Interview	223
12 Jan - Quakers Meeting House	225
15 Jan - Tudor Pole's Home	227
16 Jan - Lady Blomfield's, Complexities in the Cause	229
16 Jan - Drama of the Kingdom	229
17 Jan - Woking Mosque	231
19 Jan - Moscheles' Studio	232
Unidentified Talk - Sohrab	233
TABLETS WRITTEN DURING OR IN CONNECTION TO THE VISIT	235
Tablet to Andrew Carnegie	235
HOUSES STAYED IN	237
Cadogan Gardens, 97 (London, 16 Dec-21 Jan)	237
Charlotte Square, 7 (Edinburgh, 6-10 Jan)	238
Royal York Crescent, 17 (Bristol, 15-16 Jan)	239
SOCIAL CIRCLES	240
Overview of Circles	240
Some of the Circles	240
INDEXES AND TABLES	241
Times/Places of the Visit	241
Days of the Week	248
MONEY IN 1912-13	248
British Money	248
American Money	248
REFERENCES TO EXTERNAL WORKS	248
WEATHER	258
London (16 Dec - 21 Jan)	258
Edinburgh (06-10 Jan)	259
BIOGRAPHIES	260
Ethel Rosenberg	260
Lady Blomfield	261
Mary Thornburgh Cropper	262
Maharaja of Jhalawar	264
CONTENTS (FULL)	269
INDEX	276

Boarding Ship to Liverpool (5 Dec)

5 Dec - Aboard on Ship

Aboard Ship⁶

December 5th, 1912

US Lecture Tour

Our beloved Abdul Baha left Alexandria, Egypt for the United States on March 25th, 1912 on the White Star Line, S.S. Cedric, and arrived in New York City on April 11th. He was welcomed by several hundred Bahais and friends and from that day to this He has been travelling and lecturing throughout a large number of American cities and Canada. He spoke before Churches, Clubs and many Civic institutions and everywhere He was welcomed by the people and the Press.

The story of His American tour belongs to a separate book⁷ but here I will try to give you a glimpse of Abdul Baha from this day leaving the United States for Europe and the events and incidents belonging to this portion of His Western journey.

Farewell to Abdu'l-Baha

It is eleven o'clock and the Salon of the Celtic⁸ is overcrowded with a very large number of the friends who have come to bid farewell to Abdul Baha. This is the last hour of His stay and many eyes are dim with tears. Dressed in His long flowing robe⁹ and with majestic appearance, He enters the *Salon*. Many of the passengers join the friends and wonder at the sight of this Oriental Patriarch¹⁰ to whom the people are giving such a spontaneous and heartfelt reverence!

Farewell Address to The American Friends

Abdul Baha walks back and forth¹¹, giving His last advice and exhortations and trying to impress upon the minds and hearts of His followers the salient point of His teachings. They all listen with the greatest attention and treasure His words.

Other Accounts of the Departure

⊕ [Later in Diary:] Abdul Baha walking to and fro in this very room in which I am writing now, giving His last counsels, the believers gathered around, the eyes tearful, the hearts sad and yet the faces radiant and set aglow with the Fire of the Love of God and the Climax, that wonderful last scene of the waving handkerchiefs in front of the Pier, hundreds of voices reaching to our ears "farewell, farewell Abdul Baha".¹²

⊕ [Mahmud-i-Zarqani:] A great number of believers from New York and other cities came to the S. S. Celtic to bid farewell to their beloved. The tears in their eyes bespoke of their great sorrow. The sobs and lamentations of both the young and the old could be heard from afar. Although the first class lounge was quite large, it could not contain the crowd of believers. Some were sitting and others standing outside the lounge. As He moved among the friends, the Master spoke to them with words of exhortation and admonition, consoling their hearts as He bade them farewell. He guided the sorrowing ones onto the path of everlasting happiness and reminded them of the glad tidings of the Abhá Kingdom¹³ until the time came for the friends to depart. He then spoke His parting words:¹⁴

⊕ [New York Times:]

ABDUL BAHÁ SAILS AWAY.

⁶ This opening letter (5 Dec) unlike all the letters which will follow is a typewritten edited version.

⁷ *#Mahmud's Diary* covers precisely this period.

⁸ RMS Celtic[®] (1901-1933) was an ocean liner owned by the White Star Line, one of "the Big Four" weighing over 20,000 tons; RMS stands for 'Royal Mail'. [*#Wik*].

⁹ An 'aba, a cloak, which pictures regularly show him wearing.

¹⁰ **Patriarch** = Founding father, church head, or leading Biblical figure such as Abraham.

¹¹ **Walking** - it was customary for Abdu'l-Baha to pace as he dictated or spoke aloud.

¹² Later in the diary, 12 Dec, p22.

¹³ **Abhá Kingdom** = A collective living in accordance with the will of God, rather like 'Kingdom of Heaven'; Abhá means 'greatest splendour'. It is often used to refer to the heavenly world after death.

¹⁴ *#Mahmud's Diary*, 5 Dec 1912; it also records this farewell speech.

Persian Prophet ^{NB:15} Bids Followers Here a Farewell for Life.

Abdul Baha, the Bahai prophet and peace advocate, sailed yesterday for *Liverpool* on the *Celtic*, after spending seven months in this country preaching to his followers and bidding them farewell on this earth. The prophet, who wore his white turban, was accompanied by his secretary, interpreter, and body servant ¹⁶.

About 100 members of the New York Bahai Society, 80 per cent. of whom are women ¹⁷, went to the pier to see Abdul Baha off and were deeply moved as he delivered his final address to them in the lounge. He said that during his tour of the United States he had converted thousands of men and women and that they would work among their churches after he had gone for the furtherance of the movement for universal peace.

A large bunch of American Beauty ¹⁸ roses was handed to him and the prophet then distributed the flowers with a parting benediction among his followers... ¹⁹

⊕ [Marion Haney:] ...In a short time the hour had arrived for going to the steamer which was to carry Abdul-Baha away from the shores of America. The trip to the steamer was made in Mr. Mills' motor; Abdul-Baha saying He would have accepted Mrs. Parsons' invitation but He had already promised Mr. Mills. In the motor with Abdul-Baha: Mrs. Parsons, Mr. Mills, Mrs. Haney, and Vali'o'llah Khan ⁴⁵¹ riding by the side of the chauffeur. Arriving at the steamer, all of the devoted children of Abdul-Baha followed Him every minute, even to His state room, where the distribution of all His gifts took place. Then back again to the "lounge" of the steamer where all were assembled and where Abdul-Baha gave His final Address in America. In a few minutes thereafter, the farewell greeting at the top of the stairs and we left the steamer. We remained on the Pier until the "Celtic", with the Servant ²⁰ of GOD on board as the Real Captain, sailed away at 12 noon. ²¹

Farewell Address Begins

⊕ [Star of the West:]

This is my last interview with you, and now I am on this ship to sail away. This is my last exhortation which I am going to give to you. My last exhortation to you is this:

Servants of One God

I have repeatedly spoken to you, and I have invited you to the Unity of the world of humanity. I have told you that all mankind are servants of the same God; that God is the Creator of all; He is the Provider of all; He is the Life-giver of all; He is affectionate to all; that before God all are as servants of one God; and God is compassionate towards them all.

Love All Nations Without Competition or Prejudice

Therefore, we must act in the utmost kindness and affection towards all the nations of the world. We must set aside all fanaticism and religious prejudices. We must forget all national prejudices. We must forget all native prejudices.

This earth is one sphere, one nativity ²², one home, and all mankind are the descendants of one Father. All are created by God, and God is compassionate to all. Therefore, if any one offends another, he offends God. God wishes that all the hearts be rejoiced; that all mankind be in the utmost happiness; that every individual member of human society shall live in the utmost felicity and joy. But that which prevents mankind from being happy together is racial prejudice, sectional and sectarian ²³ prejudice, the struggle for existence, and unkindness towards one another.



Thank God, Unity, Freedom from Prejudice

As to you who are present here: Your eyes have been illumined; your ears have been made hearing; your hearts are knowing. You must be free from every kind of prejudice and fanaticism; you must see no difference among the races; you must see no difference among the religions. You must look to God. For God is the real Shepherd, and all men are His sheep. This Shepherd is One, and He is affectionate towards all the sheep. While the Ideal Shepherd is kind to all, is it allowable that these sheep should quarrel among themselves? Hence all these sheep must arise in great gratitude and thankfulness, for God, the Shepherd, is very kind to them; and the best way to thank God is that all mankind shall love one another and show great kindness and affection towards each other.

¹⁵ **Prophet** - Abdu'l-Baha strongly rejected being called a prophet, insisting on His station as the servant, despite which the reports of the time (such as this) often used the term prophet; it was not helped that many of His devotees also considered Abdu'l-Baha as such, even when they were aware of His assertion otherwise.

¹⁶ **Secretary** Mírzá Mahmúd-i-Zarqání, **interpreter** Ahmad Sohrab and **body-servant** Siyyid Asadu'lláh-i-Qumí, for all of whom see later.

¹⁷ Perhaps they were mostly women because the men would be at work.

¹⁸ **American Beauty**  is a deep pink French rose cultivar originally called 'Madame Ferdinand Jamin', and since 1925 has been the state flower of the US District of Columbia. 

¹⁹ *#New York Times*, 6 Dec 1912.

²⁰ The original text has "Manifestation of God", there was some unawareness at the time regarding Abdu'l-Baha's status, unless it was meant metonymically, that Baha'u'llah was with Abdu'l-Baha - compare the text for fn 45 where Baha'u'llah is the Captain.

²¹ *#Pilgrim Notes 1898 and Beyond*, p1642-3. The 'devoted children' referred to were His adult followers.

²² The Star of the West text has 'nativity', perhaps meaning formative origin, whereas Sohrab's later typed version has 'native land'.

²³ 'sectional and sectarian' is 'religious' in Sohrab.

Beware of Offending Hearts; Help All as One Family

In a word: Beware lest you offend any heart! Beware lest you speak against any one in his absence! Beware lest you estrange yourselves from the servants of God! You must consider all the servants of God as your own kith²⁴ and kin! Let your whole effort be directed towards rejoicing every offended one, towards feeding every one who is hungry, clothing every one who is without clothing, glorifying every one who is humbled. Be a helper to every helpless one and be kind to all. This is to gain the good will of God. This is that which is conducive to eternal felicity for you. This is conducive to the illumination of the world of humanity. As I seek from God eternal glory in your behalf, I therefore am giving you this exhortation.

Peace Not War

You all see what is happening in the Balkans²⁵! How human blood is being shed! How little children are torn into pieces! How men's properties are pillaged! How cities and towns are sacked! It is a world-enkindling fire that is astir in the Balkans! God has created them as men to love one another; but they bleed each other! God has created them in order that they may co-operate with each other; but they pillage each other's property and shed each other's blood. God has created them to be the cause of felicity and peace to one another; but they are causing trials and hardships to each other.

Lofty Efforts, Universal Peace and International Assistance

As to you: Your efforts must be made lofty. Exert yourselves with your heart and soul, so that perchance²⁶ through your efforts the Light of Universal Peace may shine, and this darkness of estrangement and enmity may be dispelled from amongst men; so that all men may become as one family and be kind to one another; that the East may assist the West; that the West may aid the East, - for all are the denizens²⁷ of the one planet, and all are peoples of the one nativity²², and all are the flocks of the one Shepherd.

Prophets and Sages

Consider how the Prophets who have been sent, and the great souls who have appeared from amongst men, and the sages who have arisen in the world, - have all given exhortations to men. They have all taught love and affection to humanity. They have all guided human souls towards union and harmony. These great Prophets and saints and seers²⁸ and philosophers have all sacrificed their lives in order to establish these teachings amongst men.

Prophets Unheeded; God Loves All

Consider how heedless the world is, - for notwithstanding all the pains taken by these Prophets of God in their time, the people are still fighting one another! Notwithstanding all the Heavenly Commandments to love one another, they are shedding each other's blood! How heedless are these people! How ignorant are these people! How in darkness are these people! They have such a compassionate God who is so kind towards all men, and yet they act against His good pleasure! And yet they live in opposition to His behests! God is kind towards all men, and yet they show the utmost enmity each towards the other! God gives life to them all, yet they destroy each other's lives! God blesses and builds their houses; they raze and sack each other's homes! Consider how heedless are such people! Consider how ignorant are such people!

Baha'is are Aware and Have No Excuse Before God; Live Life of Light

As to you: Your duty is of another kind, for you are informed concerning the mysteries of GOD. Your eyes are illumined! Your ears are made hearing! You must therefore look towards each other, and then towards all mankind, with the utmost love and kindness; for you have no excuse to bring before GOD if you do not live this way, for you are informed of that which constitutes the good pleasure of God. You have heard His Commandments. You have hearkened to His Words of Advice. You must, therefore, be kind to all men; you must even be kind to your enemies as your friends. You must even consider your evil-wishers as your well-wishers. You must consider as agreeable, those who are not agreeable towards you; - so that, perchance, this darkness of conflict may disappear from amongst men and the Light of the Divine may shine forth; so that the Orient²⁹ may be illumined; that the Occident³⁰ may be filled with fragrance; nay, the East and the West may embrace each other in love and deal with one another in the utmost affection!

²⁴ kith = neighbours and acquaintances; 'kith and kin' means "everyone you are connected with".

²⁵ **The Balkans**^W is south eastern Europe, essentially Greece and the countries above. In 1912-1913, seeing Ottoman weakness, the First Balkan War broke out when Greece, Serbia, Bulgaria and Montenegro united against the Turkish Ottoman Empire, and after five months of war ended 500 years of Ottoman presence in Europe. Two months later, a Second Balkan War broke out when Bulgaria, dissatisfied by its share, attacked Serbia and Greece, who repelled them and Greece invaded Bulgaria and with Romanian intervention, Bulgaria collapsed. The Ottoman empire used the opportunity to recapture Eastern Thrace, establishing its western borders that stand until today. An Assassination then followed, which brought about the First World War [[#Wik](#)].

²⁶ perchance = perhaps.

²⁷ denizens = residents.

²⁸ seer = someone who has periodic or occasional glimpses of spiritual things.

²⁹ Orient = the East - Asia.

³⁰ Occident = the West - Europe and America.

Earth into Paradise

Until man reaches this high station, the world of humanity shall not find rest and the eternal felicity shall not be attained by men! But if man lives up to these Divine Commandments, this world of earth shall be transformed into the world of heaven, and this material sphere shall be converted into a Paradise of Glory.

Success in High Calling

It is my hope that you shall be rendered successful therein, so that you may cast light upon the world of humanity like lamps, and quicken and stir the body of existence like a spirit. This is Eternal Glory! This is Everlasting Felicity! This is Immortal Life! This is Heavenly Loftiness! This is being created in the image and likeness of GOD, and to this I call you, and I pray to God to strengthen and bless you!³¹

Waving Off

⊕ [Later in Diary:] While I am writing you this note my mind reverts back to the self same day of last week. Abdul Baha walking to and fro in this very room in which I am writing now, giving His last counsels, the believers gathered around, the eyes tearful, the hearts sad and yet the faces radiant and set aglow with the Fire of the Love of God and the Climax, that wonderful last scene of the waving handkerchiefs in front of³² the Pier, hundreds of voices reaching to our ears "farewell, farewell Abdul Baha". That scene will ever remain in my mind as one of the most³³ thrilling experiences of my life.³⁴

Ship to Liverpool (5-13 Dec)

5 Dec (cont) - Departure on Ship

Miss Harriet Magee ❖³⁵

226 West 75th St

New York City

U.S. America³⁶

Farewell of American Baha'is

December 5th 1.30 pm 1912

Dear friend!

The wonderful farewell of the N.Y.³⁷ friends at the dock will ever be remembered. We are now at lunch. I am silent. I think over the spiritual scenes of the past eight months and I feel happy that America was so greatly blessed. May God assist to upraise His banner. Ahmad ❖³⁸

Spiritual Life Talk, Dinner in Cabin and Meeting Times

December 5th 12 pm. 1912

Dear friend!

³¹ #Star of the West, 1913-02-07, p3, PDF3 p353. We have with Sohrab's letters only an edited version of the Address he prepared for his planned book publication, that has been changed into the past tense, and so it has been replaced here with the stenographically-recorded version found in Star of the West, that has the same content but is in the present tense. The preamble to it in the Star of the West states: "Delivered on board Steamship Celtic just before sailing from New York City on the morning of December 5, 1912. Taken stenographically by Mariam Haney from interpretation of Ish'te'a'l Ebn-Kalanter". **stenography** = writing in shorthand.

³² OT: "in front of", AT: "on". For this event, see above p11 "Farewell to Abdu'l-Baha" (5 Dec 1912).

³³ Possibly "most" is AT rather than OT, but it seems natural as OT.

³⁴ Quoted from later in the diary on p22, 12 Dec 1912 at 12 am.

³⁵ Miss Harriet Magee of New York (1883 London, Ontario - 1915 Green Acre, Eliot, Maine) was a Canadian Bahá'í (1899) who in 1910 was elected to the New York City Women's Board of Council; she with her mother, Esther and sister Edith were the first Bahá'ís in Canada [#Abdu'l-Baha in the West]. "Mrs Magee has another daughter she writes to us often the news of the Cause. She informs us of what is going on in America. On the other hand she spreads the news amongst the different assemblies. She is very active, very pure girl. She loves the Cause very much." [#Sohrab in #Abdu'l-Baha in France, 9 Jun 1913].

³⁶ The following very short letters sent from aboard ship are S.S Celtic postcards addressed to Harriet; the longer ones are written on paper.

³⁷ N.Y. = New York[🌐].

³⁸ Mirza Ahmad Sohrab (1890/4 Persia - 1958 New York) Persian Bahá'í in America, translator and writer, journeyed with Abdu'l-Baha throughout the 1913 tour; Secretary of the Persian legation in Washington; on the staff of the Star of the West; he was an early source of great good for the community though he later had difficulty taking an ordinary seat in the structuring of the Faith.

The sea is smooth. Our Beloved is feeling well. He spoke about the spiritual life to a woman who heard His farewell address in the Salon. He told us many stories. At ten He had His dinner in His cabin. We can go to the first class³⁹ and be with Him all the time except eating and sleeping. We all think of you. Love to all. Ahmad

6 Dec - Calm Sea

Calm Sea, Bath Deck Walk, Speaking and Tablets; Ark of Noah

December 6th. 1912. 2pm.

Dear friend!

The sea as calm as a mirror. Master took bath this morning. He walked on deck for one hour. He spoke⁴⁰ about you, Louise⁴¹, your sister⁴², Mrs Kinney⁴³ and Mrs Krug⁴⁴. Revealed many Tablets to American believers in His cabin. In a Tablet, He said:

"This is the Ark of Noah, its moving power is the fire of the Love of God and its captain⁴⁵ is Baha Ollah"

so we are safe. Ahmad

Lunch, Deck Walk; Papers; Teaching on Ship

December 6th 1912 8pm.

Dear friend!

Delightful weather. Sea calm. Steamer most steady. Master well. Had lunch in His cabin. Slept well. We walked on deck with Him. Had tea on deck. He said weather is as balmy as springtime. People read Palo Altan⁴⁶ papers containing articles about the Cause and all are interested. He said. I hope to teach a few souls before reaching destination. Love to all. Ahmad

Early Life of Baha; Roses to Captain; Food Gifts for Stewards; Atmosphere; Translations

December 6th. 1912 11 pm.

Dear friend.

Beloved spoke to us about the early life of Baha-ollah. Wonderful story. He sent two boxes of roses to the captain and is feeding all the stewards with candies and fruits. Lovely night. Fine music.

³⁹ *First Class* - It is invariably the case that Abdu'l-Baha strives to have an ordinary class or lodging, in contrast to His followers who strive to arrange for Him the best. On occasions though the need to have enough space to accommodate visitors and his companions and to work late and rise early entails carefully-chosen arrangements.

⁴⁰ Throughout the diary, the author emphasises how these friends are being remembered, presumably in being well known to Harriet.

⁴¹ **Louise F Krug** (1889 New York - ?) daughter of the Mrs Grace Krug and an expert golfer [*#Abdu'l-Baha in the West*]; in later references she is depicted with Harriet as preparing the table for Abdu'l-Baha and serving, a task now taken up by Lady Blomfield's daughters.

⁴² **Mrs Edith Magee** (1879 Chicago - 1971 Virginia, m.1910) residing in London, Ontario, who with her mother and sister were the first Bahá'ís in Canada (1898); she was married (1910) to William Otto Inglis; she studied music, and was a member of the Green Acre Properties Committee (1932) [*#Abdu'l-Baha in the West*].

⁴³ **Mrs Carrie Kinney** (née Helene Morrette) (1878-1959, m.1899) and **Edward Beadle Kinney** (New York: 1863-1950, m.1899) were wealthy New York Bahá'ís who married in 1899. Edward was an American Baha'i musician, and became a Baha'i in 1895 and Carrie shortly after 1893. In 1907 they went to Egypt to help establish the first tuberculosis hospital in Alexandria. On returning to New York their large home became a meeting place for Bahá'ís, where 'Abdu'l-Bahá gave His first talk in America in 1912. They taught many and suffered great trials and poverty yet stayed firm to the end; 'Abdu'l-Bahá named Carrie 'Vaffa' (certitude) and Edward 'Saffa' (rock/serenity). [*#Baha'i World*, v12, p677-679 and v13, p864-5; *#Mahmud's Diary*, Bio Notes] See *#Some Early Bahá'ís of the West*, p43-53.

⁴⁴ **Grace Krug** (New York: 1870 - 1939) Grace heard of the Faith around 1904, becoming a Baha'i in due course despite extremely strong opposition from her husband, who later himself became a Baha'i and was the doctor who attended Abdu'l-Baha at His passing. She was a very energetic teacher, and brought back photographs of Abdu'l-Baha's funeral and excerpts from His Will. [*#Baha'i World*, v8, p675-6; see also *#Arches of the Years*, p106-7].

⁴⁵ French form of the word, "capitain" is used, here and elsewhere. In one place he has used capitain (for the Salvation Army) where an alternative account has used colonel. Another French word Sohrab uses is Egypte (normalised in the diary to 'Egypt'). Before World War II, from the reign of Násirí'd-Din Shah, French language served globally as a diplomatic, cultural and scientific language, and in Iran it was the foreign language learnt in high school; only after the War did English become increasingly important [*#Email*].

⁴⁶ **Palo Alto** is on the west coast of the US in San Francisco, California, where Abdu'l-Baha visited. Vol. 10 no. 43 (Nov. 1, 1912) was the special edition which reported 'Abdu'l-Bahá's visit to Stanford University.

People walking on deck. I translated Tablets this afternoon. Mirza Mahmoud⁴⁷ and Sayad Assadollah⁴⁸ send greeting. God is very wonderful to permit us to travel with Him. Ahmad

7 Dec - Calm Sea

Calmness Remarkd by Sailors

December 7th. 1912 7am.

Dear Harriet!

I have been walking on the deck and you come to my mind so I am in the Salon just near the place Our Beloved spoke, writing you this note. The sea is calm as the surface of a mirror, the weather is as balmy as spring. All the sailors marvel at such weather at this time of the year. "Most unusual," they say. The sun is just rising from behind the scattered clouds flooding the marmoreal⁴⁹ sea with golden lights. The Master is yet in His cabin, Sayad Assadollah is making tea, Mirza Mahmoud is sleeping and I am writing you this note. Ahmad

Tablets to Miss Magee and sisters; Commander visits Master

December 7th 1912 noon.

Dear friend!

We are enjoying a wonderful weather. Master this morning revealed many Tablets; one for you. He said: Miss Magee and her sister are two angels.

The sun shines gloriously; the weather is warm, the surface of the sea is calm as glass. Commander⁵⁰ called on the Master and expressed the pleasure of having Him here. Just now He is eating His lunch in His cabin. Ahmad

Master would like Storm; People will cross Atlantic in Airships; Arabian Civilization Moral Effect; Stewards

December 7th 1912 6pm.

Dear friend!

Weather most ideal. Clear sky. Master said He likes to see a real big storm just for once. He said, in future people will cross the Atlantic in airships. Steamers will only carry freight.⁵¹ Had tea on the deck. Spoke for nearly two hours on the Arabian Civilization and its great moral effect. He is now walking on deck. He called many of the stewards and gave me money and put a piece of candy in the mouth of each. Ahmad

Mrs Krug and Kinney can bring Women; Melon

December 7th 1912 11pm.

Dear friend!

The ocean is still. The weather continues to be summer-like. Master in His cabin spoke of Mrs Krug and Mrs Kinney, saying that they can bring the women together in the Cause. For more than one hour He walked on deck. One of the melons sent by your sister was served to Him and we partook of the same. He did not eat anything tonight. Ahmad

⁴⁷ Mirzá Mahmúd-i-Zarqání (c1875-1924) was Abdu'l-Baha's secretary on this western trip, and is the author of *#Mahmud's Diary* chronicalling Abdu'l-Baha's journey, of which volume 1 has been translated. In his youth he travel-taught around Iran; from 1903 he began travelling to and in India, learning Urdu; amidst this he went on pilgrimage to Haifa, where he transcribed Tablets, and from there accompanied 'Abdu'l-Bahá on His journey to Europe and America as secretary [*#Mahmud's Diary*, Bio Notes].

⁴⁸ Siyyid Asadu'lláh-i-Qumí (c1837 Qum, Persia -) was the cook during Abdu'l-Baha's western tour, and had met Baha'u'llah [*#Abdu'l-Baha in the West*].

⁴⁹ marmoreal = of, or like, marble.

⁵⁰ Alexander Elvin S Hambleton (1862 Barking, England - 1928 Golders Green, London), long-serving ship captain with the White Star line, of which the Celtic was [*#Abdu'l-Baha in the West*].

⁵¹ This is a very insightful statement. In 1909 the first monoplane had been flown across the English Channel [@timeline](#).

8 Dec - Calm Sea

December 8th 1912 8am

My dear Harriet!

This morning although cloudy yet the sea is much the same, as the preceding days, calm and still. I have been walking on the deck and the weather is getting just a little colder which adds to the zest of walking. Last night the Beloved said He hopes to take a trip to India⁵² but all alone. "I will go there incognito and will teach the people in that way." He walked on deck till He was fatigued. "I am exercising now, so that when I reach Acca I may be able to walk to the Holy Tomb of the Blessed Perfection⁵³ and carry water from a well which is to water the Rose garden surrounding the tomb. You too walk and exercise.⁵⁴"

Ahmad

Two Souls like Columbus

December 8th 1912 11am

Dear friend!

The sun is shining, the ocean under the rays of the sun is beautifully calm. I had one hour of walk with Our Beloved. He spoke about Columbus⁵⁵ and the discovery of America.

"I want" He said "two souls like Columbus in America who may be filled with the Love of Baha-Allah and spread His teachings. Then you shall see the results. Columbus discovered America, they must establish the oneness of the world of humanity."

Ahmad

Tablet to Persians; Speaks of Mrs Krug and Goodall

December 8th 1912 6pm

Dear friend!

This was indeed a wonderful day. All afternoon Our Beloved dictated great Tablets to Ahmad⁵⁶ for Persian believers which shall make them very happy. He spoke beautifully about Mrs Krug, Mrs Goodall⁵⁷ and other believers. He is now walking on the upper deck. I just left Him 10 minutes ago. He is well and most happy. Our Persian brothers send you greeting. Love to all Ahmad

Amazement at Still Waters

December 8th 1912 10pm.

Dear Harriet!

It is a wonderful night. A few minutes ago I came in from a long walk. This time I was walking all alone, thinking of the blessings and Bounties of Our Lord. The stars are shining, the sea is so still that were it not for the ripples which are caused by the cutting of the steamer through the water one would think he is on land. Tonight the surface of the ocean is as unmovable as the sandy

⁵² Money was collected for such a journey in Abdu'l-baha's absence, but it had been collected in the wrong spirit and Abdu'l-Baha returned it. Wellesley Tudor Pole writes on 14 Feb 1913 that Abdu'l-Baha "is due in Russia and Turkestan next Autumn and then goes to India"^{WTP}. Perhaps guests like the Maharaja helped make a visit seem viable. The specific wish here to be incognito need not be taken literally, but perhaps simply an expression that a public tour is incredibly exhausting. [^{WTP} #Two Worlds of WTP p64].

⁵³ Baha'u'llah's Shrine^{img} in Bahji in Akka in Israel. Baha'u'llah was known as the Blessed Perfection.

⁵⁴ AT: "Then he told me to walk and exercise".

⁵⁵ Christopher Columbus^{sw} (1451 Italy-1506) who sailed from Europe across the Atlantic to America [#Wik].

⁵⁶ Ahmad - The Author throughout usually refers to himself in the third person, either as "Ahmad" , "Mirza Ahmad" or "Ahmad Sohrab".

⁵⁷ Mrs '(Aunt) Ella' Eleanor Frances Goodall Cooper (San Francisco: 1870-1951, m.1904) (as named further on) - married (1904) Dr Charles Cooper; she was a prominent and much-loved American Baha'i teacher; she became a Baha'i in 1898 and with her mother Helen Goodall helped establish the first Baha'i community on the American West coast and were the main organisers of Abdu'l-Baha's visit to California. She was in the third group of pilgrims to visit 'Akká in 1899. After her second pilgrimage in 1908 she and her mother published "Daily Lessons Received at Acca". See #Some Early Bahá'is of the West, p21-34, #Baha'i World, v12, p681-4 and #Abdu'l-Baha in the West [#Mahmud's Diary, Bio Notes].

desert. Really it is a marvel! The attendants tell me during the 12 years⁵⁸ of the life of the boat they never had at any season such smooth sea. Dear me! it is unbelievable yet I see it with my own eyes. I wish all the friends could see this!

Love to all. Ahmad

Address to Sohrab for Constancy to End

December 8th 1912 10pm

Dear friend!

At 5.30 pm Our Beloved was walking on the deck. I joined Him. He said do you want to get tired? I said "I will be glad to follow the Master." Mirza Mahmoud was standing by. He turned to him and said: "Do you see, Mirza Ahmad wants to walk with me; but he must accompany me to the end and not flag behind."

Later on looking up at the star of Venus which was shining in the horizon like a blazing Torch, He pointed it out with His blessed Hand and said: Do you see that brilliant star? "Yes Master, it is most luminous."

"I declare by Baha-ollah" - His face was wrapped in a sea of white light, His eyes soft with the warmth of divine love and compassion. - "that it is my fondest hope to see each one of the believers of God shining like this star. I wish for them this illumination. I desire for them this luminosity; so that they may rejoice the hearts and spiritualize the souls - but alas! How often they let the cloud of self and ego becloud the horizon and thus prevent the stars of their divine verities from shining." Here He stopped, He looked again and looked again earnestly and appealingly at the brilliant orb. "It shines clearest at the early dawn."⁵⁹ So at this dawn of the Sun of Reality the stars of our lives must glisten and gleam in the darkness of the world."

He continued walking and I followed Him silently⁶⁰. Ahmad

9 Dec - Storm Begins

Basket of Fruits Sent to Diners; Calm and Cloudy

December 9th 1912 8am.

Dear Harriet!

The weather continues as lovely as ever and the sea as calm as a small lake, even in summer the lake may have more waves. I have just come in from breakfast and the Master having had His tea is lying down on a steamer chair watching quietly the blue ocean.

Last night He gave us a big basket of fruits and we took it to the second class⁶¹ dining room and there divided them amongst the diners of three Tables. When we returned to Him we served to Him the second melon sent by your sister.

This morning is cloudy but not as cold as yesterday.

Love to all Ahmad

Winds Blowing

December 9th 1912 12 am. noon

Dear friend!

⁵⁸ The ship was launched 4 April 1901 from Liverpool to New York.

⁵⁹ OT makes Abdu'l-Baha's speech end here rather than a few words on where the AT places the end-point.

⁶⁰ AT adds "to the end" (Sohrab in later life must have felt very strongly the opening in which Abdu'l-Baha asks him to follow Him to the end, and the wish to convey in the planned published version that he has done so).

⁶¹ There were first, second and third class.

Since 10.30 the winds began to blow and the sea is getting rough. The steamer is rocked gently through the waves. I am feeling the effect of it just a little⁶²; the Master not at all. The winds blowing over the crests of the waves, gather the foams and scatter them like snowflakes in the space. Very lovely sight! I was just walking on the promenade deck. Ahmad

Pocket Book; Trustworthiness

December 9th 1912 12 am.

Dear Harriet!

This morning the Master gave a basket of fruit to the bath steward. In it was fallen a small package which after being opened he finds its contents to be a leather pocket book. He brings it back, for he realizes that it does not belong to him. The Master was most pleased with His trustworthiness. He praised him, gave him back the pocket book which had His initials in it and beside He gave him one dollar⁶³. Then He told us apropos⁶⁴ two stories illustrating how certain people are or are not trustworthy, ending His remarks by saying: - Trustworthiness is the most brilliant jewel on the diadem which crowns man's heavenly attributes. Love to all Ahmad

Abdu'l-Baha Delights in the Storm

December 9th 1912 6pm

Dear friend!

At 5 o'clock I went on deck and saw the Master standing like a king watching the storm. The sea looked like a boiling pot or an undulating hilly country. "Look at that imperial wave, how it mounts high, how it devours the smaller waves! It is a wonderful sight! This is the best day! I am enjoying it." Then for many minutes He looked silently at the scene of the storm! Ahmad

Storm Subsides; Tablets; Stories About Storms

December 9. 1912 11pm

Dear friend!

The storm is quieting down. I was on the deck. Till ten I was with the Master. He revealed many Tablets to the Persian believers with allusions to the storm raging around and how He remembers them in the midst of the Atlantic Ocean. He told us several stories about storms, all graphic and beautiful. He is very happy. In one Tablet He told a great deal about His trip in America which might interest the friends to know. Ahmad

10 Dec - Enjoyment of the Storm

Appreciation of how the way opens

December 10th 1912 8 am.

Dear Harriet!

Last night while our Beloved was walking on the deck watching the waves His spirit was with the believers in New York. Mirza Mahmoud, Sayad Assadollah and myself were standing near the rail. When He reached us He stood erect and said:

"Appreciate the value of the Bounties of the Blessed Perfection, for He made you dear everywhere. The revered ladies of America went into the kitchen and prepared food for you. If the Shah⁶⁵ of Persia had come to America they would not have served him. Think of Mrs Kinney,

⁶² i.e. Ahmad is getting sea-sick.

⁶³ \$1 was worth \$50-100 in 2018 currency.

⁶⁴ apropos = appropriately.

⁶⁵ Shah[Ⓜ] = king of Iran.

Mrs Krug, Miss Krug, Miss Magee and her sister! how they served! The Sea of the ⁶⁶ Favors of Baha-ollah like this sea is tumultuous and waving high," and with His blessed hand He pointed the sea with its waves.

This was a great drama, a great lesson; the Master standing on deck teaching us the lesson of appreciation. Love to all Ahmad

Fever; Enjoyment of Storm

December 10th 1912 12 am.

Dear friend!

Winds are blowing and the sea is rough. Our Beloved did not get up this morning till ten. He had fever last night, and could not sleep. At ten I walked behind Him on deck. The tumultuous scene, waves rolling over waves, and each step gathering force to strike against the steamer interested Him. He gave candies and fruits to the children. Later He went to His stateroom ⁶⁷ to sleep. Ahmad

His Love for Those Afar

December 10th 1912 5.30 pm

Dear friend!

I am sitting in the Presence of the Beloved. He dictates Tablets for the Persian believers; thus I remember you. The storm is not yet abated, yet His Love is so great as to write to all those who are far away from Him. He is just now reading another letter and I must be ready to take down dictation. Sayad is preparing tea. Ahmad

Selfless Sacrifice

December 10th 1912 10pm.

Dear friend!

Just a few minutes ago the Master went to His stateroom. Sayad has cooked for Him a nice spring chicken, for the last three days He has not been eating much. He spoke to us about the lives of several Persian Bahais who have made all sacrifices ⁶⁸ and yet they think they have done nothing. "Such souls are the jewels of existence" He said and left us to our thoughts.

Ahmad

11 Dec - Abdu'l-Baha Applauds the Storm

New Conflagration in the World

December 11th 1912 8 am.

Dear Harriet!

I was taking my customary walk before breakfast. Like a sandy Sahara beaten by a sandstorm the sea is turbulent and waving. The weather is getting cold too, so I had to wear my fur coat for the first time. I am now used to looking at the waves dashing gallantly against the giant steamer and I rather enjoy it.

The other day the Master was walking on the deck with the roaring ocean before Him. He told me to prepare myself for dictation. He dictated several Tablets. I was sitting awkwardly on a steamer chair. He was walking. The following sentence is graphic of the occasion:-

⁶⁶ "Sea of the" looks like it may be in the OT rather than AT; it is probably from its content unlikely to have been added in AT.

⁶⁷ stateroom = private cabin or room on a ship, train, etc.

⁶⁸ It is quite probable "made every sacrifice"/"made all possible sacrifices" was the intended meaning rather than the weaker reading of "all made sacrifices".

"I hope a new conflagration may appear in the Orient and the friends of God may obtain new tumult and commotion and like this great Atlantic Ocean (here He pointed to the storm with His hands) which at this moment is in the utmost agitation and motion they may roar and reverberate."

Love to all the believers Ahmad

Adbu'l-Baha Applauds the Storm

December 11th 1912 11 am

Dear Harriet!

The storm is at its height. Huge waves wash the lower decks and the sea is as terrible as you can imagine. The winds lash the waves into one gigantic body forming veritable mountains, deep valleys and Niagara Falls⁶⁹. The Master was walking just now; Ahmad following Him. Looking at the giant waves He rapturously exclaims "Bravo! Bravo! that one is a royal wave! It is a great spectacle!" As the steamer speeds along, the ocean is like a destructive torrent rushing hither and yonder⁷⁰ confusedly. The sprays of the white foams have changed the atmosphere. The sun peeps out now and then from behind the clouds. The wind is blowing from behind the steamer, thus adding to speed. Ahmad

America, Peace and Civilisation; Musical Concert; 1500 Km to Go

December 11st 1912 Noon

Dear friend!

The Master is feeling well. He spoke this morning about His trip through the United States, how well He was received by all American people and how America on the whole is in the cradle of Peace and Civilization.

Tonight there will be a musical concert for the Sailor's Fund in the second class. The Master may attend it and also speak. We expect to be in Liverpool Saturday⁷¹ morning. We have covered 2000 miles and one thousand miles yet to go⁷¹. Ahmad

Napoleon's Defeat; Mrs Krug; Childhood Troubles of Baha; Master Proclaiming to Iran?

December 11th 1912 6pm



Dear friend!

This afternoon the Master told us many stories about the hero⁷² who defeated Napoleon in Acca⁷³; then He spoke about Mrs Krug; then about His early childhood and the troubles that overtook Baha-ollah; then He asked abruptly: What will you do if I go directly to Persia and before the Mohamedan clergy proclaim the Cause? Ahmad

Plans For London


December 11th 1912 12 pm


Dear Harriet!

⁶⁹ **Niagara Falls**   are famous for their immense power and beauty.

⁷⁰ **hither** and **yonder** = to here and over there.

⁷¹ **New York to Liverpool** is 3300 miles / 5300 km, which they travel in 8¼ days (5 Dec 1300 - 13 Dec 1900) at an average speed of 27 km/h. They arrive Fri 13 Dec midday rather than the Saturday just mentioned.

⁷² **al-Jazzar (Jezzar Pasha)**  (1720 Bosnia-1804 Acre) is likely, especially as Abdu'l-Baha on 7 May 1913 in France mentions his defence of Akka. After a rough beginning to life, He became governor of Akka and powerfully opposed his enemies.

⁷³ In the **Siege of Akka**  Napoleon thought he would have a quick and easy victory, but because he had just swept in and massacred another city, the people of Akka held out sternly rather than give in, and Napoleon was forced to withdraw; it was the turning point of his invasion of Egypt and Syria. There were of course a number of heroes [[#Wik](#)].

I have just left the Master, the sky is clear, the stars are shining but the storm continues. All night the Beloved spoke on various subjects of ⁷⁴ voice, music and philosophy, saying that He will speak on these topics in *London* and *Paris*. He went on deck several times, enjoying the fresh invigorating air. The ship is rocked by the waves. Ahmad

12 Dec - Calm Sea; Address to First Class

Calm Sea and Sun; Toward Queenstown; Breakfast and Tea

December 12th 1912 8 am.

Dear Harriet!

The sea is calmed down, the clouds are being scattered, the sun is shining and the hearts are rejoiced. I was walking on the deck and breathed the fresh air of the early dawn. The Master is not up yet. Sayad is making tea and for the last few days he had permission to go to the kitchen and cook for the Beloved.

We will arrive in *Queenstown*⁷⁵ within 20 hours and from that port to *Liverpool* is about 12 hours. I suppose the weather will continue to be fair, now that it has fired its deadliest ammunition.

The Breakfast trumpet is calling and if I do not want to be left out I must end this silent conversation. Love all. Ahmad

Qualities that Perfect Women

December 12th 1912 Noon

Dear friend!

We are all very happy because the trip is nearing its end. The Master had a good rest for the last few days. He enjoyed the calm and stormy sea alike. Today in the course of His remarks on woman He said:

"The most glorious crown, the greatest charm and the most wonderful jewel of woman is her chastity, purity of the heart and sublimity of character."

Ahmad

Recollecting Farewell from America

December 12th 1912 12. am. Thursday.

Dear Harriet!



While I am writing you this note my mind reverts back to the self same day of last week. Abdul Baha walking to and fro in this very room in which I am writing now, giving His last counsels, the believers gathered around, the eyes tearful, the hearts sad and yet the faces radiant and set aglow with the Fire of the Love of God and the Climax, that wonderful last scene of the waving handkerchiefs in front of ⁷⁶ the Pier, hundreds of voices reaching to our ears "farewell, farewell Abdul Baha". That scene will ever remain in my mind as one of the most ⁷⁷ thrilling experiences of my life. This is the same day but how different. Our ship is an oasis in a Sahara of water. Ahmad⁷⁸

Baha'u'llah's Gait and Manners

December 12th 1912 6 pm

Dear friend!

⁷⁴ AT: "such as".

⁷⁵ **Queenstown (now Cobh)**   ("Cove") on the south coast of Ireland; it was called Queenstown between 1849 and 1922, but his expectation of fair weather was premature, since they had to pass by Queenstown due to bad weather. [[#Wik](#)].

⁷⁶ OT: "in front of", AT: "on". For this event, see above p11 "Farewell to Abdu'l-Baha" (5 Dec 1912).

⁷⁷ Perhaps "most" is AT rather than OT.

⁷⁸ This account was quoted earlier on p14 "Waving Off".

Abdul Baha is well. He is just now drinking His tea. He told us we have to learn everything from Baha-ollah's manners. His walk, His eating, His drinking, His speech, His every act was an example for us to follow. When He walked, He walked with such majesty and power as though He was the king of the world. Everything He did was a miracle. Ahmad

German Orientalist

December 12th 1912 11pm

Dear friend!

This is a beautiful evening, the sea is calm and the myriads of stars are shining. The Master spoke to a German critic of Oriental Arts⁷⁹; about the excavations in Babylon, Persia, Egypt and Tyre. He told him a charming story about Abraham, how he came to teach the unity of God. The critic is a writer of note and he is going to Paris. We will meet him there. A most intelligent man. Ahmad

Address to 60 First Class Passengers on American Trip, Peace and Oneness; Request for Another Speech

December 12. 1912 Midnight.

Dear Harriet!

In two hours we will reach *Queenstown* and this mail will be forwarded⁸⁰. Tonight the Master addressed the passengers of the first class. More than 60 were present. He spoke about His nine months trip in America, His lectures on International Peace and the oneness of the world of humanity. He likened humanity to a bouquet of variegated flowers which lend charm to each other, and encouraged them to work for the Cause of Peace. They were all most wonderfully impressed and came and expressed their pleasure. They requested Him to speak to them tomorrow night also⁸¹. It was a most lovely meeting!

Love to all. Ahmad

Passing Queenstown

⊕ [Northern Whig (Belfast):] The White Star liner Celtic arrived off Queenstown Harbour at 3.10 this morning from New York, with 2,660 sacks of American mail, of which she had intended to disembark at this port the Irish portion, consisting of 230 sacks, which would have been despatched from here by the 6.30 a.m. train for their destination, but owing to the boisterous weather prevailing her commander decided not to call, and the Celtic displayed lights to this effect to the steam tender which was in waiting at Roche's Point. She passed Daunt's Rock lightship at 3.40 a.m., steaming rapidly en route for Liverpool.⁸²

13 Dec - Arrival at Dock

Last Day; Uncertain Arrival; Cloudy and Rough; Dinner with Master; Dreyfus; Servants Attentive; Commander Visits

December 13th 1912 9. am.



Dear Harriet!

This is the last day on the ship. Some say we will land tonight; others claim arriving late we will sleep on board. I suppose some of the London believers⁸³ will come to *Liverpool* to welcome Our Beloved back to England; and I heard that Mon. Dreyfus^{↔84} is coming.

⁷⁹ Oskar Münsterberg (1865 Poland - 1920 Berlin) is likely; he was a German Jewish art collector and manufacturer; his home in Detmold, Germany is now an art museum [#Abdu'l-Baha in the West, using passenger list].

⁸⁰ Bad weather appeared after the author had gone to sleep, and prevented their entry to Queenstown and the ship passed by on to Liverpool. One of the most curious things is that Sohrab has written all these many postcards and letters on the ship, sometimes four a day, paying for them all individually, yet he must have understood they would go nowhere until they reached a port near their destination! Perhaps the answer may lie in feeling Harriet would like the postcard images, and also as a way of conveying the present excitement of the moments he is describing.

⁸¹ The ship docked before this was possible.

⁸² #Northern Whig (Belfast), 1912-12-14, p11. Roche's Point  is at the east entrance to the harbour, Daunt's Rock  opposite its entrance a little way out. The lack of a mail stop could explain why they arrived at Liverpool on the earlier side.

⁸³ There were about 40 Baha'is in London [#Email from R Weinberg].

At this minute the weather is cloudy and it rains; the sea is a little rough and unpleasant.

Last night at 10. pm I had dinner with the Master in His room; because I missed my own, when I was translating for a number of people.

The people, I mean the servants have been very attentive and polite and the Commander⁵⁰ has called several times on the Master.

Love to all. Ahmad

Mother and Two Children from British Columbia

December 13th 1912 Noon

Dear friend!

The sea and the sky are covered with mist and the outlook is cloudy. The Master spoke with several of the passengers. One⁸⁵ of them from British Columbia⁸⁶ brought her two children to Him. He caressed them and loved them very much. To each He gave money and fruit and the father and mother were most pleased with the heavenly Blessings bestowed upon their children, a girl of 5 years and a boy of two. Love to all. Ahmad.

Abdu'l-Baha Speaks of His Imprisonment, Translator Unable to Speak

December 13th 1912 3 pm

Dear Harriet!

Last night while Our Beloved was speaking to the passengers He made a statement which was most tragic in its significance:

"I was a young man, at the prime of age when they put me in prison; I was an old man, laden with years when I came out of prison."

For a few seconds something got hold of my throat and I was speechless. I could not open my lips. He spoke with such tragedy, with such pathos that one could feel the sorrows and hardships of those dreary years. In those few simple words one reads a world of meanings. I wish I could describe to you, how I felt the pangs and how my eyes were filled with tears! My Bahai love to all Ahmad

Land Spied; Arranging Luggage; Master Gives Liberally; Expectations of Docking

December 13th 1912 6 pm

Dear friend!

Since three o'clock we see occasionally mountains and lands. We have been arranging our baggage and Sayad has 25 pieces of them. Just think of it!

The Master gives liberally to all the stewards and servants. We have just had our dinner. The steamer docks at 8 pm.

Ahmad

Arriving at Dock!

December 13th 1912

Dear friend!

⁸⁴ Hippolyte Dreyfus-Barney^{BL} (1873 Paris-1928 Paris, m.1911) was a french Baha'i of great character and service, and a lawyer. He translated many Baha'i works and helped arrange Abdu'l-Baha's visits to France and England. In 1911 he married Laura Alice Clifford Barney (fn197). He appears that day (p25). He was named a Disciple of 'Abdu'l-Bahá by Shoghi Effendi. [*#Baha'i World*, v3, p210-14; *#Wik*; *#Mahmud's Diary*, Bio Notes; *#Abdu'l-Baha in the West*].

⁸⁵ Alice Hales (1874 England -), Frank Hales (1878 France -) and their two children Alfred (1911) and Jessie (1908), who resided in Pleasant Valley, British Columbia [*#Abdu'l-Baha in the West*, using passenger list].

⁸⁶ British Columbia^W is a west coast province of Canada.

This is the last card. We are now near the *dock*⁸⁷. It is very beautiful. On both sides for nine miles the lights of the Piers are illumining the horizon.

There is a great hustle.

Everyone comes and thanks Our Beloved. He gave 50 shillings⁸⁸ to the musicians.

In 5 or ten minutes the steamer docks

Ahmad

Liverpool (13-16 Dec)

13 Dec (continued) - Arrival, Hotel, Invites

Friday

Weather (Liverpool) : ☔ raining, mist and fog (Sohrab).

December 13 1913 11-30 pm

Dear Harriet!

Docks; Welcomers

Here we are at last, the most beautiful *hotel*⁸⁹ of this *city*⁹⁰. The steamer docked just at 7.50 pm and there were about 12 believers waving their hats and handkerchiefs and welcoming Our Beloved to England. Amongst them there was Mrs Isabel Fraser⁹¹ and Mrs Herrick⁹² and a number of other believers whom I did not know. The Master came out two or three times and waved His Blessed Hands to them.

Mon Dreyfus


Then Mon. H. Dreyfus came up. The Master embraced him and kissed his two cheeks. Immediately four newspaper men surrounded Our Beloved asking Him questions. He told them about His trip into America etc which no doubt will appear tomorrow in the dailies. Then the Master began to speak with Mon. Dreyfus and I talked with the newspapermen a little longer giving them some minor details of our western journey.

Sailors and Servants Thankful to Master




The Captain, the stewards, the sailors, the passengers, the maids all of them came to the Master and expressed their pleasure and happiness. One of the maids told Him, she had never seen any person on the steamer who has been as kind and as generous as the Master was to all of them⁹³.


To Hotel; Baggages and Customs

The Master immediately left with Mon. Dreyfus and Mirza Mahmoud for the *Hotel* and Ahmad⁹⁴ was left behind to attend to nearly 30 and odd pieces of baggage⁹⁵. By nine thirty I was through. One



⁸⁷ **Liverpool Docks**  were numerous and extensive, and only a very approximate location is given; but Sohrab does describe the docks stretching off equally in both directions, suggesting they are near the middle.

⁸⁸ 50 shillings (£2.5) was £225 in 2018 currency (RPI).

⁸⁹ **The Adelphi Hotel**   , a very luxurious building, rebuilt in 1912 by Arthur Towle, and was the stopping point for arrivals and departures on the great liners to America and beyond [[#Wik](#)].

⁹⁰ **Liverpool** , a large city on the west coast of England, just at the top tip of Wales.

⁹¹ Isabel "Soraya" Fraser Chamberlain (1871 San Francisco - 1939 Los Angeles), a Scottish-American Bahá'í (1909), was at first a school teacher and then news writer. She was in Paris for Abdu'l-Baha in 1913, and had various Baha'i publishings. She appears during the visit to be doing advance preparation work for Abdu'l-Baha's visit. [[#Baha'i World](#), vol 8 p664-665 (pdf 699-700) "In Memoriam".]

⁹² Elizabeth Skinner Herrick, Miss (1864 Norwick, England - 1929 Wandsworth, London) ^{jj} had under the name of Madame Corelli a hat shop lockup ^{lo} at 137a Kensington High Street , and a little way behind in 10 Cheniston Gardens , some rooms above the Higher Thought reading room. She supported and donated to women's suffrage, and authored 'Unity Triumphant'. Both rooms were used for large meetings, with the meeting of 22 Sep 1911 welcoming Abdu'l-Baha in 137a ¹¹, and community gatherings and in 31 Dec 1909 a large talk, in 10 Cheniston Gardens ^{cs}. See also the Baha'i hatmaker at p65. [^{lo}[#Email](#) from Lil Osborn; [#Star of the West](#), v2 (1911) ; ^{jj}[#Abdu'l-Baha in the West](#)]. She later visited Edinburgh in July 1926.

⁹³ For comparison with how he treated the maids on 10 Jan 1913 as He left Edinburgh, see p138, "Farewells and Departure".

⁹⁴ The author, Ahmad Sohrab.

thing I must say, the customs officers did not even open one single package or trunk and they were most polite and decorous.

⊕ [Isabel Fraser:] ABDUL-BAHA arrived in Liverpool from New York on the White Star liner Celtic, December 13th.

The boat was late and it was about nine o'clock before it docked. Miss Elizabeth Herrick, formerly of *Liverpool*, now of *London*, had gone up to *Liverpool* a day ahead to arrange for the addresses. M. Hippolyte Dreyfus-Barney had come from Paris to meet Abdul-Baha and a group from⁹⁶ *Manchester*, *Liverpool*, and *Leeds*, in all about a dozen, watched the great liner come slowly up the stream, literally out of the dark night. Suddenly we caught sight of Abdul-Baha in the ship's bow, and as she hove to⁹⁷ he walked slowly down the long deck till he stood quite alone, in the very center of the center deck. All eyes on the landing stage were at once riveted upon him as he peered over the ship's side into the rain and gloom of *Liverpool*. The huge modern boat made a fitting frame for the Master-symbol, as it is of this outpouring of power, designed as it is to bring brothers into closer touch, and Abdul-Baha, the Center of this dispensation, appeared standing in command.

To the little group on the landing stage it seemed ages before the first, second and third-class baggage was arranged in the customs, and the porters and reporters dashed aboard.

Finally we caught sight of the Well-Beloved's white turbaned head, and directly back of him, as they came slowly down the gang-plank, one of the Persians carried a tiny Japanese orange-tree from California. Laden with fruit, it looked like an offering from the tropics as it swayed in the gusts of the broad *Mersey*⁹⁸.

He stayed two days in Liverpool, stopping at the *Adelphi hotel*. During that time he made two addresses, one to the Theosophical Society on Saturday night, December 14th, and one at Pembroke Chapel, a Baptist church, Sunday evening, December 15th. He left for London the next morning...⁹⁹

⊕ [E T Hall:] Mr. Jenkyn^{*100}, whom Abdu'l Baha greatly loved, wrote urging the *Manchester* friends to go and see the Master when he should arrive in *Liverpool* on December 13th. Taking his advice, Mr. Craven^{*101} and Mr. Hall^{*102} (together with their friend Mr. John Downs of *Leeds*, who, a few years later, fell fighting for his country in Flanders) went to *Liverpool* upon that date and towards night, in company with nine other friends from *London* and *Liverpool*, had the inestimable privilege of seeing the Master.

It was an unforgettable incident - the coming of the Beloved to Liverpool! The great vessel on which he sailed (the s.s. Celtic) looming up out of the mist and rain and slowly coming alongside the well-lit landing-stage; high up on one of the decks, the Oriental, picturesque and venerable figure of the lover of mankind, the head of the Movement of Peace and Reconciliation; then the touch of his kindly hand and the sound of his sweet voice; then, after a brief half-hour in his blessed presence, the last glimpse of him as he sat with M. Dreyfus in the coach, bending his head slightly over a lovely red rose - given to him by Miss Herrick - inhaling its fragrance. One priceless glimpse for the *Manchester* brethren - to last them all their lives and to grow ever more valuable in their estimation! This incident intensified their interest in the Movement. (Miss Ridgway¹³⁰ went to *Liverpool* the next day to meet the Master, as it was impossible for her to go on the Friday).¹⁰³

⊕ [E T Hall via Lucy Hall:] It was but for an hour or so that we were in contact with that great soul yet from that time began a real and enduring assurance of the truth in my life... I did not go for romantic reasons nor to witness anything sentimental. I went to welcome a mighty figure of the coming kingdom... [a] brief but very beautiful incident in my life - one worth many years of a person's existence.'¹⁰⁴

⊕ [Liverpool Echo:] Abdul-Baha, variously described as the mystic Persian, Prophet of Peace, or the new Messiah, arrived in Liverpool last night from New York on the White-Star liner Celtic... He has a strange, striking, and picturesque personality. Habited in the dress of the Persian learned or cultured class - a white fez on his head, a

⁹⁵ Likewise above, p24.

⁹⁶ *Liverpool from Manchester*^W is about 50km and *Liverpool from Leeds*^W about 120km. The account following this one gives their story.

⁹⁷ *hove to* = heaved to, moved heavily toward.

⁹⁸ *The River Mersey*^W, whose mouth is in Liverpool, is about 100 km long [*#Wik*].

⁹⁹ *#Star of the West*, 1913-01-19 p2, #PDF, 3 p336.

¹⁰⁰ Daniel Jenkyn (1884-1915)^B encountered the faith when 27, and was the first Baha'i in Cornwall, England, working in the Edward Hain Steamship Company and very enthusiastic to share it with others, sometimes walking long distances. [*#Web* *cornishbahais.weebly.com*]. There is a nice record of him in *#Star of the West* vol 5 iss19 p293^B. Later Sohrab writes: "This young man is more like a Persian Bahai, very attracted, very good. I loved him very much. He serves the Cause in many different ways."

¹⁰¹ John Charles Craven (1838 - 1958 Cheshire) was a printer. His dedicated work for the Faith with others ensured the growth of the Faith in Manchester. He later served on the National Spiritual Assembly. His sister Rebecca married Edward Hall (below). Known as "Uncle John", he kept up a wide correspondence with many of the early believers, and it was to him that Dr. Cheyne wrote his "Declaration" of belief in Baha'u'llah. His teaching of the Faith was mostly in the locality and among his workmates. [*#Abdu'l-Baha in the West*; *#Unfolding Destiny*; others]

¹⁰² Edward Theodore Hall (1879 Burnley - 1962 Cumbria) first heard of the Faith in 1910 in Lancashire and with his wife Rebecca, her brother John Charles and his wife Hester Ann Craven, made contact with Sarah Ann Ridgway, one of the earliest British Baha'is, and later established the second Baha'i Group in the British Isles. He and Mr. Craven went to Liverpool and met Abdu'l-Baha at the boat. In 1922 the first Spiritual Assembly was formed in Manchester with Hall as Secretary. He "represented" Manchester on the first National Spiritual Council in 1922, and was a member of the National Assembly until 1928. He was entrusted by Shoghi Effendi with part of his early diaries, maintaining a close correspondence with the Guardian for many years. His book, "The Baha'i Dawn; Manchester" paints a vivid picture of the early days of the Faith in Lancashire. [*#Unfolding Destiny*, bio].

¹⁰³ *#Bahai Dawn Manchester*, p. 5-6.

¹⁰⁴ *#Lucy Hall*.

flowing chocolate under-garment surmounted by a cloak of blueish tinge - all eyes on the Stage were at once riveted by him as he peered over the ship's side into the rain and gloom of Liverpool. A closer v[iew] which a "Daily Post and Mercury" representative was privileged to have on board, revealed an old man, full of subdued fire, quietly resting, in a luxurious alcove opposite the companionway¹⁰⁵. A mass of wrinkles upon his face, a gleam of Oriental enthusiasm in his eye, long grey hair streaming over his shoulders, there was something almost weird and bewitching about the "Prophet of Peace"... Round the prophet was gathered a circle of disciples, dressed more or less in the Persian fashion. The immediate retinue consisted of three persons, Ahmed Sohrab, who acts as translator of the speeches or sermons of the "Messiah", Morza Mahmoud, secretary, and Sayad Assadailah... He was invited on arrival to address the *Liverpool Theosophical Society* and to preach in the *Unitarian Church, Hope Street*. The *Adelphi Hotel* is the resting piece for the nonce of the prophet...¹⁰⁶

Hotel Quarters

Arriving in the *hotel* I find lovely quarters appointed. This hotel is only nine months⁸⁹ old, the entrance is all of white marble and even the high walls of each floor is of long pieces of marble¹⁰⁷.

Invites: Theosophical, Unitarian

The Theosophical Society¹⁰⁸ of Liverpool¹⁰⁹ has invited the Master to speak and He may do it tomorrow night. On Sunday morning or evening He may¹¹⁰ speak at the *Unitarian*¹¹¹ Church. The President¹¹³ of the Theosophical Society and the Minister¹³⁴ will call on Our Beloved tomorrow morning and arrange the details. Please remember me to your mother and sister and Louise. Love to all

Ahmad

14 Dec - Theosophical Society Visit

Saturday

Weather : ☁️ foggy and rainy (Sohrab).

December 14. 1912

Dear Harriet!

Abdu'l-Baha Pleased at Reception; England Receptive for Peace

Our Beloved Abdul Baha is most pleased with His reception in Liverpool; because the people of England just at this moment when the Ambassadors of the Great Powers are gathering in London to discuss the terms of Peace Negotiation concerning the Balkan allies¹¹² are most interested in any movement which spreads the benign influence of Peace.

Visit by Theosophical President and Minister of Pembroke Church

This morning the President of the Theosophical Society, a very intelligent and bright woman¹¹³, called on Our Beloved and had a very interesting interview. It was arranged that the Master may

¹⁰⁵ companionway = stair or ladder within the hull of a vessel, or the space where this is.

¹⁰⁶ #*Liverpool Echo*, 14 Dec 1912. The phrase "All eyes on the stage were at once riveted by him..." can also be found in Isabel Fraser's account just above. The Unitarian Church address was replaced by another.

¹⁰⁷ AT: "and even the high walls and the floors all great blocks of marble".

¹⁰⁸ Theosophical Society^{SW} was founded in 1875 to advance the principles of the search for spiritual and psychic truth ('Theosophy^{SW}'), promoting brotherhood and the importance of Eastern philosophies [#Wik].

¹⁰⁹ Known then as the *Liverpool Lodge* (and since 1940/1950s as the Merseyside Lodge) [#Email from Hugh Agnew of the Liverpool Theosophists].

¹¹⁰ He spoke at the Theosophical Society on Sat 14 Dec and Pembroke Chapel, a Baptist Church, on Sun 15 Dec; this idea of addressing the Unitarian Church, 1 Hope Street never transpired. It seems the invites were not made directly, since the president and minister arrive in the morning and Sohrab describes meeting them as if for the first time, and Mr Dreyfus, who might have translated, arrives only shortly after this passage. The minister arriving in the morning seems therefore to have been a change from this evening's plan. The minister of the Hope Street Unitarian church was Rev H D Roberts.

¹¹¹ *Pembroke Chapel*, a Baptist church; see p32. Unitarianism^{SW} is a branch of Christian thinking that rejects many of the evolved doctrines of Christianity such as the Trinity, Inheritance of the sin in Eden, etc; this was a Baptist church^{SW} but there were Baptist branches that held to a more universal salvation such as the General Baptists^{SW} and the diarist shortly after describes this church as "an open forum wherein all the great thinkers of the age address the people". [#Wik].

¹¹² The *Balkan League*^{SW} comprising Greece, Bulgaria, Serbia and Montenegro had formed an alliance against the Ottoman empire, causing the main powers of the time (Russia, France, British Empire, Austria-Hungary and Germany) to seek to find a suitable response.

¹¹³ Mrs Armour (details unknown), as arranged on p29. The international President was Annie Besant.

speak at their hall tonight at eight. Then Mr Fraser¹³⁴, the Minister of *Pembroke Church* was introduced and he invited Abdul Baha to speak to morrow night at his church. As I understand just now Pembroke Church is an open forum wherein all the great thinkers of the age address the people. It holds about 1500 people. The Master accepted the invitation.

Cablegrams and Letters

Then He dictated many cablegrams to all parts of the Orient and to New York, Washington, Chicago and San Francisco giving the news of His safe arrival so that all the friends may be rejoiced and the anxious hearts may be calmed.

⊕ [Star of the West:] Thanks to BAHÁ'O'LLAH, we arrived safely at Liverpool. Greeting to the friends. ABDUL-BAHA. ¹¹⁴

Mon. Dreyfus brought in many many letters from the Orient. He (Abdu'l-Baha) read some of them and the rest must wait their turn. He said I have brought from America many letters yet unopened and here are some more.

Walk Down Town; Shabby Poverty

Then He called me to take a walk with Him. We left the hotel and walked toward down town district. One thing that struck my notice and I said it to the Master was the apparent poverty of many people. It was a common sight to see children with shabby dresses, bare footed walking in the streets; beggars standing at the corners who received quarters¹¹⁵ from the Beloved; women and girls with most untidy dresses, some of them positively ludicrous. I was really sad to see so much poverty in England with her boasted civilization.

Statue of Wellington; Gloves from Department Store

Our Beloved walked on till He reached a square where the *Statue of Wellington* was placed on a high column¹¹⁶. The Master asked "Whose statue is this man? They have hung him so high." Then He entered a *department store* where He bought a pair of warm gloves for Himself. We returned, many people looking and staring at us.

Young Man Praises Abdu'l-Baha

A young man came to us, took out of his pocket a newspaper, and showed the Master His picture. It was yesterday's Liverpool paper announcing His approaching arrival. The young man said: "I have read everything about you! You are teaching beautiful lessons." And he vanished from the sight, perhaps never to see the Beloved, yet receiving a divine Blessing which he will never forget.

Back at Hotel; Dinner

Arriving at the *hotel* Mon. Dreyfus was there and we had a good dinner in the beautiful dining room.

To Market

I had to go out with Sayad Assadollah into the market to buy rice, meat, celery etc for the evening. He is going to cook for us an excellent polow¹¹⁷. I am sorry you and Louise are not here to arrange the Table for the Beloved.

¹¹⁴ *#Star of the West*, 1912-12-31: "On the 14th of December the following cablegram was received in New York, Chicago and San Francisco: "Thanks to BAHÁ'O'LLAH, we arrived safely at Liverpool. Greeting to the friends." ABDUL-BAHA."

¹¹⁵ Probably this means quarter of a pound (£23 in 2018 currency (RPI)) in the style of the American quarter.

¹¹⁶ **Wellington's Column**^W ^{img} ^{Map}, or the **Waterloo Memorial**, is a 40m high monument to the Duke of Wellington on a stepped base with a granite pedestal bearing plaques of battles, with a fluted column (25m) within which are steps to the viewing platform on top where the bronze statue (7m) stands, made from melted down cannons captured and facing toward the site of Waterloo; it stands on the corner of William Brown Street and Lime Street, built 1861-5 [*#Wik*].

¹¹⁷ **pilau**^W ^{img} = a rice dish.

Tea; Bounties of Baha'u'llah; Union of East and West

Then the Master had tea and spoke to us about the wonderful Bounties of Baha-ollah. He said were it not for the Favours of the Blessed Perfection this unity and love between the Orient and Occident would have been impossible. There is no bodily relation between us yet these people are showing us so much affection. Praise be to God that His Holiness Baha-ollah is protecting all His believers, both in the East and the West under His Royal wings. All of them are guarded, cared for tenderly beneath His Imperial Canopy. Here to more graphically illustrate how Baha-ollah is protecting His believers under His wings, He opened wide His two blessed hands, His two divine eyes closed, His face wreathing with celestial smiles and heavenly happiness, He slowly brought them together. You could imagine, as He was bringing together His hands, that the divine Bird is slowly closing His wings under which all the little birds are being sheltered.

Recollecting California

Then Monsieur Dreyfus came in and the Master spoke about several interesting events of His trip in California.

Big Welcome Prepared in London

Just now we received a telegram from *London* stating that the friends are arranging a big welcome reception for Abdul Baha tuesday afternoon¹¹⁸ and a large meeting for Friday night.

10 pm¹¹⁹

Theosophical Society then Return for Supper

At eight o'clock the Master and the rest of us went to¹²⁰ the Theosophical Society. The President came herself to the hotel with an automobile¹²¹. Her name is Mrs <Armour>. There was quite a large audience considering the short notice, the foggy and rainy weather. :

⊕ [Star of the West:] The President of the Theosophical Society, Mrs. Armour, introduced the speaker by saying that he needed no introduction and at once Abdul-Baha began speaking to the group of earnest listeners. He remained seated and spoke in Persian, M. Hippolyte Dreyfus-Barney, of Paris, acting as interpreter.¹²²

The Master spoke^{→P188} on the three aspects of humanity. The animal nature, the human nature and the spiritual nature, encouraging the audience to develop their spiritual nature, not to devote all their times to material or human problems of life and try to become the image and the likeness of God. Toward the end He admonished them to be ever watchful for the coming of the Promised One whose dominion is never-ending, whose potency is eternal and who is the Very Mercy of God to humanity. Toward the end He recited how the Persian Bahais have become the embodiments of these heavenly virtues in Persia by devoting their lives to the promotion of these eternal principles of divine life. Then He ended His address by saying:

"I hope that you will assist them in the establishment of the Kingdom upon this earth, so that conjointly you may become the means of transforming this world into another world, heavenly progress may be realized, spiritual powers may be obtained, divine Bounties encircle humanity and this nether world may become the world of the Kingdom"

Then He shook hand with all those who were present¹²³.

¹¹⁸ 17 Dec at Caxton Hall (p39) and 20 Dec at Westminster Palace Hotel (p51).

¹¹⁹ AT: amended to "6 pm" and crossed out. One may suppose he was going to start writing a portion of the letter in the evening and got called away by events.

¹²⁰ The society seems from newspapers of the time to hold its meetings in ad-hoc locations.

¹²¹ automobile = car.

¹²² #Star of the West, 1913-01-19 p3-4.

¹²³ His practice was to shake hands with everyone, which for a large audience must have been very tiring.

Supper

Coming back we had a Persian supper prepared by Sayad Assaollah in His own room. Mon Dreyfus being present.

Epilogue

Please excuse my style. These are just the plain recital of events and no attempt for literary beauty and rhetorical composition. ¹²⁴

Love to all

Ahmad

15 Dec - Pembroke Chapel Visit

Sunday

Weather : ☔ raining, mist and fog (Sohrab).

December 15. 1912

Dear Harriet!

Tea and Morning Prayers; Station of Abdu'l-Baha

This is the early morn of Sunday. The Master had had His tea and is praying for our confirmation and assistance. Every morning He prays for all the believers throughout the world so that they may receive aid and assistance from the Divine Source. He said: At all times I supplicate and implore at the Threshold of Baha ollah to encircle His faithful ones with the spiritual powers, to illumine their hearts, to expand their thoughts; so that they may become enabled to raise the standard of International Peace, to serve the world of humanity and to attract the souls to the Kingdom of Abha.

¹²⁵ Today Our Beloved Abdul Baha is the centre of the great spiritual awakening and through His wonderful words of life people are being awakened and realize the deeper and more significant life of the spirit.

Concentration of Powers; Abdu'l-Baha's Love for All

This morning we called on Him early and He spoke to me about the concentration of one's powers:

"The water flowing from one spring has more force and energy than if the same water is divided between eight springs." He said "Try always to concentrate your activities in one channel and let that one be the Cause of Baha-ollah! Then you shall see how the confirmations of God are descending."

He spoke a great deal along these these lines which really helped and assisted. Since I have left N.Y. I am beginning to realize more and more His tenderness and His love for all humanity, His desire that all humanity may advance, that all the children of the Father may become characterized with divine attributes.

Consul of Persia; Walk Down Town

Later on Ahmad Yazdi¹²⁶ who is the Consul of Persia in Port Said¹²⁷ and is one of the most beautiful Bahais arrived from London. The Master loves him very much and most of the forenoon He was speaking with him. Then He took a long walk through the down town district with Mon. Dreyfus and Ahmad Yazdi, returning about one o'clock.

¹²⁴ Such a comment is made when a person has a goal of a beautiful style.

¹²⁵ OT: 11pm crossed out.

¹²⁶ Ahmad Yazdi (details unknown) married Abdu'l-Baha's youngest daughter, Munavvar Khánum [*#Abdu'l-Baha in the West*].

¹²⁷ Port Said[🌐] on the North East corner of Egypt.

Packages and Newspapers

Meanwhile Mirza Mahmoud and myself made nearly 50 packages of the Arabic newspapers which we brought with ourselves from N. Y. City¹²⁸. This newspaper contained the translation of Our Beloved's address¹²⁹ in Arabic in the Jewish Synagogue in San Francisco. This translation was made by Doctor Zia Bagdadi and its circulation in the Orient will have a great effect.

Lunch; Humorous Incidents in America

When the Master returned He took His lunch in His own room and we went downstairs in the *Louis XVI Salon*.

After lunch Mon Dreyfus came in and Sayad Assadollah told us some of the incidents in connection with His trip in America which made us laugh.

Theosophical President's Devotion for Abdu'l-Baha; Promised One

It was during the tea service that the President of the Theosophical Society of another city a young, intelligent man came to call on the Master. Having heard His last night's address he was greatly interested and asked questions about reincarnation, the expected coming of their Great Teacher etc. "I believe" he said "that you are the promised Teacher of the Theosophists. In you I see all the prophecies fulfilled." The Master explained to him the question of reincarnation and said "The promised Great Teacher was Baha Ollah." "Yes," he rejoined "So far as the teachings are concerned we believe in all that you teach, the only difference, then, that exists between the Theosophists and the Bahais is this: The Theosophists are yet waiting for the coming of the Great Teacher and the Bahais believe that He has come."

"Bravo" the Master said "You have well explained the issue."

Then He told him about the Jews and their expectation of the Messiah but when He came, they did not recognize Him. Our Beloved kissed him and prayed for him most eloquently.

Lady from Manchester with Flowers; Suicidal Man Given Light

Then Miss Herrick brought flowers and a little lady¹³⁰ from *Manchester* who has come especially to meet the Master; then a man who had a sorrowful tale of being cast in the depth of despair, desiring to commit suicide. He was very earnest about it. He has a wife and four children. He cannot take care of them. His wife has left him with two of his children; the two others are with him. He does not believe in God. He has no faith. His wife and children are unhappy and in order to release them from this wretchedness he is contemplating suicide. Then the Master speaks in gentle words of advice, consolingly, helping him upward, building up the palace of his life, assisting him to realize his duty, most lovingly telling what to do, to be happy, to cast away these imaginations, God loves him, God cares for him, God likes to see him a conqueror in the face of difficulties and little by little the man feels, senses the Presence of a Superior Being from heaven, he realizes a happiness, a joy, quite distinct. "Then I should go back to my wife, I must go to work, I must throw away these thoughts." "Yes." "All right." And he goes out of the room with a new smile on his face, a new light shining in his pathway, a new star shining in his horizon.

¹²⁸ AT: "America", perhaps as if it were wider than New York.

¹²⁹ Sat 12 Oct 1912 at Temple Emmanuel, 450 Sutter Street, where He spoke convincingly to 2000 Jews of Christ, Islam and Universal Peace, resulting in a movement of unity between them - see *#Mahmud's Diary*, *#Promulgation of Universal Peace*, 361-70 and *#Star of the West*, v3 n13 p3-11.

¹³⁰ **Sarah Ann Ridgeway** (1849-1913)[Ⓜ] Sarah grew up in Manchester, was in contact with Unitarians, and became a loom-worker, but she was also a silk-weaver. Perhaps due to the employment instability and riots of the time she emigrated in the 1880s to the States where she encountered the Bahá'ís, enrolling in 1899, returning to the UK around 1903/04. She had a passion for education and learning, corresponding with people in both English, and French and wrote religious articles for presentation in local churches on her return to the UK, and she kept in touch with and inspired the local Bahá'í communities emerging around Greater Manchester. She passed away in 1913 and is buried in a pauper's grave; a bench has been dedicated at her graveside by the Salford Bahá'ís. [*#Sarah Ann Ridgeway* and *#Web manchesterbahais.org.uk*]

Boy in Hotel

Then Miss Herrick tells a pathetic story about the elevated¹³¹ boy in her hotel. This boy reading articles about Our Master becomes interested. Miss Herrick after giving him some literature asks him: what has he learned about Abdul Baha. "Madame", he says very politely "I have learned that Abdul Baha likes to see all the poor children wear shoes and stockings and not walk in this cold winter bare footed in the streets."

Manchester Lady; Other Visitors

The Manchester old lady says she is the only Bahai in that city. "I hope you will teach many souls. etc"

Then several other men and women came, each receiving blessings.

Pembroke Chapel

At half past six the Master goes to *Pembroke Chapel*¹³². We all go with Him.

The Minister, Rev. Donald¹³³ Fraser¹³⁴ gives an eloquent introduction which you may read later. The Church is crowded to the door, fully¹³⁵ fifteen hundred people, all waiting anxiously to hear the Pearls of Wisdom falling from His blessed lips.

⊕ [Elizabeth Herrick:] Many had arrived from surrounding districts and Manchester, long before the gates were opened.¹³⁶

Then the Master arises from His chair, everyone is on his or her feet.

⊕ [Isabel Fraser:] After a few appreciative words of welcome by the Rev. Donald Fraser, Abdul-Baha addressed the congregation at Pembroke chapel, at the evening service, December 15th. Mr Fraser welcomed this herald of peace and expressed his deep appreciation and honor at having Abdul-Baha in his church. He made a remarkable picture as he stood in the pulpit, which at first he hesitated to ascend, saying that he did not like to be above the rest of the people. But when it was pointed to him that he would not be above some of them - the gallery - and that they could hear better, he complied...¹³⁷

He speaks^{→P189} on the unity of religions, international Peace, discarding prejudices, doing away with the blind imitations, illustrating His address with the atrocities which are committed in the Balkans etc. It was a powerful address, full of fire, enthusiasm and I tried my best to convey not only the words but something of His all-embracing spirit.

After the address the Minister requests the Master to utter the benediction and the large audience arises with bowed heads receiving the wondrous and effective words of the mainspring of prayer.

⊕ [Isabel Fraser:] ...After the hymn, "All People That on Earth Do Dwell," Abdul-Baha pronounced the following benediction in Oriental fashion, with hands outstretched and upturned:

"O Thou most kind Lord, this reverent assembly is calling on thy name. These souls are seeking thy good pleasure. They are seeking the prosperity of the world of humanity. O Lord, confer upon their souls life evermore. O Lord, forgive their sins and keep them in thy protecting shade in both worlds. O Lord, confer upon them thy great pleasure. All are servants of international peace, all are servants of humanity. Thou art The Merciful, The Generous, The Forgiver, The Almighty, The Praiseworthy!"

¹³¹ The OT reads 'elevaled'; presumably omitting to strike a bar across the 't', and this would mean the boy has an elevated personality - high-minded, gracious or joyful; he is described reading articles immediately after. An example of this use is in Farmer's Boy by Robert Bloomfield, 1798 ("Sunshine, Health, and Joy, / Play round, and cheer the elevated Boy!") However there was also an elevated railway nearby alongside the docks, whilst at a stretch it could be a mistake for 'elevator' boy, although the author did not change it from elevated when making later corrections for publication.

¹³² **Pembroke Chapel** ^{Map}, Pembroke Place, Liverpool, was opened as a Baptist Chapel in 1839. ^{Elizabeth Herrick had in time before worshipped there} ^{LB} [^{LB} #Lady Blomfield.]

¹³³ OT: ____.

¹³⁴ **Rev Donald Beaton Fraser** (England: 1868 Hertfordshire - 1952 Essex, m.1896), married Minnie Helen Green (1872 -), with a reputation as "one of the great preachers of England"^{sdsc}, and "one of the leaders of the progressive movement in religious thought and a member of the Liberal Christian League"^{pusm} [^{sdsc} #Spokane Daily Chronicle, 10 Feb 1917; ^{pusm} #Pacific Unitarian School for the Ministry, Vol 26, Nov 1916-Dec 1917; #Abdu'l-Baha in the West].

¹³⁵ AT: "more than".

¹³⁶ #Unity Triumphant, p87.

¹³⁷ Account by Isabel Fraser, #Star of the West, 1913-01-19, p4-5, PDF 3 338-9.

Afterward, in the vestry, Abdul-Baha wrote the following beautiful blessing for the Rev. Donald Fraser. He inscribed it in Persian in the church book:

*"O Thou Kind Almighty, confirm Thou this servant of Thine, Mr Fraser, in the service of Thy Kingdom. Make him illumined; make him divine! Thou art the Generous, the King!"*¹³⁷

The Minister is most pleased, the people come forward to shake hands and the Cause of Baha-ollah is heard for the first time publicly before such a large audience in Liverpool.

Hotel, Dinner; On Pembroke Chapel and Liverpool

We return to the *hotel* and the Master, Mon. Dreyfus, Ahmad Yazdi and the rest of us have dinner in the *dining room*.

This is really a wonderful start! The meeting of tonight had something of the life and breath of the gatherings in America. The Master said soon there will be a Bahai meeting here. Already there are many people who are most interested and they are going to teach.

Dull Weather

From the time of our arrival we have not seen the sun and we may not see it for a long while. It has been raining, mist and fog making the horizon gloomy.

Setting Mind for London; Woodcock Family

Tomorrow morning at 9.45 am we will leave for *London* arriving there at 1.40 pm. The friends in London are notified. They have been doing some great preparations.

I hear that Mr¹³⁸, Mrs¹³⁹ and Miss¹⁴⁰ Woodcock are in London and we will have the pleasure of seeing them. Love to all Ahmad

London (16 Dec - 6 Jan) + Oxford (31 Dec)

16 Dec - Train to London

Monday

London Weather : ☀️☁️ *fine; light wind; 8mm rain; 2.2 hrs bright sunshine.*

97 Cadogan Garden
London, England¹⁴¹
December 16. 1912

Dear Harriet

Liverpool Departure; Abdu'l-Baha in Prayer; Papers

This morning we had to get up very early and arrange our luggage. The Master was up early and when I went to His Blessed room to pay my morning homage, He was with hands raised toward heaven praying and supplicating to God.

Attending to the various minor details we were ready by nine o'clock to leave the *hotel*. As *Lime Street Station*¹⁴² was near, the Master decided to walk, Mon. Dreyfus going before to secure tickets. The morning papers had some accounts about the public meeting held at the *Theosophical Hall* which you will find in a separate package.

¹³⁸ Percy Franklin Woodcock[®] (1855 Ontario - 1936 Montreal, m.1878), married (1878) Aloysia Pratt Woodcock; he was the the first Baha'i in Eastern Ontario and an internationally-recognised painter; he was elected (1910) to the New York City Baha'i Board of Council and a member (1911) of Baha'i Temple Unity; he met Abdu'l many times including Paris 1911 [*#Abdu'l-Baha in the West* and *#Various*].

¹³⁹ Mrs Aloysia Pratt Woodcock (1853 Québec - , m.1878), married (1878) Percy Franklin Woodcock; she was a French-Canadian Bahá'í [*#Abdu'l-Baha in the West*].

¹⁴⁰ May Woodcock (1879 England -), a Canadian Bahá'í [*#Abdu'l-Baha in the West*].

¹⁴¹ This address is repeated on all the London letters and will be omitted.

¹⁴² Lime Street Station^{®W} ^{®Map} in Liverpool.

Train to London; Weather; English Railways; Smallness

Arriving at the station we took our compartment, Mon. Dreyfus, Ahmad Yazdi, Mrs Fraser and Miss Herrick travelling with the Beloved. One of the fine things about the railroad in England is this: The officials will let you to carry with you any amount of trunks you have, no charge like America. As soon as we took our¹⁴³ seats the sun began to shine. In England and at this time it is a great treat to have the rays of the sun. The sky was really blue, the air was temperate; the country was green, the farms well cultivated. There was not a patch of ground not <under>¹⁴⁴ cultivation. There were small streams¹⁴⁵ over which quite large boats carried merchandise and all manner of goods, a kind of inter-state waterway system¹⁴⁶. However, everything seems to one so small, so tiny, the farms are small, the houses are small, the doors of the houses in the villages are so small that I was wondering how can the people enter therein.

Abdu'l-Baha Pleased with Mrs Fraser and Miss Herrick; Melt Snow of Materialism

On the way the Master spoke to Mrs Fraser and Miss Herrick.

"I am most pleased with you. You are the real servants of the Covenant. You have written (to Mrs Fraser) excellent articles in the papers in regard to the Cause, I will never forget these services of yours. You must become like burning torches, so that you may become able to melt these mountains of snow. Europe is filled with these mountains which are snow capped all the year round. May you attain to such a degree of heat that you may melt all these snows. Europe is submerged in materialism. People are not thinking of God. All their attention is turned toward matter and nature. Like the cows they graze in the meadow which is overgrown with grass. They can see nothing beyond their noses. America is much better. People in that country are investigating the Reality. They are more susceptible to spiritual life."

Arrival and Welcome at Euston Station

At one 40 pm. the train reached¹⁴⁷ *Euston Station*¹⁴⁸, London. There were more than 50 Bahais ready to welcome Our Beloved. Lady Blomfield¹⁴⁹ with her automobile and her two daughters¹⁵⁰ were at the station. The Master went to *97 Cadogan Garden*¹⁵¹ with them without any interpreter and later on they told us the Master was speaking to them all the time.

We met most of the friends at the Station but I did not know anyone of them except Miss Rosenberg¹⁵² who has many friends in America. We took a large omnibus¹⁵³ and with Mirza Lotfollah¹⁵⁴ we arrived at the apt¹⁵⁵.

¹⁴³ OT: "out", it seems.

¹⁴⁴ OT: Word unsure.

¹⁴⁵ Canals with barges on them.

¹⁴⁶ Canals with barges on.

¹⁴⁷ Arrived after about 4 hours' journeying.

¹⁴⁸ **Euston Station**^W ^{Map} is one of the main railway stations of London.

¹⁴⁹ **Lady Sara Louisa Blomfield (née Ryan)** (1859 Ireland-1939 London, m.1887)^{img} married (1887) the architect son of the Bishop of London but was widowed in 1899 and she moved away to a country home, continued to entertain but lost the enthusiasm and instead developed a respect for Basil Wilberforce's christianity, becoming personal friends, and a friend of R J Campbell. She encountered the Faith in Paris, and became a Baha'i in 1907 through the agency of Ethel Rosenberg and Hippolyte Dreyfus. She was given the name Sitárih ("Star") Khánum by 'Abdu'l-Bahá. She invited and hosted Abdu'l-Baha in 1911. When he travelled to France, she and her daughters followed and took notes, which for Paris Talks. She again hosted Him in 1913 and arranged a programme. A little after this she moved to Geneva, but with the War quickly moved to Paris to work for the Red Cross and returned to London in 1915. In 1918 she was part of the channel that ensured Abdu'l-Baha's rescue. After the War she continued to live part of the time in Geneva, holding large gatherings, and where she helped secure the "Declaration of Geneva" for the starving and refugee children. She befriended Shoghi Efendi during his time at Oxford, accompanying him to Haifa at Abdu'l-Baha's passing, assisting him to assume his new role as Guardian, and the account of the Master's passing. Later she lived with her daughter Mary and her husband in Hampstead. She remained dedicated to the service of her faith, serving many years on the National Assembly. After her passing, her volume of reminiscences, *The Chosen Highway*, was published. See appendix p262 for a more detailed account of her life. [*#Oxford DNB*; *#Baha'i World*, v 8, p651-656, In Memoriam].

¹⁵⁰ Daughters Mary (fn 346) and Rose (fn 347).

¹⁵¹ **97 Cadogan Gardens**^{Map} (then and now) in South Kensington^W, London, Lady Blomfield's address, is just a step South West of the centre of London. Cadogan Gardens has undergone large revisions, but a reference to "Lady Adelaide Louisa Jane Taylour, late of 97, Cadogan Gardens" [*#London Gazette*, 20 Dec 1935] who is listed at the same in *#PO* 1914 Street, p238, shows 97 continued to be the same then.

¹⁵² **Miss Ethel Jenner Rosenberg**^B (1858 Bath, England - 1930 London) was an English Bahá'í (1899) and miniature portrait painter, described by Shoghi Efendi as "England's outstanding Baha'i pioneer-worker". Ever modest and unassuming, she was of immense assistance in transferring the Message to the western world, knowing the teachings accurately from direct visits to Haifa and correcting and editing the writings and translations. Biography: *#Ethel Jenner Rosenberg*. For a short account, see appendix p261.

At Lady Blomfield's; Lunch (for others); About Lady Blomfield

We were welcomed by Lady Blomfield and her gracious daughters and our rooms were shown to us. As the Master had His lunch in the train He could not partake of the special repast prepared for Him but the rest of us were hungry enough to enjoy it. Lady Blomfield is a very noble woman, most sincere Bahai, an active worker, an enthusiastic speaker and altogether a most wonderful woman. The Master told her: "You have a sister in America." "I have a sister in America?" - "Yes! A sister who is just like you." "Who is she?" "Mrs Krug. She is a good Bahai" - "I hope to see her some day."

Rest; Miss Rosenberg; Mrs Waite Chicago

The Master rested part of the afternoon and afterward came in the reception room. Miss Rosenberg sat at the feet of the Master. He joked with her on different subjects which made everybody laugh. "You have many friends in America. They all send you greeting and love. Many people in *Liverpool* came and mentioned the fact that you have taught them. A woman said that she is your follower." She asked about Mrs Waite¹⁵⁶ of Chicago "the Persian cook." The Master said she is a good woman, a very good woman." Then she asked about Mrs Goodall⁵⁷ and Miss Thompson¹⁵⁷ to which our Beloved made appropriate remarks. Then tea was brought in¹⁵⁸ and first He served every one, then He served Himself, a wonderful lesson!¹⁵⁹

Walk in Garden; Fishes for Dinner

Then He took Mirza Lotfollah and Ahmad Yazdi for a walk in a garden¹⁶⁰ near by. After His return He brought in fishes to be fried for dinner.

Newspaper Reports; Subjects Discussed

Then the newspaper women and men came¹⁶¹. The subjects the Master spoke about cover a wide range: a review of His trip in America, a message to the people of *London*, a synopsis of the Teachings of Baha ullah and many minor questions asked by the reporters.

Telegrams and Mail

Then He attended to His mail. Many telegrams from Stuttgart¹⁶² Bahais expressing their happiness at the safe arrival of the Master, and an invitation¹⁶³ from Edinburgh, *Scotland*. etc.

Dinner; War Nurses

At eight o'clock we had dinner and several people were present, especially a young man and a young girl who are Greek and will leave tomorrow for Athens to become nurses and take care of

¹⁵³ omnibus = bus.

¹⁵⁴ **Mirza Lutfullah Hakim** (1888 Persia-1968 Haifa, Israel) [Ⓢ] was raised a Baha'i and came to England (1910) [Ⓢ] to study physiotherapy, living at 13 Wood Lane, Shepherd's Bush. He was in constant attendance of Abdu'l-Baha in His visits and devoted to His wishes, leaving a short account of Abdu'l-Baha's visit to Edinburgh. Abdu'l-Baha would often relay messages through him to the British friends. He went on to work for the Baha'i Cause in several parts of the world, returning in 1948 to Edinburgh for studies where he served on the Edinburgh Assembly; also on the International Bahá'í Council (1951-61) and the House of Justice (1963-1967). [*#Baha'i World*, v 15 pp 430-34, PDF pp457-461].

¹⁵⁵ apt = apartment.

¹⁵⁶ **Louise R Waite (Spencer)**, "Shánaz Khánum" (US: 1867 Wisconsin -1939 Los Angeles) was a poet-composer musician, her Baha'i songs becoming sung around the world. She became a Baha'i before 1902 and was on various committees. She was given the Persian name Shánaz Khánum by Abdu'l-Baha, and was in London for His visit in 1911. [*#Baha'i World*, v8, p661-4].

¹⁵⁷ **Miss Juliet Hutchings Thompson** [Ⓢ] [Ⓢ] (1873 New York-1956 New York) was a well-known painter, a member of the early Paris Baha'i circle and then in New York, exceedingly devoted to the Faith and Abdu'l-Baha, who she followed everywhere. She is well-known for her diary, and her painting of Abdu'l-Baha. [*#Baha'i World*, 13:862-864 / p907-909.]

¹⁵⁸ There are many small acts of service such as bringing in the tea; along with her two daughters and Siyyid Asadu'lláh ⁴⁸, Lady Blomfield's maid **Ina Mary Robinson** (29, married for 9 years with 2 children (another had died), parlour maid, from Bradenham, Bucks) and servant **Mary ----ice Arnold** (32, single, cook, from Liverpool) although unmentioned, would perhaps have been involved, although the diary states further on (p47) that she has four servants, and describes them (fn 600) as Abdu'l-Baha's servants, presumably assigned to him - they would be required for the orderly running and knowledge of the house whilst Lady Blomfield was staying nearby at Lady Elcho's. [The two servants are listed in the *#Census 1911*.]

¹⁵⁹ People of importance rarely acted in a servant's role.

¹⁶⁰ **Cadogan Place Gardens** [Ⓢ] ^{Map}, 175 m to the east, is 230 x 35 m and the most likely garden to have visited.

¹⁶¹ Perhaps this means the newspaper women considerably outnumbered the men?

¹⁶² **Stuttgart** [Ⓢ] in Germany, where Abdu'l-Baha visited [Ⓢ] shortly after this UK visit (1-6 Apr, 25 Apr-1 May 1912).

¹⁶³ From Mr & Mrs Whyte (see fn 603).

the wounded. The Master expressed His pleasure at their intention and said, this is one of the great services to the world of humanity. To take care of the wounded is very good; because they are despondent and they must be helped and assisted.

Minister of a Swiss Church; Religious Processions

There was another man, a minister¹⁶⁴ from the church in Switzerland who have had the Message. The Master spoke with him in detail, giving him an account of the religious procession in Denver¹⁶⁵ and its contrast with the simple life of Christ. It was very graphic, very impressive, very effective recital and showed very distinctly how far Christianity has grown from its original foundation.

Retires to Room; Suffragette Discussion by Others

This is nine o'clock now. The Master, being tired has gone to His room, Lady Blomfield and several others are discussing most seriously the suffragette¹⁶⁶ question. She says the Ministers have broken so often their promises that the suffragette leaders have no more confidence in them. So they are committing grave acts, such as pouring hot corrosive materials in the letter boxes of the city destroying the letters. The leaders¹⁶⁷ want to come to ask the advice of the Master, what they should do, what measures they must take. They are desperate and they are against the wall. They would walk barefooted in the Streets of London in the snow if this would materially help their Cause.

The Days in London Ahead

Well! This is our first day in *London*. So far as I know I will not see much of the city, but there will be many meetings; the first tomorrow at 4 pm. It is a welcome reception arranged by Mrs Cropper¹⁶⁸ in *Caxton Hall*¹⁸⁸ where friends and strangers will gather together to welcome Our Beloved!

I hope you are well. Remember me to your mother, Louise, sister and all the friends.

Ahmad

17 Dec - Caxton Hall Address

Tuesday

Weather : ☁️ *fine - showery with hail forenoon; light wind; 2mm rain; 0 hrs bright sunshine.*

¹⁶⁴ Reverend Daniel Cooper-Hunt (1850-?), a Christian minister Lady Blomfield had met in Switzerland, whom Abdu'l-Baha had addressed a message to earlier in 1912 [*#Lady Blomfield*, p125, 326 which includes the message p125; *#Abdu'l-Baha in France*].

¹⁶⁵ Denver^W, capital of Colorado (mid-US) where Abdu'l-Baha was for 5 days in Sep/Oct 1912 - see *#Mahmud's Diary*, 29 Oct 1912. for this procession, which is narrated in Denver but ascribed to California ("One day in California I saw a cardinal walking with pomp and ceremony in front of a procession. Inquiring about the occasion, I was told that a new church had been built and the cardinal was to officially open its doors to the public. I said, 'This show and ceremony of the cardinal is like that of Christ. However, there is a slight difference. Christ opened the gate of heaven; this cardinal is going to open that of a church. Christ had a crowd following Him but they were there to hurl contempt and abuse at Him. This cardinal had a crowd with him but they are there to help. Christ had a crown but it was made of thorns, while this cardinal wears a crown set with lustrous jewels. Christ had clothes but they were made of old, coarse cloth, while this man's robe is made of the finest brocade of the day. Christ spent His days in sorrow, while this cardinal's days are spent in security and comfort. Christ's home was a desert, while this cardinal's home is a splendid building, like that of a king. Christ's throne was upon a cross, while this man's place of rest is a throne of ease and comfort. The adornment of Christ's banquet was the blood of that beloved countenance, while the ornament of this man's court is the goblet of colored wine. So, this cardinal's display is similar to that of Christ, with only the slightest differences.' Although the Master told this story humorously in several gatherings in different words, it was always a warning to the people and the cause of their awakening.").

¹⁶⁶ Suffragists and Suffragettes^W were seeking the right to vote ("suffrage"), the suffragists by peaceful/general means, the suffragettes by militant means, which was a burning issue of the time [*#Wik*].

¹⁶⁷ This will refer to the suffragette leaders (not the ministers).

¹⁶⁸ Mrs Mary "Minnie" Virginia Shepherd Thornburgh-Cropper (1850 California-1938 London)^W was the first Baha'i in England and one of the first Western Baha'is. She took (1902) a pilgrimage to visit Abdu'l-Baha. from whom she learnt many Baha'i teachings, and then a second (1906) gave her deeper understanding. She received the name "Maryam Khanum" from 'Abdu'l-Baha. She taught Ethel Rosenberg¹⁵² and was a close friend of Mrs Whyte in Edinburgh, both important characters during this visit. During Abdu'l-Baha's visits to London her car was constantly available for him - "Her tall, graceful figure with her serene angel face shining beneath a crown of silver hair, her blue eyes, and the soft blend of blues and purples in her dress, gracious to all, and ready to be of constant service to her exalted Guest." Through many years she gave her time untiringly to the Cause, and she and Ethel played a key part in establishing the Faith in the UK, and kept close touch with 'Abdu'l-Baha and His family. [*#Baha'i World*, v 8, p549-651, In Memoriam]. For a fuller account, see p263.

December 17th. 1912 ¹⁶⁹

Dear Harriet!

Abdu'l-Baha Sleepless; Tea; A Return Trip to America

The Master not being able to sleep the early part of last night, He took His rest in the morning and by half past eight He was in the reception room and Sayad Assadollah ready with the tea tray. The Beloved was kind and loving and poured out tea for all us. He spoke about America and the probability of His return trip. He said "God willing. But if I go to America this time I will go differently. But it is very difficult. This first trip was also made with great exertion."

Collecting and Publishing American Addresses

As I was reading one of His addresses in America, He said it will be well if all His addresses in that country would have been printed in one or two volumes. At present He declared they are all scattered and not collected. See how quickly the Paris and *London* addresses are printed ¹⁷⁰ and this was done through one woman, Lady Blomfield.

Pleased by Balkan and Turkey Conference

Then the news of the Conference ¹⁷¹ of the delegates of the Balkan and Turkey who have gathered in *London* and are holding their sessions in *St James Palace* ¹⁷² were read to Him. He was pleased to know that the delegates are conciliatory in spirit and are desirous to bring about peace after this terrible loss.

Sincere Poor Women Better than a Thousand Millionaires

Someone mentioned the name of a prominent wealthy woman to the Master and He said:

"One of the poor, sincere, honest women is more beloved by me than a thousand millionaires. Just now this Lady Blomfield is dearer to me than all the Queens of the world."

Irish Baha'i; Igniting Lamps Around; Persian Persecution

In Belfast, Ireland we have a fine Bahai ¹⁷³, a splendid believer and she had travelled all day and night to see the Master. Our Beloved welcomed her more cordially and said:

"You must become the cause of the illumination of Ireland. In Persia a woman came to the city of Ardestan ¹⁷⁴ from one of the surrounding villages. She was made radiant, because she became a Bahai. She returned to her home. In one year she was enabled to ignite forty lamps, but now you (the Belfast Baha'i) must ignite four thousand lamps in one year. Praise God that you enjoy freedom in this country. There was no freedom in Persia. They used to kill the Bahais whenever they got hold of them. If a Bahai desired to teach another he had to do it with the utmost precaution."

Fear of New Religion; People Long for Decaying Flowers and Food

This lady said that in speaking about this movement to the people they are afraid of a new religion, they say our old religion was good enough for our ancestors, it is good enough for us.

¹⁶⁹ The next three letters do not have the date in the original, but have had it added at a later date. These dates correspond to the dates they are printed as in the Star of the West when they were received. In addition, internally, the 16 Dec letter states that the Caxton meeting is "tomorrow" fixing the 17 Dec, the 19 Dec refers to the "large meeting tomorrow" fixing its date, leaving 18 Dec as correct by deduction. Apart from these three, all the other letters are dated in the original.

¹⁷⁰ *#Paris Talks* and *#Abdu'l-Baha in London*.

¹⁷¹ *London Peace Conference 1912-13* ^W was a peace summit of Great Britain, France, Germany, Austria-Hungary, Russia and Italy (the six great powers) to arbitrate the First Balkan War (fn 25) [*#Wik*].

¹⁷² *St James Palace* ^W is one of London's oldest palaces, and the official residence of the Sovereign and the most senior royal palace in the UK, giving it its name of the Royal Court, although it has not been used for this purpose for two centuries [*#Wik*].

¹⁷³ This, or the Irish Baha'i of 22 Dec (p58), would be *Joan Alice Waring Fforde* (1883-1950) for on 29 Jun 1919 she writes that she "had a word" from 'Abdu'l-Bahá when He was last in London. [*#Web connectionsbmc.wordpress.com* ^B]

¹⁷⁴ *Ardestan* ^W is in Isfahan, Central Iran.

The Master said:- "They are like those souls who say we don't like fresh flowers but we are satisfied with withered and decayed flowers. However decayed flowers do not have sweet fragrance. Its odor is not good. It has no freshness and charm. The fresher the flower the sweeter it is and the more charming. If old and decayed flowers were good then the Adamic¹⁷⁵ flower would have been sufficient. There was no need of a new bud to blossom forth. Every New Year needs a new flower; new fruits are necessary, fresh and gentle breezes are needed. Every new day requires new food. You cannot partake of the decayed food of yesterday."

Lady from Switzerland; People Gather

Another woman has come from Switzerland and she had an interesting interview. Little by little people began to gather as they are going to be here every day from 10 to 12.

Those Who Feel Imperfect are of the Kingdom

Speaking to Miss Jack^{✧176}, who is known as "General Jack" the Master said:

"Those souls who consider themselves as imperfect, they are the people of the Kingdom. And those persons who prefer themselves above others, who are egoists and worshippers of self, they are deprived of the graces of the Lord of Mankind."

English Arabic Professor; Americans are Open-Minded Investigators

Then an Englishman who is the Arabic professor in London came to see the Master with his wife. Our Beloved took him into His own private room and spoke with him in Arabic about America. The American people investigate every thing. Their minds are open, their ears are listening. They comprehend the teachings of Baha-ollah. They are thirsty for this salubrious¹⁷⁷ water. They are a mighty nation, a noble people. They love the Reality. They are not limited. They have a vast country. They enjoy all the material blessings. God has perfected His Bounties for them. They listen to every discussion with dignity, urbanity and politeness. If it is in accord with reason they will accept. If they do not understand, they ask questions. But the Egyptian people¹⁷⁸ are very prejudiced, they are very dogmatic."

Ex-Supreme Judge

Then the Master told the story of one of the ex-Supreme Judges¹⁷⁹ of the United States who came to see Him in Washington in the home of Mrs A. J. Parsons^{✧180}. This Judge listened very carefully to all that the Master had to say but like others did not ask any questions. The Master thinking that the Judge must have some objections; so He asks him whether he was pleased with the problems discussed. Then the Judge drew himself up and said: "All right!"¹⁸¹

¹⁷⁵ Pertaining to Adam[☉] (created by God in the opening of the Bible), i.e. material flower.

¹⁷⁶ Miss Marion Elizabeth "General" Jack (1866 Canada - 1954 Bulgaria)[☉] Born of a prominent family in Canada, Marion was educated in England and particularly France, where she studied art, specialising in landscape painting. During her studies she learnt of the faith at the side of a fancy dress dance (wearing a fiery red costume of crinkled tissue paper). She spent some time in 'Akka, teaching English in 1908 to 'Abdu'l-Baha's grandchildren. She was present during 'Abdu'l-Baha's 1911 visit as well as the 1913. In London she shared a flat with Elizabeth Herrick, and she stayed on in Edinburgh to give presentations with others after 'Abdu'l-Baha had travelled to France. By 1914 she had returned to North America. She was one of the first to respond to the call of the Divine Plan of 'Abdu'l-Baha. "She was such a lovely person - so joyous and happy that one loved to be with her. Her shining eyes and beautiful smile showed how much the Baha'i Faith meant to her... We used to love to go to her studio and talk with her... She always entered into any plan with zest." In 1930 she went to Haifa and then to Bulgaria where she spent her remaining life, holding meetings with many attendees. When the World War came she insisted on staying at her post, enduring great privation and sacrifice, religious restriction, and poor health. 'Abdu'l-Baha would call her "General Jack"; Shoghi Effendi at her passing called her 'Immortal Heroine'. (Biography: Jan Jasion, "Never be Afraid to Dare".) [*#Baha'i World*, vol 12, p 674-677].

¹⁷⁷ salubrious = healthful.

¹⁷⁸ AT: "there are those amongst"... is added to show He speaks in general terms. Cultures and countries change their qualities each generation.

¹⁷⁹ Henry Billings Brown (1836-1913) on 9 May 1912 [*#Abdu'l-Baha in the West*].

¹⁸⁰ Agnes Stockton Parsons (née Royall) [☉] (1861 Maryland-1934 Washington), was an outstanding servant of the Faith in America, on various committees including the US National Assembly, and notable for arranging in a radically divided America the first mixed-race convention. [*#Baha'i World*, v 5, p410-414].

¹⁸¹ In approval - often spoken loudly and firmly with emphasis on "right".

Noon Address on Science and Reason; Unity of New York

Then after talking with this Arabic scholar on many other interesting topics, He came out to the reception where people were gathered. He gave His wonderful address. It was on the subject of the conformity of all the problems of life with science and reason. It was very interesting and everybody was pleased. Just toward the end of the address Mr and Mrs and Miss Woodcock came in. They had a private interview with the Beloved. They looked very well and the Master commented upon their look. He told them about the better conditions in New York, the love and harmony which exists among them¹⁸² and the spirit of mutual service and cooperation which is witnessed by all. The Master seemed to be pleased with New York and the spirit which was manifested of late. To another person He spoke in detail about the two <dimensions>¹⁸³ of religion; to a few Persians He talked about the four standards of understanding.

Walk with Mrz Davoud

Then the Master went out to take His customary walk with Mirza Davoud¹⁸⁴, the translator of the "Mysterious Forces of Civilization"¹⁸⁵. He has a Persian wife¹⁸⁶ and lately a baby girl was given to him. Both of them are very happy over it and the Beloved blessed them.

Lunch; Monks on Mount Carmel Defrauding Shepherds

On His return, the Master had lunch with many people at the table. Lady Blomfield's table is like Mrs Kinney's table. Around it many people gather. While we sat around the table Our Beloved told us the story of several clever monks on Mount Carmel¹⁸⁷ who wanted to rob the poor shepherds from their lands over which their flocks grazed; and how the governor frustrated their plot.

Rest; Caxton Hall Address mentioning American-UK Unity

After dinner He took His nap, Lady Blomfield and her daughters went to *Caxton Hall*¹⁸⁸ to arrange the reception.

It was about 20 minutes after four that we took a taxicab and arrived a few minutes later in the Hall. There was a very large gathering of people present. The Master spoke on various subjects and gave a great tribute to the Americans and emphasized the love and the unity which exists between the two countries. Then the chairman of the meeting made some appropriate remarks and refreshment was served. The Master walked back to His apartment, but we stayed behind to talk with the believers and it took us a long time to arrive.

Visitors; Woman of High Rank; Influential Indian Editor

No sooner we arrived than people began to come; especially a woman of high rank, whose name may not be wise to mention, who goes to the *English Court* a great deal and an intelligent old gentleman who has been for eleven years the editor of one of the most influential papers in India. With them the Master spoke about 3 hours and they had dinner with Him.

Balkans; Suffrage; Mary Magdalene; Play Terrible Meek; International Patriotism

He spoke about Balkans; about suffrage; about Mary Magdalene¹⁸⁹ who went to Rome and presented a message from the Christians to the Emperor, speaking to him very fearlessly and

¹⁸² Among the Baha'is there; some places were overcoming challenges on the path of unity.

¹⁸³ OT is illegible; AT: "aspects".

¹⁸⁴ **Mirzá Yuhanna Dáwud** (1885 Persia - 1969 London, m.1911), Persian Jewish art collector, lived in London and was married to Regina Khánum by Abdu'l-Baha in 1911; he made important translations into English [*#Abdu'l-Baha in the West*; see also *#Lady Blomfield*, p46, 231, 245, 250, 252-3].

¹⁸⁵ **Mysterious Forces of Civilization**^{ⓧT}xt (Risálih-i-Madaniyyih) is currently known as "the Secret of Divine Civilisation", and was written by Abdu'l-Baha on or before 1875 and circulated anonymously.

¹⁸⁶ **Regina Núr Mahal Khánum [Dáwud]** - see fn 184 [*#Abdu'l-Baha in the West*].

¹⁸⁷ **Mount Carmel**^{ⓧW} in Israel is a hill of important sacred significance, being particularly associated with Elijah in the Bible.

¹⁸⁸ **Caxton Hall**^{ⓧW} ^{ⓧMap} in Caxton Street, Westminster was known for hosting many mainstream and fringe political and artistic events [*#Wik*].

¹⁸⁹ **Mary Magdalene**^{ⓧW} (1st century) is an inspiring woman in the New Testament devoted to Christ; this particular story is from church tradition [see eg: *#Web* thenazareneway.com[ⓧ]].

eloquently; about the "Terrible Meek"¹⁹⁰ which He went to see in New York and giving suggestions how to perfect it; about a broad international patriotism which includes all nations etc etc. These two people were very much impressed and most pleased with their visit to the Master.

Baha'u'llah Pillaged, Imprisoned, Bastinadoed, Death Threats, Saved

When they left the *apartment* the Master told us one of the most thrilling incidents in the life of Baha ollah, how His property was pillaged, how with eleven others He was put in prison and later on brought before the clergy; how they bastonadoed Baha ollah; how He was threatened with death by the populace and how at last He was saved from the claws of these wolves. It was most interesting to hear Him speak about these incidents in the life of Bahaollah of which we know nothing.

Busy; Translating till Midnight

In brief this was a very busy day. I have been translating all the time and now it is nearly 12 o'clock¹⁹¹.

Spirit of Cause Pleasing

The Master is most pleased with the outlook of the Cause here. There are many Bahais but I do not know any one of them except a very few. However they are all most kind and loving and the Bahai spirit is visible amongst them.

Theosophist Invite

The Theosophists in London have invited Abdul Baha to speak to them after the busy Xmas season which centers all the attention as much as in America if not more.

Attitude to the Sun in England

It is very interesting how people in this land go wild over the appearance of the Sun and the clear sky¹⁹². Well since the time we have left *Liverpool* the Sun has been shining gloriously without any hindrance and every one can actually see the stars shining and the moon shedding her light. Everybody is happy because they behold the Sun, the moon and the stars. The Master told us a story of His last stay in *London*¹⁹³; that He was in the automobile with Lady Bloomfield. Suddenly the sun peeps out of the clouds. Lady Blomfield in a state of ecstasy jumps out of her seat and in the act the translator who was sitting in one of the front seats falls and she exclaims "Oh the sun! the sun! Is not this wonderful!"

Love to all

Ahmad

18 Dec - E G Browne

Wednesday

Weather : ☁ dull; moderate wind; 0.3mm rain; 0 hrs bright sunshine. (Sohrab: rainy)

December. 18. 1912¹⁶⁹

Dear Harriet!

¹⁹⁰ **Terrible Meek**[Ⓜ] is a one-act stage play for three voices: to be played in darkness. In *#Agnes Parson's Diary* (publ), at dinner on the 22nd, "the subject of Rand Kennedy's play *The Terrible Meek* was commented upon. Mr. Kennedy had persuaded Abdul Baha to see the play in New York. 'Abdu'l-Bahá said: "If, instead of making it sensational, he had taken certain incidents in the life of Christ, the play would have had great value." Then Abdul Baha touched on the salient points in the life of Christ in a most wonderful manner."

¹⁹¹ AT: "after midnight".

¹⁹² The author in another place (p75), mentions the millions of chimneys belching smoke and the fog, both of which would obscure the sun and stars in a city.

¹⁹³ 4 Sep-3 Oct 1911.

Walking; Tea; Peace Conference News

This morning I had a few minutes to go out and walk around this quarter. It is a very good district. When I returned I found the Master up, having His tea and waiting for the news of the Conference of Peace. Well, it seems the Greeks are being refused by the Turks; and they do not want to deal with them. So they have adjourned till thursday.

President of Persia's Society's Wife

Lady Barclay^{❖194} who is the wife of Sir Barclay^{❖195}, the President of Persia's Society^{❖196} in London called on the Beloved. The Master thanked her and Sir Barclay for the services they have rendered to Persia. She is a believer and on leaving the room she kissed twice His Blessed Hands.

Minister and Woman

Then a Minister called on the Master. He was very open minded and attentive. He listened carefully to all that was said and left the room most impressed and happy. Another woman entered in the Presence of Our Lord. He advised her to think of God, to open her ears to the Call of the Kingdom, to devote her time to the spread of Reality etc.

Woman With Troubled Eyes

Another woman was admitted whose eyes had troubled her for some time. With His fingers He rubbed on the ball of her eyes saying "Be confident, you shall get entirely well. Do not worry. Be ever happy. Be always joyous! Do not let your mind be disturbed."

Laura Dreyfus Arrives from Paris

Madame Dreyfus^{❖197} arriving from Paris had an interview with the Master and the question of His trip to that city was discussed. She looked well and very happy.

Noon Address on Spiritual Worlds

Then the Master delivered an address on the spiritual worlds and was translated through Mon. Dreyfus. The address was very inspiring and eloquent. It conferred spiritual uplift and exalted one's aspirations above this mundane life. The Master alone can speak with divine authority on this subject. His words are borne out of the spirit. His utterances create conviction; His very Presence is a heavenly proof.

Then He shook hands with all those who were present. There were a few children who received His celestial kisses and benediction.

¹⁹⁴ **Lady Marie-Thérèse Barclay (née Teuscher)** (1854/7 Brazil - 1945 France) wife of Sir Thomas Barclay. She was a prominent suffragette and important funder of their WSPU organisation, and was arrested with another at the Palace gates in Jul 1914 delivering a petition to the King. An authoress, poetess and critic, she collaborated in most of her husband's political books and translated several by other authors. [*#Gloucester Citizen*, 1945-12-31, p8.]

¹⁹⁵ **Sir Thomas Barclay**[Ⓜ] (1853 Scotland-1941 France, m.1877), married (1877) to Marie-Thérèse Barclay (née Teuscher), was distinguished for his promotion of good relations between France and the UK, and also chair of the Persia Society in London promoting good accord between Persia and the UK. He was prominent in international law, wrote on economics, was a Liberal MP (1910), and was nominated for the Nobel Peace Prize in many years [*#Times*, 1941-02-06 p7 Obituary, *#St Andrews Citizen*, 1941-02-15 p3 & p5, 1941-02-22 p4, *#Wik*].

¹⁹⁶ **Persia Society**[Ⓜ] - In 1909 the British friends of Persia formed two Persia Committees - Parliamentary and non-Parliamentary - as pressure groups to support the Constitutionalists in Persia in their struggle against despotism. With the encouragement of the Persian Minister in London, Mirza Mehdi Khan, Mushir-ul-Mulk, Prof. E.G. Browne, Lord Lamington, the Earl of Ronaldshay and Mr. H.F.B. Lynch MP[Ⓜ] followed this up in Nov 1911 by forming the Persia Society of 22, Albemarle Street, London W1 as a non-political body designed "to promote the sympathy existing between the British and Persian nations". Lord Lamington was the President with a Council of seven - Sir Thomas Barclay, Rt. Hon. Sayed Ameer Ali PC (fn 963), Prof E. G. Browne, W. A. Buchanan, General T. E. Gordon[Ⓜ], H. F. B. Lynch and Sir Frederick Pollock[Ⓜ]. Lectures were given, some of them being published, but in 1929 largely owing to the Persian Legation's lack of interest (Mirza Mehdi Khan, having left London in 1920), the Society was wound up and amalgamated with the Central Asian Society (now The Royal Society for Asian Affairs) [*#Web* at iransociety.org[Ⓜ]].

¹⁹⁷ **Laura A C Dreyfus Barney** (1879 Ohio - 1974 Paris, m.1911)[Ⓜ], one of the early Paris circle of Baha'is, who married Hippolyte Dreyfus Barney. Well known for her 'Some Answered Questions', she arranged for the purchase of land and building of Abdu'l-Baha's residence at 7 Haparsim Street, Shoghi Effendi's early English development, and she had a deep involvement with the International Council of Women, League of Nations, and other matters of peace, unity and education; she was a poet, painter, musician and artist, some of her paintings hanging in the National Museum of Washington. [*#Baha'i World*, v 16, pp535-538; see *#Life of Laura Dreyfus-Barney*.]

E G Browne

Professor Ed. G. Browne^{❖198} who has written so much on the subject of the Bahai Movement was present in the meeting and afterward he was called in the Master's room. "The last time I met you" He said "was 22 years ago in Acca under a different environment but now I have the pleasure of seeing you in *London*."

Then discussion commenced in Persian, for Prof Browne speaks the Persian language most fluently.

Many subjects as usual were discussed about Persia, the history of the Movement, education of woman, invention, etc. I hope the result of this meeting will be very good; for lately Prof Browne has not been very friendly to the Bahais and he devotes most of his time to the literary, political and historical events of Persia rather than the Bahai Movement. He had his wife^{❖199} with him too.

For nearly one hour the Master spoke with him and when he left all of us talked with him. He is a most intelligent and Persian-loving man.

Doctor from Chicago and Khirullah

Then the Master received a Doctor who is from Chicago who had heard the Message many years ago in that city from Kheiralla^{❖200}. Later on witnessing many selfish ambitions and petty quarrels he leaves the Cause and devotes his time to the study of various sects and different kinds of philosophy.

The Master told him now is the time that he must study carefully the principles of Bahaollah, for they are a healing to the sick body of the world. "May you become as bright as this lamp! May you become able to guide many souls to the Kingdom of God."

Walk in Hyde and Regent Parks Although Dinner Served; Electric Signs

Then, although the dinner was ready²⁰¹, the Master had to take a walk, so He took with himself Ahmad Yazdi, Mirza Lotfollah, and myself. After walking a few blocks He called a taxi and we drove through the famous *Hyde Park*^{❖202} and *Regent Park*²⁰³. It was a rainy day, the streets were not very clean. Then the Master spoke about the cleanliness of Broadway²⁰⁴ and its wonderful illumination by night. He told us about the Ben Hur electric horses, the ad²⁰⁵ of spring water, the ad of Pepsin²⁰⁶, ad²⁰⁷ of automobiles, the ad of many other things which are lighted by night²⁰⁸. He told us about the electric office in Denver, which is a tall and magnificent building, how at night,

¹⁹⁸ **Edward Granville Browne** (England: 1862 Gloucestershire-1926 Cambridge, buried Newcastle)[Ⓜ] was the eldest child of a civil engineer, with army officers and landed gentry on his father's side and mining engineers and colliery managers on his mother's. He left training as an engineer and took natural sciences and then medicine, in which he gained an MB, MRCS, but he never practised as a doctor, turning his energies to the orient and its languages, Turkish, Arabic and Persian. He made a particular study of Persian literature and history and had a fascination for the Babi history, its heroism, and its developments, producing important translations (Traveller's Narrative, New History) and other works (Year Among the Persians, Materials for the Study of the Babi Religion). He was surprised at, and had difficulties with, how the faith had developed to follow Baha'u'llah, leaving a portion following Mirza Yahya, which he presumed represented the pristine presentation of Babism, and this complicated how he presented the Baha'is, though in much later years he is understood to have seen things in a new light. He was well-regarded by the Persians due to his efforts on their behalf, with a street named after him in Tehran and a statue, whilst in Europe he was at the centre of oriental expertise. He left a short account, well-known amongst Baha'is, of his encounter with Baha'u'llah. His oriental interests extended to political efforts, but with their failure and the turmoil of the World War, he turned to focus on scholarship, and was an inspiring teacher. He had married Alice in 1906, but his own ill-health in late 1924 brought his activities to an end, his devoted wife died from the anxiety, and suffering from the blow of her passing, he himself followed in just six months. [[#Oxford DNB](#)].

¹⁹⁹ **Alice "Lally" Caroline Browne (née Blackburne Daniell)** (1879-1925 Cambridge, buried Newcastle, m.1906) was a barrister's daughter; she married Edward Granville Browne in 1906, and was an original member of the Persia Society, with strong sympathies for Roman Catholicism and Irish Independence [[#Web](#) at [thepeerage.com](#), [#Web](#) at [iranicaonline.org](#), [#Abdu'l-Baha in the West](#)].

²⁰⁰ **George Ibrahim Kheiralla** [Ⓜ] (1849 Lebanon-1929) was a Syrian christian interested in the mystical occult who became a Baha'i and fathered the Faith in America; but he taught his own ideas and wanting control of the American Baha'i community entirely for himself, people either turned away from him or left the Faith, and much disunity was caused by him [[#Outline of the Baha'i Movement in the United States](#)[Ⓜ]].

²⁰¹ AT: "served".

²⁰² **Hyde Park** [Ⓜ] [Ⓜ] is 1km [Ⓜ] North of Lady Blomfield's. It is a large park (2 x 1 km) with a large lake and pond, and famous for "Speakers Corner" where people stand on boxes and teach their opinions to passers by who crowd to listen.

²⁰³ **Regent's Park** [Ⓜ] [Ⓜ] is 3km North of Lady Blomfield's (5km drive) [Ⓜ]. It is large (0.5-1 km x 1 km) with a large lake.

²⁰⁴ **Broadway (New York)** [Ⓜ] It is mentioned in [#Mahmud's Diary](#), 21 Nov 1912[Ⓜ][Ⓜ].

²⁰⁵ ad of = advert for.

²⁰⁶ Pepsi Cola presumably (Pepsin is an enzyme!).

²⁰⁷ AT: "electric signs".

²⁰⁸ AT: "turn the nights of Broadway into days".

the whole structure from top to bottom is lighted with thousands electric signs. I assure you our Persian friends in the taxi enjoyed the recital very much. Perhaps if I told them about these many wonders of the New World²⁰⁹, they would think I am out of my wits.

Lunch; Minister; Jews in Tiberias

On our return we had our lunch. There was another Minister from one of the suburbs of the great *Metropolis*²¹⁰. The Master praised his lack of Prejudice, his fair-mindedness, his impartiality to investigate the Reality; saying that most of the Ministers of today do nothing but teach men prejudices and blind dogmas. Then He told him the story of a Jewish Rabbi in Tiberias²¹¹ who was giving to the Jews along such lines that made them haughty and stuffed with pride and prejudices.

Rest; Counsellor of the Persian Embassy; America; Turks

He took a nap after His lunch and in the afternoon the Counsellor²¹² of the Persian Embassy called on Him. The Master spoke about the greatness of America, its wonderful civilization. Then the Balkan wars were touched and the Counsellor who is a very excellent man gave an account from his own standpoint why the Turks were defeated in several engagements.

Story of Baha'u'llah Ordering a Man Punished

Then the Master spoke about the time of Baha-ollah in Bagdad²¹³ and a story, how Baha-ollah ordered a man to beat²¹⁴ another because he said unseemly words; and how that man tore his own clothes, scratched his face and ran to the Persian Consul, who happened to be the grandfather of this present Counsellor, - and cried out:- the Bahais have beaten him. The Consul instead of sending for Baha-ollah, sent the man to prison, saying: "You must have done something, you would not have been beaten." After two hours the wife of that man goes to Baha-ollah and pleads his release. Baha-ollah sends a man to the Consul, that this man has a wife and it is better to be released.... The Counsellor was very much touched and on his departure expressed his belief in the Master and kissed His hand²¹⁵.

President of Esperanto of England

Then the President of Esperanto²¹⁶ of England called on the Master bringing with him the first translation of the New Testament²¹⁸ in Esperanto. He offered a copy to the Master. The Master spoke a great deal of the necessity of International language, that the nations must organize an

²⁰⁹ **New World** = The Americas.

²¹⁰ **Metropolis** = Principle City = London.

²¹¹ **Tiberias**^W is a city in northernmost modern Israel, on the shore of the Sea of Galilee where many of the stories of Jesus are located.

²¹² **Mirza Abdul Gaffar Khan** was Counsellor for some years and Honourary vice-president of the Persia Society in 1913.

²¹³ **Baghdad**^W is the capital of Iraq, where Baha'u'llah went in exile to from Iran after His release from the underground dungeon of the Siyah Chal, arriving on 8 Apr 1853.

²¹⁴ AT: "punish". Sohrab has Abdu'l-Baha telling this story again on 13 Feb in *#Abdu'l-Baha in France*, where further details are given that the person was inciting people against the Baha'is, which in such a time and place could easily escalate; so one of Baha'u'llah's companions slaps him; however to make it look like he has been beaten up he tears his clothes up and runs to the Consul, who is not taken by his story. The story is also in *#King of Glory*, pp. 125-126.

²¹⁵ An example of an incorrect amendment by the author occurs here where AT has "expressed his belief in the Cause and kissed Baha'u'llah's hand" - for of course the Counsellor is being referred to, not the man in the story.

²¹⁶ **Harold Bolingbroke Mudie** (1880-1916)^W. His father a librarian, his mother an accomplished singer, Harold attended private schooling and later gained a scholarship to London University, in the midst of which he accepted a job offer from famous stockbrokers and began as a trader, at which he was successful. He encountered Esperanto in 1902, co-founded the London Esperanto Club in 1903 and quickly became its secretary. He launched the first Esperanto magazine in Britain 1903 which turned a profit, later merging with the later British Esperantist, still running today. He was deeply involved in organising international Esperanto conferences, and travelled widely, always with his ubiquitous Esperanto flag. In 1905 he set up business for himself and was so successful he planned to retire in his 30s and dedicate his life to Esperanto across the world. He was "a tall, blond-haired young man, with large glasses and a clean-shaven face, and speaking with a sweet, soft voice and a touch of an English accent, so nice in Esperanto when it isn't strong". A shock split and loss of part of the Esperanto world led to Mudie becoming first international president, to his death, alongside from 1912 his presidency of the British Esperanto Association. Ludoviko Zamenhof, founder of Esperanto, put great labour into and had great misery trying to get the Esperanto Bible produced and published, and Mudie was able to arrange for its publication; it is at this point that we see his meeting with Abdu'l-Baha, offering Him a copy of the Esperanto New Testament. Mudie didn't expect War to happen, but it came and for his efficiency was appointed a captain, but in its midst was in a car hit by a late express train and did not survive. [*#Web* mudie.eu]

²¹⁷ **Esperanto**^W is a language published in 1887 by Ludwik L. Zamenhof as a global language to learn alongside one's mother tongue. Its learning was encouraged by the Baha'is and its creator's daughter Lidia^W was a Baha'i.

²¹⁸ **New Testament**^W is the story and teachings of Jesus and some early letters.

international Congress²¹⁹ of language, ratify it and then let it be studied in all the schools. The Master said all through America I have encouraged the Bahais to study Esperanto and to the extent of my ability I will strive in its spread and promotion.

Haji Ameen and Three Others Arrive from Paris

Later on Haji Ameen^{✧220} who is an old Bahai of the type of Sayad Assadollah with three other young Persian Bahais arrived from Paris. These have been staying in Paris for the last two weeks waiting for the arrival of the Master. They have just arrived from Persia. The Master received them. They threw themselves at His feet and wept. It was a touching scene. He, however, took them up, kissed their cheeks and showed them much love. Haji Ameen is a most wonderful Bahai, the Master loves him very much and he is a kind of grandfather to all the friends in Persia. Whenever the name of Haji Ameen is mentioned, those who have seen him before and hear the name, are made immediately happy. We have rented rooms for them *just very near here*. They are going to be here all the time except when at night they go to sleep. Haji Ameen is the treasurer of Abdul Baha and all the Persian Bahais send to him their contributions. "Ameen" means "faithful" and the Master trusts him completely. The friends in London are very busy just at this time being Xmas.

Alice Buckton and Eager Heart

You are no doubt interested to know about Miss Alice Buckton^{✧221}. Eager Heart is being presented for all²²² this week and she has invited Abdul Baha and His entourage to attend one of the matinee performances on Saturday afternoon. She was here last night and was very pleased and happy. One of Lady Blomfield's daughters²²³ is in the play, taking the part of the Eager Heart. I have never seen the play so I suppose if the Master goes all of us will have a chance to see it.

End Greetings


Remember me to Louise, your sister, Miss Edith Champney²²⁴, Mrs Champney^{✧225}, Carrie Kinney⁴³, Mrs Krug, your dear mother and all the dear friends


Ahmad

19 Dec - E G Browne

Thursday

²¹⁹ One of which occurred in Edinburgh on 31 Jul 1926, to which many distinguished Baha'is went [*#Baha'i World*, vol 2, 1926-28, p265-8 (pdf 282-5)].

²²⁰ Mullá Abu'l-Hasan-i-Ardikáni "Hájí Amin" (Persia: 1831-1928 Tehran, m.c1848) , married (c1848) at 17 and became a Babi in 1851. On becoming a Baha'i, his wife's standing with other Babis meant he was able to travel and meet the old Babi families and bring them news of Baha'u'llah. From an early period he travelled for Baha'u'llah collecting the Huqúqu'lláh donations and conveying letters, news and teachings, earning his way by trade and writing letters, and went on to serve as its trustee, for two years was imprisoned, and then continuing the task long after into his old age. He was posthumously made a Hand of the Cause and identified as one of the Apostles of Baha'u'llah. The arrival of such a person must have been a profound experience for everyone. [*#Momen* "Amin, Haji"].

²²¹ Alice Mary Buckton (England: 1867 Surrey-1944 Glastonbury)  grew up in Surrey in a beautiful country house and setting, her father a well-known but quiet disabled scientist interested in everything that furthered humanity and a simple faith; she grew up surrounded by science, experiments and the arts, of whom Tennyson was a nearby friend; home-tutored, she grew up a visionary dreamer and as a young lady followed the suffragettes and immediately set to work alongside Octavia Hill helping the destitute of London, particularly in providing them areas of good, affordable housing with a community feel and engagement with the arts; in a tour of Europe in her 30s she encountered the German kindergarten movement with its view of the equality of women, and brought it, and principal Annet Schepel, back to London to revolutionise education in Britain. With the help of the Sesame Club, an open educational institute of which Patrick Geddes⁵⁵⁶ was a part, in 1899 a free Child-Garden (kindergarten) and house of home-training (for women) was opened by Regent's Park, with the women engaging in the kindergarten. She established herself in sacred drama and poetry, most famous being Eager Heart, and she was with many other names encountered in the diary at the meeting of the grail-like Cup in 1907 and became associated with its Celtic mysteries (→ fn 577). Her Child-Garden and School was a great success, and it was at this period of her life that Abdul-Baha visited and she played an energetic role in speaking and eagerly promoting the occasions and the Baha'i principles both in 1911 and 1913. At some time prior she came to the Child Garden in Edinburgh where He visited, and continued to promote the Faith in Edinburgh after He had been. Suddenly in 1913 large changes in those around her and arising opportunities led her to move to Glastonbury with Annet where she set up and promoted the central themes of her life, particularly the revival of Celtic-inspired sacred theatre, poetry and artwork, living a back-to-nature lifestyle. She never married, and it was in that same place that she passed away, a well-known figure to the townsfolk around. [See her biography *#Beneath the Silent Tor*.]

²²² AT "every night" OT: "for all", which could have meant 'publicly'.

²²³ Miss Mary Blomfield (see fn 347).

²²⁴ Edith T Champney Kayser née Champney (US: 1898 New York - 1925 New Hampshire, m. 1915) was the daughter of the Amelia Champney (next note). [*#Abdu'l-Baha in the West*.]

²²⁵ Amelia K H Champney (US: 1850-1938) was a Scottish American Baha'i whose house on the shore of the Hudson River had been hired out for Abdu'l-Baha's use in 1912. [*#Mahmud's Diary*, 4 Jun 1912; *#Abdu'l-Baha in the West*; see also *#Abdu'l-Baha by Balyuzi*.]

Weather : ☁ fine day; light wind; 0.3mm rain; 0 hrs bright sunshine.

December 19, 1912 ¹⁶⁹

Dear Harriet!

Haji Ameen and Companions

It was most interesting to see dear Haji Ameen this morning coming in with the other Persians in the most reverential and happy frame of mind to ask "the Lord of mankind" what they should do and what course of action they should follow as long as they have the privilege of being with Him.

Two Loaves and an Apple from Russia

A most touching incident of the Cause was unfolded when Haji Ameen opened his handkerchief in which he had petitions from many believers from the Orient and one thing that caught my eyes at first sight was two small loaves of bread and an apple which were sent from a Bahai from far off Russia. This was all this poor man could send to our Beloved with his devotion and love. The Master looked at this love offering with such tenderness, with such joy and kindness in His eyes that one can never forget. I am sure if the millions of the world would have been sent to Him He would not have been so happy. He ate a piece of the stale bread and gave the rest to Sayad Assadollah: - so that he may bring them at the table.

⊕ [Lady Blomfield:] A Persian friend arrived who had passed through 'Ishqabad. He presented a cotton handkerchief to 'Abdu'l-Baha, Who untied it, and saw therein a piece of dry black bread, and a shrivelled apple. The friend exclaimed: "A poor Baha'i workman came to me: 'I hear thou goest into the presence of our Beloved. Nothing have I to send, but this my dinner. I pray thee offer it to Him with my loving devotion.'" 'Abdu'l-Baha spread the poor handkerchief before Him, leaving His own luncheon untasted. He ate of the workman's dinner, broke pieces off the bread, and handed them to the assembled guests, saying: "Eat with me of this gift of humble love." ²²⁶

Hospitality of Hakim Bashi

Haji Ameen spoke about a wonderful Bahai we have in Qazwin²²⁷ Hakim Bashi who is the embodiment of hospitality, whose love is limitless and who is the "New Creation of this new dispensation".

Unity and Joy in Persia

Then he told Our Beloved, the general news of Persia, how the friends are united and happy, serving the Cause most faithfully, receiving the news most joyously of the Master's trip in America and holding divine Feasts of Peace and good fellowship.

Telegrams to America

Then the Master sent several telegrams to America, one of them to Mrs Krug giving the news of His safe arrival.

Interview with Suffragist

Then the long line of interviews commenced. One²²⁸ was a strong suffragist¹⁶⁶, a militant one. The Master advised her that the women who are working for the interest of the woman's enfranchisement should not commit such unseemly acts and should not resort to such violent measures, such as window smashing, police-beating, train-wrecking, letter-box - destroying, poisoning, etc, nay rather they should demand their rights with the power of intelligence, with scientific accomplishments, with artistic attainments. Such destructive deeds would rather retard

²²⁶ From the *#Chosen Highway*, ch 2 p161. Also: "the touching scene when Abdu'l-Baha, receiving from the hands of a Persian friend, recently arrived in London from Ishqabad, a cotton handkerchief containing a piece of dry black bread and a shrivelled apple - the offering of a poor Baha'i workman in that city - opened it before His assembled guests, and, leaving His luncheon untouched, broke pieces off that bread, and partaking Himself of it shared it with those who were present" [*#God Passes By*, ch XIX, p291].

²²⁷ **Qazvin**^W is a large city in North-West Iran, former capital of the Persian Empire. Táhirih was born here.

²²⁸ Described further on in this letter as "a leader".

the realization of their cherished hope. In this age a weak person resorts to frightful measures but an intelligent person uses the superior power of intelligence and wisdom.

Cosmos Society Invite

Then a prominent woman came and invited the Master to speak at the Cosmos Society the latter part of this month²²⁹.

Telegraphic Communication with Edinburgh

Later on telegraphic communication with *Edinburgh*, Scotland established²³⁰ the fact that the Master is going to visit that country the second week of January²³¹. Is not this very wonderful?

Miss Rosenberg Interview and Praised

Miss Rosenberg was with the Master²³². He answered her many questions and gave a beautiful testimony of her services; how her whole aim is to spread the truth, her wish is to serve the world of humanity, her longing is to hold aloft the Banner of Baha-ollah.

Lady Blomfield; Her Qualities; She to Communicate with America

Then Lady Blomfield came to see the Master. She is a splendid, most wonderful Bahai. She is enthusiasm embodied, gentleness, kindness and dignity personified. She has an impressive personality, an effective power of delivery, cultured, and refined²³³. The Master showers upon her love divine and she is happy. He told her to communicate with five women of America, Mrs Krug of N.Y., Mrs Agnes Parsons of Washington, Mrs May Maxwell²³⁴ of Canada, Mrs Corinne True²³⁵ of Chicago and Mrs Ella Goodall of California²³⁶. "I want you to know these people, to correspond with them and to write to them" He directed me to give her the addresses of these ladies and I have already supplied her.

Persian Studying Agriculture

Then a young Persian who is studying agriculture in one of the schools of *London* came to see the Master. He is a Bahai from *Acca*. The Master is very pleased with him because he has passed through his examination with flying colors.

Large Meeting Tomorrow; Sir Thomas Barclay and an MP Present

Tomorrow night there will be a meeting in which probably there will be present several hundred people. Sir Barclay¹⁹⁵, the President of Persia's Society, and if I understand correctly a Member of the House of Commons²³⁷ will introduce the Master and preside at the meeting. Before the meeting, however, Lord Weardale²³⁸, who was the President of the Universal Races Congress²³⁹ will call on the Master²⁴⁰.

²²⁹ See p95, 1 Jan 1913.

²³⁰ AT: "decided".

²³¹ 6-10 Jan 1913.

²³² AT: "obtained an interview" with.

²³³ AT: "eloquent".

²³⁴ **Mary "May" Ellis Maxwell née Bolles**^W (1870 New Jersey - 1940 Buenos Aires, m.1902), was an early Canadian Baha'i, who at 14 lived for a period in Kensington (London), was instrumental in Paris in bringing people to the Faith, including Thomas Breakwell and Juliet Thompson, though she suffered from poor health. She married (1902) William Sutherland Maxwell, and their daughter Mary became the wife of the Guardian, Ruhiiyyih Khanum^W. She was a member of many Baha'i institutions including the National Assemblies of US and Canada [[#Wik](#); [#Abdu'l-Baha in the West](#)].

²³⁵ **Mrs Corinne Knight True**^B (US: 1861-1961) was a very prominent American Bahá'í. She endured a long sequence of bereavements for which her energy for the Faith was her solace, becoming with single-minded devotion a leading figure in the construction of the Bahá'í House of Worship. She was made a Hand of the Cause. [[#Baha'i World](#), vol 13, p 846-849].

²³⁶ **California**^W on the West Coast of the USA.

²³⁷ **House of Commons**^W is the elected house of the British Parliament, counterpart to the appointed House of Lords. Sir Barclay had been a Member of Parliament in the prior election during 1910.

²³⁸ **Lord Weardale**^W, **Philip James Stanhope, 1st Baron Weardale** (England: 1847 London - 1923 Sevenoaks, m.1877), worked his way up within the navy, but resigned and established himself in civil engineering, engaging amongst other works in constructing the London Metropolitan Railway. He married Countess Alexandra Tolstoy (née Cancrine) (1856-1934), and afterwards as a Liberal MP held office on various occasions, during which he was popular with all parties, and consistently proved himself a general friend of the ordinary people, though he stood against the suffrage

Lord Lamington

Lord Lamington³⁵⁶ also has expressed desire to meet the Master and the date is fixed²⁴¹.

Miss Natalie Barney from Paris with White Lilies

Miss Natalie Barney²⁴² has come from Paris to meet the Master. She brought a large bouquet of white lily for the Master and had a pleasant interview.

Walk with Ahmad Yazdi; Lady Blomfield Recites Poetry

Our Beloved with Ahmad Yazdi went out to take a walk and I spent a most delightful hour⁵ with Lady Blomfield, who recited for me some of the beautiful poetry of Tennyson²⁴³ and other poets. I enjoyed it very much and will ever remember it.

Return, Lunch

When the Master returned we had lunch. There were ten Persians at the table. Lady Blomfield's daughters serving, although she has four servants¹⁵⁸.

Noon Address on Women's Vote

The Master's talk before noon²⁴⁴ was on the Suffragette question, an elaboration of His morning private talk with the woman who is a leader in that cause. She was present. It was translated by Madame Dreyfus Barney.

Prof E G Browne

In the afternoon Prof. Browne with his wife called again and had a two hours talk with our Beloved. It was most interesting (and on leaving he kissed the Master's hands) (Don't read the last sentence aloud)²⁴⁵.

Economics and Social Reform for Newspapers

Then a newspaper reporter called on the Master. He spoke to him in detail about Baha-ollah's plan on economics and socialdom²⁴⁶ and other teachings and a message to the readers of the paper.

movement; eventually, he left parliament to become a peer (1906). He travelled widely at times, which acquainted him with the lands and leading statesmen of the globe, and he took a staunch interest in promoting all matters of peace and international arbitration. He presided at the Interparliamentary Union conference^W of 1890 attended by 200 members of different parliaments, was its president 1912-1922, and he drafted the report in favour of an international tribunal which was presented to and accepted by the conference at Budapesht, leading to the first Hague Conference, and presided over the First Universal Races Congress of 1911. His outstanding feature was his world-wide humanity and compassion for the multitude, which he expressed on the platform, in the press, in parliament, in his significant roles, in the bringing about of many large public works, and in his organising philanthropy at which he excelled. As president of the Save the Children Fund (his wife was Vice-President) which Lady Blomfield had helped the founding of, he worked exceptionally hard for the children of all races, and was especially remembered for his work in Russian famine relief and other after-war relief work. He among all this a recognised authority on art matters, and trustee of the National Portrait Gallery. [*#Kent & Sussex Courier*, 1923-03-02, p11; *#Times*, 1923-03-02, p13; *#Nottingham Evening Post*, 1923-03-01, p4; *#Burnley News*, 1923-03-03, p16, *#Wik*.].

²³⁹ **Universal Races Congress**^W had its first meeting in London in 1911 toward anti-racism, with distinguished speakers from many countries for four days discussing race problems and means of improvement [*#Wik*].

²⁴⁰ AT: instead has "will speak about Abdul Baha".

²⁴¹ See p69, 25 Dec 1912.

²⁴² **Natalie Clifford Barney**^W ^{img} (1876 Ohio-1972 Paris) was an American who lived in Paris, writing in French plays, poetry and novels. She was a feminist and pacifist who hosted a weekly art salon to which the famous literati and artists came from near and far, and which during WWI became a haven for those opposed to war. She was rebellious and unconventional in her lifestyle, devoted to women and disdaining monogamy. [*#Wik*].

²⁴³ **Alfred Lord Tennyson**^W (1809-1892) was a close friend of Alice Buckton, who even as a child would sit upon his knee; he was Poet Laureate of the United Kingdom during much of Queen Victoria's reign and remains one of the most popular poets in the English language [*#Wik*].

²⁴⁴ This seems to occur before the walk above.

²⁴⁵ This an interesting request. On quite a number of occasions in the diary Sohrab mentions people kissing Abdul-Baha's hands, but this is the only occasion where he instructs not to read the matter aloud. Kissing of hands is directed against in the Aqdas certainly among Baha'is, either doing so or expecting it of others, however it may be a matter of discretion when those who are not Baha'is spontaneously offer it to avoid their rejection. It is perhaps to avoid awkwardness to Browne, whose writings had not been entirely favourable, that Sohrab says not to mention it, although presumably for the same reason he clearly feels it important to mention it. For an instance of Abdul-Baha preventing kissing his hand, see at fn 1010.

²⁴⁶ AT: "social reforms".

Mr Sidley; Joking; Miss Rosenberg

Then a Mr Sidley²⁴⁷, who I suppose is a Bahai was admitted to the Presence of our Beloved. Our Beloved spoke upon the unity of religion, the requirements of this illumined century etc. At table He joked with Lady Blomfield. Miss Rosenberg is the favored one in London with whom the Master jokes and laughs and causes others to laugh. If I want to write about these matters, then I must write a book. You know well. You have seen our Beloved! You have been with Him as well as all the friends.

Suffragette Societies Plans for Abdu'l-Baha; Theosophists

There are some plans afoot about a meeting of all the Suffragette Societies in London for the Master to speak to which I hope will be brought about. Probably there will be some meetings of Theosophists.

Stuttgart Excited Master Will Visit

The Stuttgart believers are all aflame with joyousness realizing that the Master is going to bless that land and they write glowing letters of happiness.

Morning Meetings Getting Large; Adding Evening Meetings

Today the Master received many believers. The Morning meetings are getting larger and larger and as there are many people who cannot attend morning meetings we are going to have a few evening meetings in the evenings.

Please remember me to all the dear believers

Ahmad

20 Dec - Westminster Palace Hotel Address

Friday

Weather : ☺ fine day; light wind; 0mm rain; 1.3 hrs bright sunshine.

December 20th. 1912

Dear Harriet!

Weather Pleasant

We are by this time getting acclimated to London weather. It has been very nice so far and often the sun is shining and the moon and the stars combine their forces together to make the weather very pleasant.

Morning Tea; Persians Arrive; Woman Uplifting Egyptian Women

About 8.30 the Master came in the *reception room*. He had His tea and later on²⁴⁸ Haji Ameen and the other Persians arrived. By and by a few people gathered in the room. There was a lady who said she is a friend of Mrs J Stannard²⁴⁹ of Cairo. I think Mrs Stannard is an English woman and devotes her time to the education and the uplift of the Egyptian women and girls. She is doing a

²⁴⁷ J W Sidley, of 115 Fore Street, was a staunch vegetarian as was his wife, and he was Secretary to the Northern Heights Vegetarian Society; a third Miss Sidley is later on met. "Mr. J. W. Sidley became associated with the Northern Heights Vegetarian Society in the latter part of 1890, and after Mrs. Boulton's retirement from the post of Secretary early in the following year, he was elected in conjunction with Mr. H. Light to carry on the work which Mrs. Boulton had so ably initiated. Mr. Sidley and his wife are both earnest Vegetarians, and have done much to promote the advancement of the cause... The Northern Heights Vegetarian Society has been a remarkable instance of what individual capacity and energy can accomplish. Founded at a drawingroom meeting early in the year 1889, this society had the advantage from the first of the unstinted and invaluable assistance of Mrs. Frances L. Boulton, whose ability as an organizer, and persuasiveness as a speaker, enabled her to give the movement the fullest advantage of her adhesion as a woman of education and culture... The vigour, the judgment, and the sterling ability which have always been shown in connection with the work of the Northern Heights Society have been the admiration and delight amongst English Vegetarians, and the movement would go forward by leaps and bounds if similarly managed organizations could be started in every town in England." [*#50 Years of Food Reform*].

²⁴⁸ AT: "while drinking his tea".

²⁴⁹ Mrs Jean E Stannard (1865 - 1944 Paris); lived in England before moving (1908) to Egypt and India; she translated the Hidden Words and finds numerous mentions in Star of the West [*#Abdu'l-Baha in the West, #Star of the West*].

most worthy work in that country and Our Beloved uttered most wonderful praises and commendations in regard to her devotion, faith, and steadfastness.

Very Strict Conditions for Divorce

Then someone spoke about divorce whether it is permissible in the Bahai movement. The Master said yes, but under certain restrictions. All means of reconciliation must be tried and if there is absolute incompatibility of temper then one year separation is advised perchance the old union might be established. However if in the mean time they meet each other²⁵⁰ and no reconciliation is realized, then, they start the year again. Then He told us a story of the Italian consul in Acca whose wife turned out to be immoral²⁵¹. After many intervening events he wrote to the Pope²⁵² to issue a decree of divorce. The pope said it is impossible. Finally the man was so ashamed in the community that he sent a man to Smyrna²⁵³, where his wife was living at the time to do away²⁵⁴ with her.^{255 256}

Greek Couple Dressed in Ancient Tunics

Then a Greek with his wife and child came to see our Beloved. They were all dressed in the old Greek tunic fashion, with sandals on the feet. The hands and arms were visible, very strange personalities in this modern civilization. They said the rough yellow clothes they were wearing was woven by themselves, even the child of 6 or 7 years had woven the scanty dress he wore. Their ideas were very radical in character. We were told they have rediscovered the lost art of Hellenic²⁵⁷ music and athletics and they are trying to revive the same in the West. They did not believe in wearing much clothes and they said near Vienna²⁵⁸ there is actually a community of these people whose dictum is back to nature²⁵⁹ and often they walk around naked.

Consoling Visitors Mourning for Departed

Many people called on the Master and each one naturally received the inspiration of His words and presence. However it happened that many of these men and women callers were mourning for the deaths of their husbands or daughters or their mothers and the Master consoled them very much encouraging them to be happy, to forget their sorrows to pray for the departed so that God may surround them in His Divine Sea of Mercy. He talked to each a great deal and all were greatly comforted and received the blessings of happiness.

Noon Address on Trials of Material World and Freedom at Death

Therefore when at eleven o'clock the Master entered in the crowded drawing room He spoke on the narrowness of this world, its trials, its vicissitudes, its ordeals and how a soul is really freed when he breaks this physical cage and ascends to the world of the Kingdom; when he wings his way from this dark world into the realm of radiance. Therefore we must not feel unhappy over the fate of those who have departed from this life but think of those who are living.

²⁵⁰ meet each other - i.e. resume marital relations.

²⁵¹ AT: "who thought his wife was not faithful to him".

²⁵² The Pope^{®W} is the head of the Catholic Church throughout the world.

²⁵³ Smyrna^{®W} is a city in the middle of the west coast of Turkey.

²⁵⁴ i.e. presumably kill her, since being unable to divorce, only her death could release him from her faithlessness.

²⁵⁵ AT: "That was a most tragic ending."

²⁵⁶ The point this story conveys is that although divorce is absolutely abhorrent and to be avoided at all costs, under extreme circumstances such as faithlessness, dogmatically preventing divorce is even worse.

²⁵⁷ Hellenic = Ancient Greek, pre Roman, typically before 300 BC.

²⁵⁸ Vienna^{®W} is the capital and a state in the north east of Austria.

²⁵⁹ See under such topics as 'Life Reform movement' or 'Lebensreform[®]'.

Miss Stevens (Drower); Promised One; Acca

While I was translating there was a face in the audience who was smiling all the time. When the Master finished speaking I found out the smiling face was Mrs Drower, the former Miss Stevens^{*260}, authoress of the "Mountain of God"²⁶¹. She has come from *Southampton*²⁶² to meet the Beloved. Three years ago she stayed three or four months in Acca and Haifa and gathered the materials for her book. The Master called her in and talked with her a great deal; one by one the private room of the Master was again crowded by eager listeners. He was speaking about the Promised One and how all the nations and religions have circumscribed limits for His coming. However when He came they rejected Him. The Master spoke with Mrs Drower a great deal about the time she was in Acca. She is now going back to Jerusalem for a trip of a few months. She is writing a book or novel about the second coming of Christ, a number of Christians going to Mount Olivet²⁶³ expecting the descent of the Messiah from heaven and then quarrelling breaks out amongst themselves and they forget their object. I think it will be a very interesting book. She is a very intelligent woman. She has a well developed power of imagination. She can describe events and objects very minutely. The Master invited her to dinner and gladly she accepted.

Walk in Hyde Park

Then He went out with Ahmad Yazdi and Mirza Lotfollah for a walk in *Hyde Park*. I was left home with other Persians and had a very interesting talk with Mrs Drower about her work, America and all other kindred subjects.

Lunch; Eleven Persians

As soon as the Master returned we had our luncheon. There are now about eleven Persian Bahais who sit at the Master's table in Lady Blomfield's home and I will not be astonished if the number goes on increasing.

Rest; Prominent English educator; Enthusiasm for America

When the Master arose from His nap Mr Lorge, a very prominent English educator came to see the Master. Miss Steven was also present. The discussion was first turned upon America and Our Beloved gave the utmost praise to that country for her freedom, her civilization, her spiritual susceptibilities, her readiness of advancing toward the Kingdom of God, her quenchless thirst for knowledge, her progressive ideals, and her future extraordinary illumination. In fact I had never seen Our Beloved so filled and enthusiastic about the wonderful possibilities of America. Europe is steeped in a sea of materialism. People are either agnostics or full of religious superstitions. In America it is different, people are more spiritual, they seek the knowledge of God, they hail the truth no matter from what quarter it comes. If they hear that there is a house in China whose architecture is novel they like to know all about it. They analyze everything, they dissect everything. In brief they are a nation of independent investigators.

Spiritual Communion

Then the question of spiritual communion was asked.

²⁶⁰ Mrs Ethel May Drower (née Stevens)^{SB} ^{SW} (London, UK: 1879-1972, m.1911), was the eldest of a clergyman. She attended a boarding-school, and became a freelance journalist, travel companion, and novelist. Her journeys took her to different countries in the Near East, in which she met Abdu'l-Baha and spent a period of time with the Baha'is there, from which she wrote the romantic novel *Mountain of God* (1911). She married (1911) Edwin Mortimer Drower and in her study of the religions, languages and folklore of the Middle East she became the foremost authority on the Mandaean (baptisers) in Iraq. She later brings her young child to Abdu'l-Baha. She writes: "Any day in Haifa you may meet an old man whose flowing white hair, gathered up beneath his snowy turban, proclaims his aristocratic birth, accompanied at the slight distance prescribed by respect by Persian followers with folded hands. His white beard, his blue eyes slightly flecked with brown, his commanding bearing, his dignified walk, his keen kindly face, all proclaim him to be someone of importance and distinction. He wears the simple robe of white linen and grey linsey customary in Persia. This man is Abbas Effendi, or Abdul Baha, the recognized head of the Bahai movement throughout the world." [*#Oxford DNB*; *#Web* at *bahaitributes.wordpress.com*; *#Abdu'l-Baha in the West*].

²⁶¹ *Mountain of God* (1911) is a romantic novel with the setting of the Bahá'í community in the Holy Land, published by Mills and Boon.

²⁶² *Southampton*^{SW} is a city in the middle of the south coast of England, 110 km^{SW} south west of Lady Blomfield's. The OT reads Southsampton / Southsaunpton.

²⁶³ *Mount Olivet*^{SW} is better known as the Mount of Olives, where Jesus frequented and taught.

"Yes, it is possible. Often people speak together without the means of tongue. There are two means of intercourse. One the outward tongue, the other the ideal tongue. When the spirit is in an abstract mood, when the heart is in a subjective state, then the ideal tongue can speak, but as long as the spirit is preoccupied and the heart is objective in its activity it is impossible to attain to that station. Is there not a wonderful ideal union between the loved one and the beloved? Often with a glance of an eye, with a handshake a whole world of thought is conveyed to other side without uttering a word. It is possible to attain to such a state of absolute, concentration if we are set aglow with the Fire of the Love of God, if we are attracted, if we are as a burning torch, if we overlook material phenomena and objects."

In brief the Master spoke a great deal along these lines, He uttered many significant statements. The man²⁶⁴ was very happy and hoped that the interpretation of this spiritual interview will become unfolded to him later on.

Persian Ambassador; Praises America, Speaks of Persia and Turkey

At first time²⁶⁵ the Persian Ambassador²⁶⁶ came. The Master received him very graciously and kindly. He praised the Republican form of government in America, its federal system, its independent and sovereign states, its liberal institutions, its educational system, its parliament, and its vast resources. He gave a great tribute to Washington D. C.²⁶⁷: all the houses are built amidst lovely surroundings, there are many Parks, the avenues are shaded with trees. In Chicago²⁶⁸ and New York there are many large Parks. He spoke about the political situation in Persia and Turkey, about the moral conditions of Persian students in Europe etc. He was here for nearly one hour and discussions were changed from time to time.

Westminster Palace Hotel Address; Thinkers; Lord Weardale

At seven and 10 minutes, Our Beloved, Lady Blomfield, Haji Ameen and myself in an automobile drove to *Westminster Palace Hotel*²⁶⁹ where the meeting was going to be. The rest of the Persians coming by the omnibus¹⁵³. On our arrival I witnessed the very large Hall holding more than 600 people was nearly filled. Lord Weardale was introduced to the Master and in a private room he had an interview with Our Beloved for quite a long time. He is an old man but clean shaven. He is going to Paris for two weeks and return again hoping to see Our Beloved and have a long talk about Peace.

At eight the Hall was full and many people were standing around. This meeting was arranged by Mrs Thornburgh Cropper who is one of the finest and loveliest Bahais we have in London. Many writers, thinkers, literary men and distinguished personages were in the audience. At eight Sir Thomas Barclay opened the meeting by delivering a very appreciative introduction referring to Our Beloved as the "Master". Then the Master spoke^{→P194} very wonderfully about the law of love and hate and then went into the explanation of the principles. The audience was set aglow. All the faces were shining, all the 700 or 800 people were responsive enthusiastically. Indeed to have such a warm and well attended gathering in London at this time of year is nothing short of a miracle. The Master finished His address about 9 o'clock. There was great applause! Every one was delighted and happy. All inquired when they should come to see Him, to hear Him, to touch His hand. Really from many standpoints it was a most representative London gathering. After the Master Miss

²⁶⁴ AT: "=inquirers...them".

²⁶⁵ Presumably meaning "For the first time". Perhaps Sohrab was originally going to use the opening words 'at first' in a different way.

²⁶⁶ Mehdi Khan Mushir-ul-Mulk Mirza (Mīrzā Mahdī Khan Mošīr-al-molk) ('Alā'-al-salṭana II) was schooled in London and succeeded his father as Minister to Britain, initially as deputy, when his father was promoted to Foreign Minister (1907) (his father (→fn 1024) was a tribal leader from Azerbaijan and had princely status as an award). He encouraged setting up the Persia Society (fn 196) as a non-political body designed "to promote the sympathy existing between the British and Persian nations" and was its honorary president. For the Persian Legation (diplomatic mission and staff) he headed, see fn 876. [#Web at iranicaonline.org; #New York Magazine, 18 Nov 1991.]

²⁶⁷ Washington DC^W is the capital of the US on its east coast.

²⁶⁸ Chicago^W where the Baha'i Temple stands, is in the north east of the USA.

²⁶⁹ Westminster Palace Hotel ^{img} ^{Map} was at 2-8 Victoria Street, Westminster.

Casper^{*270} (?) a leader in the suffragette Movement spoke, stating that just at this time it is the greatest honor to have "the Master" in the British Isles, then Miss Buckton spoke, then Mon. Dreyfus, each only a few minutes. The meeting was closed by a very heartfelt prayer uttered by the Master in regard to the Balkans.

⊕ [Isabel Fraser:] A Remarkable cosmopolitan gathering filled the large hall at the *Westminster Palace Hotel*, Friday evening, December 20th, to listen to an address by Abdul-Baha. His topic was one that is agitating many of the thinking minds of today - the vast subject of Peace. Sir Thomas Barclay was in the chair, and among the audience were scientists, diplomats, leaders of the great movements of the day, including a number of Orientals. So great was the overflow that many were compelled to sit on the floor and a fringe standing at the outer edge extended out into the hall [...Introductory Address...] Abdul-Baha commenced speaking at once, Mirza Ahmad Sohrab translating. Abdul-Baha remained seated. He spoke earnestly, gesticulating freely and one could almost follow his thoughts as the light and fire played over his countenance... [...Abdu'l-Baha's Address...]→^{P194} Miss Buckton read the Hidden Words... She spoke of the significance of the Peace Conference being held in England and recalled Queen Victoria's answer to Baha'o'llah's message proclaiming that war should cease and that the day of peace was at hand. Queen Victoria's reply was that if this proclamation was of God, it would stand²⁷¹.

Miss Buckton emphasised the fact that this was no *new* religion, it sought the Unity of all Religions, shutting out none of them, but finding a common meeting place for all. She likened it to a garden of flowers where vast variety did away with monotony and made an interesting Unity.

The chairman then introduced Mrs. Despard^{*272}, president of the Women's Freedom League, who spoke as follows:... [Mrs Despard's Address]... Closing remarks by M. Hippolyte Dreyfus-Barney, of Paris... [Hippolytes Address] Again a deep and reverent hush fell on the people as Abdul-Baha gave the blessing in Oriental fashion with hands outstretched and palms upturned...²⁷³

After the meeting everybody wanted to shake hand with Him but realizing that He was very tired He returned in an automobile with Ahmad Yazdi, Haji Ameen and Sayad Assadollah to the house and all the Persians including myself returned by the Omnibus. This was the first time that I had a chance to see the streets of London.

Evening Dinner; The Deaf and Stories of the Deaf

After the return we had dinner. Because there were some in the audience with deaf ears and hearing-instruments in their hands the Master spoke to us at the table about two incidents in Constantinople²⁷⁴. One about the Minister of Post and cables being deaf and another about a hungry Persian who makes himself appear deaf and dumb, enters a restaurant, eats a square meal and finally the manager is forced to eject him, because he looks around in a blank manner as though he does not understand anything.

Epilogue; Poetry; Eager Heart

Altogether this was a very busy day. It is nearly one o'clock after midnight and I am writing this letter. Everybody is asleep and London is quiet.

²⁷⁰ Mrs Charlotte Despard née French (fn 272 following for details), a leader of non-militant suffrage- the writing is difficult and it may be "Caspar". However, Isabel Fraser's account following has Mrs Despard, and it's easy to see the similarity of the names. Certainly an unusual mistake to make for the diarist, but presumably the name came to him through spoken means and he clearly recognised the uncertainty of this with his '(?)'.

²⁷¹ "If this is of God, it will endure; if not, it can do no harm." [#*The Promised Day Is Come*, p65 🔗].

²⁷² **Charlotte Despard (née French)**® (1844 Kent, England - 1939 Belfast, m.1870) Charlotte was educated in manners and arts, which she ever deplored as insufficient, and by ten her naval father was dead and her mother sent to an asylum. Early on, she became shocked by the poverty and terrible working conditions she found around. She married Maximillian Despard, a rich businessman who encouraged her personal interests, at which time she wrote novels, and when he died early he left her quite wealthy. However, she abandoned her rich living to live among the poor in austerity and dedicate herself to their needs, funding and staffing various means with great efficiency. In due course she joined the WSPU movement for women's vote, during which time she was jailed four times, but when that turned dictatorial and militant with its destruction of property and focus on individuals, she broke away to form the democratic Women's Freedom League, which operated by non-militant means of passive resistance: she had met Gandhi in London and was greatly inspired by his approach. Her spiritual interests were in Theosophy (executive member) and Buddhism, and then also Catholicism. Instead of the usual hat and tight boots expected, her signature was to wear a black lace mantilla and open sandals. This is the time we find her meeting with Abdu'l-Baha. After this meeting, the war broke out, during which she championed pacifism in contrast to the militant suffragists, at a time pacifism was very unpopular, and went on to support communism and the Irish self-determination movement, moving to Ireland. At all times she put immense efforts in for alleviation and betterment of the poor, the destitute and the oppressed, and promotion of equality, involving herself in the Save the Children, and this sense extended to a vegetarian lifestyle. "No woman is altogether free so long as anyone is oppressed" was her motto, and her complete and absolute fearlessness was what most impressed all who knew her. She remained actively political well into her 90s, and in London, there are two streets named after her. [#*Oxford DNB*; #*Various*].

²⁷³ Isabel Fraser writing in #*Star of the West*, 1913-01-19, p5 / PDF 3 p339 🔗. To read the addresses skipped with ..., see "20 Dec - Westminster Palace Hotel", p195.

²⁷⁴ **Constantinople**® = Istanbul (European Turkey), Constantinople being the older western name.

I am getting interested in poetry. Lady Blomfield has given me a book of poetry called the Epic of Hades²⁷⁵ by Lewis Morris²⁷⁶ who died a few years ago. This book that I read was offered by the author to the Lady.

Today Lady went to see the performance of the "Eager Heart", because her daughter is playing that part and tomorrow the Master and all the Persians are going.

All love to all

Ahmad

21 Dec - Eager Heart

Saturday

December 21. 1912

Dear Harriet!

Harriet's Letter Received; Abdu'l-Baha in America

Just an hour ago (1 pm) I received your welcome letter of December 10th and it made me very glad to know that all the friends feel the Presence of the Beloved. It is indeed a great joy to realize that He has walked upon the soil of America, that He has blessed that land beyond any measure, that He has poured His divine Teachings upon that wonderful nation, that they listened to His heavenly music with rapt attention, their hearts attracted to the Love of God, their souls inspired by the knowledge of God, their beings exhilarated by the Fragrances of the Rose-Garden of Abha, their lives transformed through the Breaths of the Holy Spirit. His Presence in that free land was a great benediction and future generations will record it. Last night as He was in the *private room* of this home He remarked that many people may think that a Persian has come, giving a lecture and that is the end of it. No! in the future every word uttered in the far cities of America will be collected and preserved. This is through the Bounty and Favors of the Blessed Perfection.

Morning Visitors from Last Night

In these days the Sun of Reality is shining upon all these regions, many souls are being quickened and are alive to the importance of the Cause. As the result of the meeting last night many people came this morning to see Our Beloved.

Woman Comes 60 Km; Invalid Dumb Man

There was a woman who had come forty miles last night to hear the Master and this morning she brought her book for the Master to sign. She told the story of a young man who is invalid and dumb but he is so eager about the Cause that he likes to have the photo of the Master with His autograph. Although he is dumb and his hands are completely paralyzed owing to an automobile accident²⁷⁷ yet he holds the pen in his mouth and writes very well. She showed us some of his writing and it was really wonderful. He reads all kinds of books and writes interesting articles for the magazines and papers. The Master sent to him a beautiful message that although he is speechless yet he has the language of the heart and speaks with the tongue of the intellect. He hopes that he will acquire the language of the Kingdom which is not in need of any outward means to convey the thought.

Syria and the Spirit

Another inquirer was presented to the Master and he spoke to her about the climate of Acca and Syria and Egypt saying that Syria is the abode of the prophets, Jerusalem is located there, the tombs of all the prophets are there, the traces of David and Solomon can be witnessed there; the

²⁷⁵ [Epic of Hades](#)[Ⓜ][Ⓜ] by Lewis Morris, a 230-page non-rhyming poem in a mythical style.

²⁷⁶ [Sir Lewis Morris](#)[Ⓜ][Ⓜ] (1833 Wales - 1907) was a popular poet of the Anglo-Welsh school, knighted by Queen Victoria in 1895, narrowly missing being Poet Laureate [[#Wik](#)].

²⁷⁷ Although early days for cars, the Ford Model T began in 1908 and could reach speeds of 64-72 km/h (40-45 mph) [[#Wik](#) [Ⓜ]].

birth place of Christ is there. In Palestine the spirit of man is dilated, because all the prophets have come from that land, the divine call has been raised in that country, the Holy books have been revealed there.

America and England

Then He spoke about America. American people have great capabilities. In *England* also one witnesses the signs of awakening. In reality the American and the English people are of the same race, have the same language. The governments and the nations of both countries are noble and democratic.

Auras

Someone asked about the colors which according to the Theosophists each person is surrounded with a certain hue. The Master gave an answer which was very wonderful and too long to quote it here. The Secretary of the Theosophical Society²⁷⁸ came to see the Master and after the interview asked Him to write a message for the Theosophists to be printed in their weekly organ which is published in *London*. Then a Minister was taken in. He has brought a cross to be blessed by Him. He said whenever he looks at the Cross he feels sad. The Minister is almost a Bahai and before leaving he kissed His Blessed Hands.

Many People; Jokes Alleviate Sorrows

Many, many other men and women had interviews, each one of them with his or her peculiar problems. They all came before the universal physician and He knowing so well the ailments of each prescribed medicine. This morning He told many jokes which made the listeners forget their sorrows.

Noon Address on Types of Love

At about a quarter to²⁷⁹ twelve He came in the crowded Reception room and spoke about the various kinds of love; family love, racial love, patriotic love and human love, showing that each of these loves are not sufficient except the love which is spiritual and is born of the Breath of the Holy Spirit.

Walk in Kensington Gardens and Lake

After that with Ahmad Yazdi and Ahmad Sohrab He left the house for a walk. At the door we met Miss Alice Buckton. The Master invited her to be with us. Calling a taxi we drove to *Kensington Gardens*²⁸⁰. There we walked behind the Beloved for nearly one hour. There is a large, beautiful lake²⁸¹ there.

Lunch; Two More Persians; House Like Mrs Kinney's; Lady Blomfield "Mother of Believers"

Two more Persians have come from the school²⁸² so our family is increasing. There were more than 12 Persians, all sitting at the table. How similar to Mrs Kinney's house. Instead of Harriet and Louise serving at the table the two daughters of Lady Blomfield are doing that. Lady Blomfield mothers all of us. The Master has given her the title of the Mother of believers. She is graceful,

²⁷⁸ Rt. Rev. John Ingall Wedgwood^W ^U (1883 London - 1951 Farnham, England) originally studied to be a chemist, only to interest himself in Anglican worship, taking musical and theological studies and becoming a choirmaster. Joining Theosophy in 1904 he was forbidden to return to the church and turned out of his lodgings, and so dedicated himself to Theosophy, becoming General Secretary 1911-1913 of England and Wales. This is where he meets Abdu'l-Baha, as also in 1911 when Abdu'l-Baha visited their London headquarters. From this time after, he was involved in pursuing himself in various small organisations and mystical ideas. [#Web, cwleadbeater.wordpress.com; #Wik.]

²⁷⁹ OT: "of".

²⁸⁰ Kensington Gardens ^W ^{img} ^{Map} is 1.5 km north west of *Lady Blomfield's*, and adjoins *Hyde Park*.

²⁸¹ The Round Pond ^{img} or the neighbouring and larger *Serpentine/Longwater* ^{img}.

²⁸² Green Acre ^B ^W in Eliot, Maine, N.E. US, which Abdu'l-Baha had recently visited, became a major Baha'i education centre. It might be easy to think the Tarbiyat School (fn 340) is referred to here, however he is writing to the US without qualifying which school, and later (text for fn 339 & 334) we see it is distinguished from the Tarbiyat.

dignified and most cultured. I told her it will be a fine thing if she could travel through America for a few months.

Rest; Eager Heart Performance; Meeting Actors

After lunch the Master took His nap. Mrs Thornburgh Cropper was present. At 3.30 pm, Our Beloved with Mrs Cropper, Sayad Assadollah and myself left home in her automobile for the *church*²⁸³ where Eager Heart²⁸⁴ is being represented.

There were more than 1200 people present. The Master sat in the first row of seats. Mrs Cropper on His left and Ahmad on His right side to translate.


The play on the whole was very effective. Miss Mary Blomfield who took the part of the Eager Heart interpreted the character with a delicacy and artistic appreciation that was very wonderful. There were such longings, such unutterable desire in her every movement and word for the appearance of the King, when Mary and Joseph came in with the child in her arms the Master was so deeply touched that He wept. I could not help myself but to weep. The story is so direct, so touching, so sincere, so holy and so above the sordid elements of life. The Master sat through the whole performance and was keenly interested in every act and move. When the play was finished He was invited behind the stage and congratulated the players and musicians for their delightful work. He gave them a long address about the prophecies of the old testament in regard to the Second Coming of Christ and how the Jews took those prophecies literally and what were their real significances. Toward the last the actors were introduced to Him and when He reached the angels He recommended them all to remain as angels as long as they live.


⊕ [Lady Blomfield:] Miss Alice Buckton was an earnest visitor. She had written Eager Heart, a very interesting Christmas mystery play. The performance of this mystery play at the Church House, Westminster, was honoured by the presence of 'Abdu'l-Baha. This was a memorable occasion, as it was the first time He had ever witnessed a dramatic performance. The Master wept during the scene in which the Holy Child and His parents, overcome with fatigue, and suffering from hunger, were met by the hesitation of Eager Heart to admit them to the haven of rest which she had prepared, she, of course, failing to recognize the sacred visitors. The Master afterwards joined the group of players. It was an arresting scene. In the Eastern setting the Messenger, in His Eastern robes, speaking to them in the beautiful Eastern words of the Divine significance of the events which had been portrayed.²⁸⁵

⊕ [Yorkshire Post and Leeds Intelligencer:] There is abounding suggestion of Oriental mystery and mysticism about the performance of the modern mystery play, "Eager Heart," which was given this evening in the great hall of the Church House, Westminster. The hall was filled with audience apparently subdued to silent reverence by the series of tableaux, and the thrilling blank verse of the old Christmas story, as recited by a clever company of ladies and gentlemen, one of the ladies being Miss Buckton, the author of the sacred drama. The scenes were accompanied by music, vocal and instrumental, most appropriate to the subject, and of great beauty.²⁸⁶

⊕ [Sheffield Daily Telegraph:] It is beautiful, and deserves recording. It is an excellently finished presentation, stirring in us depth within depth of sacred, of spiritual, association... in this old hall, with Bach's music floating in the background, the exquisite medieval dresses, and the simple curtain, the whole formed, if I may repeat myself, a perfectly finished presentation of associations long known and treasured.²⁸⁷

⊕ [The Suffragette:] The singing of the unseen choir was excellent, and the orchestral accompaniment all that could be desired.²⁸⁸

²⁸³ **Church House, Great Smith Street** , Westminster, designed by Lady Blomfield's father, was opened in 1896 and replaced in 1937-40, and is the headquarters of the Church of England. The location is given in Lady Blomfield's account just after. [#Wik].

²⁸⁴ **Eager Heart**  was performed. This was Alice's first major stage work. The young maiden Eager Heart, simply dressed, on Christmas Eve prepares a humble meal in the hopes the talked-about royal guest will stop and refresh himself; a guest who every year tours the land with angelic guards remembering the night he was a babe he begged a manger from the beasts. She is joined by her material sisters Eager Fame, strong with helmet, and Eager Sense, dressed glamorously, hoping to attract the King, and entice Eager Heart to leave her humble home and join them in the rich settings and the crowds where they felt the King would come, but Eager Heart is unmoved and they head out, just after which a travel-worn couple with babe seek shelter and food because no one would take them. She gives up her hope of having something to offer the King, instead inviting the traveller's to her simple meal and to sleep whilst she takes a walk outside to look for the expected royalty, encountering shepherd's, kings and travellers also seeking them, and they reach Eager Heart's home. Eager Sense and Eager Fame are also reformed. It was a worldwide success and continued to be popular into the 1950s. In 1919 the Times reported that 50 companies would be performing it that Christmas. [#Beneath the Silent Tor, ch. 5, p40]

²⁸⁵ #Chosen Highway, ch 2.

²⁸⁶ #Yorkshire Post and Leeds Intelligencer, 1912-12-19, p6 - this was the performance of the day before.

²⁸⁷ #Sheffield Daily Telegraph, 1912-12-20, p9.

²⁸⁸ #Suffragette, 1912-12-27, p3.

Persian Ambassador's House; Oriental Politics and History

From the *Church* He drove to the house of the Persian Ambassador²⁶⁶. For more than two hours various subjects touching the Balkans, the lives of the various Turkish Ministers, the English rule²⁸⁹ in Cyprus²⁹⁰ and incidents in connection with it etc etc were discussed. At the door the Master put one English pound²⁹¹ into the hands of the footman of the Embassy.

Head of the Bahai Publishing Society of London; Dinner

Having reached *home* we find Mr²⁹² and Mrs Jenner²⁹³ who are at the head of the Bahai Publishing Society of *London*²⁹⁴. They are invited to take dinner with the Master.

Mary Magdalene

After the supper the Master told us the wonderful story of Mary Magdalene who went to Rome, presented herself in person before the Emperor²⁹⁵ and delivered a message from the part of the Christians. It was a most dramatic story and it takes me a long time to write it so I just refer to it. The Master admires so much the character of Mary Magdalene²⁹⁶.

The World a Great Theatre

After this meeting He spoke of the world as a great theatre on the platform of which we see all kinds of plays from tragedy to comedy are acted.

Dinner; Letter from Harriet; Some Exemplary American Baha'is

At eleven o'clock He asked for His dinner. I took an occasion to read your letter to Him. He listened carefully to every sentence. As soon as I told Him that I have a letter from Miss Magee, He said go and bring it. She tells the truth. When I finished He was silent and after a moment He said there are several souls in America who have great capabilities, amongst them is Miss Magee. Then He spoke wonderfully about Mrs Krug how enkindled and attracted she is, how firm and steadfast she

²⁸⁹ **English Rule in Cyprus**^W - Following the Russo-Turkish War (1877-1878), the Ottomans allowed Britain to administer Cyprus in return for Britain using the island as a base protecting them against Russia; with the Ottomans joining the side of the Central Powers in World War I, Britain took over Cyprus in 1914 [[#Wik](#)].

²⁹⁰ **Cyprus**^W is a very large island in the Mediterranean off the coasts of Turkey and Syria.

²⁹¹ £1 was £90 in 2018 currency (RPI). See the text for fn802 for similar events.

²⁹² **John Henry Jenner** (1877 Wiltshire, England - 9 June 1961, m.1903), a law clerk, who also met Abdu'l-Baha in London in 1913 and left the UK in 1913 for Tasmania. [[#Abdu'l-Baha in the West](#)].

²⁹³ **Helen Barbara Smythe Jenner** (1878 Australia - 1965, m.1903), a nurse and John's wife. [[#Abdu'l-Baha in the West](#)].

²⁹⁴ **Bahai Publishing Society of London** (Baha'i Press), which was at 47 Vicarage Road ^{Map}, East Sheen [[#Baha'i News](#), v1 num 18 (7 Feb 1911) p6, pdf 322].

²⁹⁵ **Emperor Tiberias** (42 BC - 37 AD)^W.

²⁹⁶ **Mary Magdalene**^W was the disciple who strengthened the other disciples after Jesus' Crucifixion. This story can be found in more detail in the excellent 1906 notes of Abdu'l-Baha's translator: "When His Holiness the Spirit (Christ) was martyred, the only one who was not disturbed at all was Mary Magdalene. For the rest of the disciples were confused and discouraged. When Mary became a believer, and fell upon the feet of Christ, although she was a villager of no good repute, Christ did not withhold His feet from her. This caused many of His followers, as well as many among the Jews, to turn away from Him. But Christ heeded them not, and said to Mary: 'Arise, thy sins are forgiven.' Then Mary arose and repented; and from that time on devoted herself to the service the Cause. Mary had a friend among the Roman officers (who at that time were Masters of the Holy Lands). He was the one who protected her from enemies after the death of Christ. When she had brought the disciples together and confirmed them in the service and inspired them with courage after the Crucifixion, she herself went to Rome into the presence of the Emperor. How marvellous indeed were the words she spoke to him! She said to the Emperor: 'I have come in behalf of the Christians to bring to your notice the fact that Herod and Pilate martyred the Christ at the instigation of the Jews. But now they have both repented of their deed. For they were Roman Governors and to them Jews and Christians made no difference. For, indeed it was not the Romans, but the Jews who were the chief antagonists of Christ. Now that they have realized the wrong they have done and have repented, they are engaged in punishing and suppressing the Jews for instigating them to commit this act. But I have come to appeal to the Emperor to prevent Herod and Pilate from punishing the Jews. For neither Christ nor we Christians are pleased that the Romans punish the Jews because of their condemnation of Christ!' The Emperor was greatly impressed by these words, and he praised Mary highly. This was why in those days the Christians did not suffer persecutions in those lands, and engaged in spreading the Gospel..." [[#Kuli Khan 1906 Pilgrim Notes](#)]; Church Tradition likewise holds similar stories of her presence in Rome and appearance before the Emperor, e.g. "Tradition relates, that in Italy Mary Magdalene visited the Emperor Tiberias (14-37 AD) and proclaimed to him about Christ's Resurrection. According to tradition, she took him an egg as a symbol of the Resurrection, a symbol of new life with the words: "Christ is Risen!" Then she told Tiberias that, in his Province of Judea, Jesus the Nazarene, a holy man, a maker of miracles, powerful before God and all mankind, was executed on the instigation of the Jewish High-Priests and the sentence affirmed by the procurator Pontius Pilate. Tiberias responded that no one could rise from the dead, anymore than the egg she held could turn red. Miraculously, the egg immediately began to turn red as testimony to her words. Then, and by her urging, Tiberias had Pilate removed from Jerusalem to Gaul, where he later suffered a horrible sickness and an agonizing death." [[#Web](#), www.thenazareneway.com/mary_magdalene.htm ^W]. As with all traditions, they may be viewed as having an indistinct memory of something that happened without relying too much on whether details are specifically accurate.

is, how Louise and <Carl>²⁹⁷ love her and how before long she will be assisted to render great services in the Cause.

Ahmad Yazdi to Paris then Orient; Scotland; Mr Campbell; Oxford; Prof Cheney

Ahmad Yazdi has left us tonight for Paris. He will stay one week there to attend to his business and then returns to the Orient.

The date of *Scotland* is fixed for Jan. 6th.

On Dec. 30th²⁹⁸ Mr Campbell⁵³⁹ who is now sick will call on the Master.

On the 28th²⁹⁹ we will go to *Oxford* to call on Prof. Cheyne⁴⁶² but not to deliver an address^{❖300} because it is now vacation. Love to all Ahmad

22 Dec - Head of Educational Association for Working Men; Christian Commonwealth Editor

Sunday

Weather : ☁ overcast, fair day; light wind; Omm rain; 0.2 hrs bright sunshine.

December 22d 1912

Dear Harriet!

Days Speed By; View from and Work of the Future

The days come and go like a dream. I am sure that sometimes in the future I may look upon these divine days with the eyes of envy and longing, yet while constant association with the source of light and life imbues a person with a feeling of devotion to the Cause, severance from all else save Him and resignation and submission. I often look upon these divine days, so far as I am concerned, as a period of preparation for future activities in the Movement. If after all these blessings and benedictions we remain passive and do not rise to do that which is demanded of us, it is very mean and ungrateful on our parts.

Translating; Hymn to Peace

This being Sunday most people were up late but I got up very early and was in the Presence of Our Lord. First He dictated some Tablets to the friends, especially one to an English woman who has composed a hymn to Peace. He was most pleased with the translation³⁰¹ and told me to send the original to Mrs Krug. He also desired it to be translated in Persian and be spread in the Orient.³⁰²

Head of Educational Association for Working Men

Then a Mr Marshall^{❖303} was presented to the Master who is at the head of some Educational Working Association for working men which strives to diffuse higher sciences and arts amongst the

²⁹⁷ Karl (Carol) Krug (1893 New York - ?), Mrs Krug's son. [#Abdu'l-Baha in the West.]

²⁹⁸ Rev. R Campbell called on 2 Jan.

²⁹⁹ This happened on 31 Dec.

³⁰⁰ An address in fact happened!

³⁰¹ This seems to say Ahmad translated the hymn verbally for Abdu'l-Baha who was pleased; so an English copy was to go to Mrs Krug and a careful Persian translation to the East.

³⁰² A much-loved hymn of Abdu'l-Baha is said to have been Nearer my God to Thee by Sarah Fuller Flower Adams[®]. The piece in question may perhaps be 'Part in Peace'[®].

³⁰³ John "Johnny" Ludlow Marshall (1876-1948) went to work as a tinsmith when eleven, and after marriage settled in Birmingham (c.1900) to pursue his trade. He possessed an unusually alert mind and was always searching for knowledge and the truth. He met Abdu'l-Baha in 1911 and 1913 and became a Baha'i, and for many years was the only Baha'i in Birmingham, steadfastly keeping and furthering the teachings as his greatest concern, and he truly taught by his own life his recognition of the rights of all peoples. He kept excellent records of visits and lectures by some of the early visitors to Birmingham. At 71 he retired from work and pioneered to Edinburgh where he died in an accident. The ring Abdu'l-Baha gave him is in the Edinburgh archives. [#Unfolding Destiny, p480, bios; #Web, birminghambahais.org.uk]. (There was also a John Marshall running Hill Coombs Wood school, but from the fact that the given Marshall is known to have visited Abdu'l-Baha in 1913, we would presume it to have been him.)

laboring class. Our Beloved said that any movement which aims to spread public education is divine and heavenly Confirmation shall assist that movement.

Irish Baha'i; Be a Lighted Torch

Then another woman, a Bahai, who has come from Ireland¹⁷³, to see the Master was brought in by Lady Blomfield:-

"In that you are returning to Ireland" the Master said "you must become a lighted torch. That lighted torch is the effulgence of the Love of God, summoning people to the Kingdom, proclaiming to the people to international Peace; it is the oneness of the world of humanity; it consists of the teachings of Baha-ollah. You must carry away with yourself this light of Reality" He spoke a great deal more encouraging her in the path of the Cause.

Bouquet of South Africa Flowers

A touching incident happened that was the Master received a beautiful Bouquet of some strange flower from South Africa. A believer³⁰⁴ had sent it to Him through an English Bahai. The flowers were yellow, very delicate and very fragrant³⁰⁵. The Master sent this message to her:-

"Convey to her my special greeting. Announce to her my loving kindness. I will pray for her, that God may surround her with His Confirmation and assistance and that the means of happiness and well-being be prepared for her."

London Bahai, Mr Arthur Cuthbert; Happiness Through the Cause


Mr Arthur Cuthbert³⁰⁶, who is an active and prominent London Bahai, was ushered in by our charming Hostess.


"You are welcome, most welcome. How are you? Are you very happy?" "Yes. I am happy." Mr Cuthbert answers. Then Our Beloved:- "In reality the Cause of Baha-ollah is absolute happiness, absolute advancement, absolute perfection, were one to live in accord with its behests."

Lady Blomfield's Grandchildren; One Outstanding Girl

Then Lady Blomfield brings in her grandchildren³⁰⁷. They are three. Amongst them there is a girl of a few years, very bright. She goes to the Master. He kisses her and keeps her in His arms. She receives a big piece of rock candy. "My dear baby. My sweet, very sweet baby" Our Beloved says aloud. Then to lady Blomfield: "God will give to you many children and grandchildren. I have not seen a child for a day or two" and hugs her more to His blessed breast. Her mother asks her to sing the hymn of Christmas³⁰⁸. She does it very sweetly. Then a most charming conversation starts about her doll, elephant, horses, automobile, how He would like to take her to the land where Christ was born, where orange-groves blossom, where the Sun always shines, the stars always glow, the weather is always bright and clear. But she prefers to see the spot where Christ was born; she likes to become a soldier in the Army of Christ, she does not like those outward things, but she likes to be a good girl. "I hope," the Master answers while He kisses her "that you may become a general in the Army of Christ." To her mother: This girl will progress very much. She is intelligent and keen. Educate her properly. Give her Bahai instruction so that her thoughts may become luminous, her susceptibilities become keen, she may become absolute good to the world of humanity. God willing she will study in the school of God, she will acquire ideal and heavenly

³⁰⁴ On 8 May 1913 Ethel Fraser says farewell from Abdu'l-Baha to travel to London then Johannesburg, possibly these flowers are directly or indirectly connected to her. [See [#Abdu'l-Baha in France](#)].

³⁰⁵ It would be impossible to verify, but a good candidate flower fitting the necessary qualities is a yellow Mimosa . [[#Web](#) (Flora of Southern African forum)].

³⁰⁶ Arthur Cuthbert was a Scottish Bahá'í (1906), becoming general secretary of the Bahá'í Committee formed in London c.1914, forerunner to the National Assembly [[#Momen](#) ; [#Community Histories](#), (Great Britain) by Phillip R Smith].

³⁰⁷ The three grandchildren-in-law are Margaret Honor Blomfield later Clayton (1907 London-1948 Dorset, m.1931) who married a colonel; Miss Rachel Blomfield (1897 London-1988 Devon); and Richard Macandrew Blomfield (1900 London-1932 British Columbia), a farmer; their mother Mrs Eleanor Blomfield née Macandrew (England: 1870 Essex - 1946-10-22 London, m.1896) married the architect son of the prior wife of Lady Blomfield's husband. [[#Abdu'l-Baha in the West](#)].

³⁰⁸ Perhaps a sacred hymn such as "Silent Night", or possibly even something secular, such as "We wish you a merry Christmas".

knowledges and she will be informed with the mysteries of phenomena. Her name is Magarete Honor Blomfield³⁰⁹.

Persian Merchants; Interviews

Then a number of Persians who reside in London were taken to the Master. They are merchants etc. After them many people had private and interesting interviews.

Noon Address on Eager Heart, Misexpectations of the Promised One

Now it's nearly half past eleven and being Sunday many people are waiting to hear the words of the Master. He comes in with the words of "Good morning" on His golden lips. As His subject He takes "Eager Heart"; first He praises the actors; then from entirely another standpoint, different from the address He gave to the actors yesterday, He discourses on the expectation of the people and when the promised one comes no one is willing to give Him a shelter. They prepare palaces for Him, they decorate the streets, they arrange a downy couch, but He, the son of man, cometh when no one knoweth. Through the highways and byways He walks, people unconscious of His divine Presence, pursuing their own pleasure and yet expecting the arrival as a King and ruler.

Drive through London Streets Decorated for Christmas past Thames to Richmond Park; Mrs Cropper

At twelve o'clock Mrs T. Cropper comes with her lovely auto to take the Master for a ride. A young student from Bagdad and myself He takes as attendants. We drive through the London Streets and avenues, most of them decorated in honor of Xmas. Throngs of people coming out of churches are feeling their ways toward the parks. The air is warm and cloudy. Our auto. threads its way to *Richmond Park*³¹⁰. We pass by the *Thames*. The *Park* is very large, the trees are bare but here and there green sward³¹¹ is visible. The Master comes down to walk. After a few minutes the sun floods the field with its golden rays. Mrs Cropper asks a question about reincarnation. A detailed and satisfactory answer is given while we are walking. The Master enjoys the weather. He pushes off His fur coat. For one hour He walks, sometimes talking, sometimes silent, again answering questions, anon³¹² making witty remarks on the horsemen and horsewomen. In brief it was a heavenly hour never to be forgotten. I came to know Mrs Cropper so much better. She is a very wonderful Bahai, as pure as crystal, very sincere, very firm and very kind. I liked her ever so much. And so every Bahai will like her as soon as he meets her.

Lunch; Too Many Persians for Two Tables

We return. It is nearly 2.30 pm. We have our lunch. Now we have so many Persians that notwithstanding arranging another table, yet some of us have to wait for another course to be through.

At Miss Herrick's; Haji Ameen Tells Stories

At four o'clock the Master is up. All the Persians are invited to the *home*³¹³ of Miss Herrick. Haji Ameen who has been a Bahai for 55 years was to tell some of his experiences.³¹⁴

Callers; Miss Rosenberg Away; MP Deeply Impressed on Logistics of Peace

Having tea a stream of callers began to flow. Miss Rosenberg who is going to *the country* for a few days to spend with her brother³¹⁵ says farewell. Another prominent man has an interview with the

³⁰⁹ AT has Honore. She is spelt Margaret in *#Abdu'l-Baha in the West*.

³¹⁰ **Richmond Park**   , the largest of London's Royal Parks, about 10 km² and 10 km  from Lady Blomfield's.

³¹¹ **sward** = a grassy surface of land.

³¹² **anon** = at the next moment.

³¹³ **137a High Street** , Kensington seems to have been Elizabeth Herrick's home.

³¹⁴ It seems Abdu'l-Baha and Sohrab did not attend this but stayed back to give the interviews that follow. Normally Sohrab, if he had attended, would have said a little more about the meal and some of Haji Ameen's stories.

³¹⁵ **George Frederick Rosenberg**, who had the same name as his father, who died before he was born. [*#Ethel Jenner Rosenberg*, p17.]

Master about his affairs. Then a member of Parliament^{❖316} who has been in the Balkans for two months, writing daily articles for two of the most important dailies, is presented. The Master speaks to him strongly on Peace, and on the Court of Arbitral Justice recommended by Baha-ollah, the evils of wars, the education of the public as to the horrors of war. The talk was so impressive that the man could say not a word. It created a deep impression upon him.

Actress; The Theatre of the Kingdom

Then a theatrical woman was introduced. She was tall, graceful, and very charming.

Abdu'l-Baha said: "We have also a theatre." The woman immediately becomes all interest, set aglow with enthusiasm. "Yes, where is it? I love to see it. Can I play in it?" "Our theatre" the Master answers smiling "is built in a country where there is eternal springtime, the streets of that city are as clean as the surface of the mirror, the lights of that play-house are the rays of the Sun of Reality, the actors of our drama are the Holy Manifestations of God, the audience is composed of pure and sanctified souls. They play their parts with the most delicate art, they deliver their words with power and potency, the stage of our theatre is the arena upon which is played the sublimest tragedy, the most terrible dramas, the most thrilling and heart-throbbing events of life. Come and join our company. You have acted all your life on this material stage, now come and act upon the celestial stage. Your fellow-actors will assist you, will coach you in your part and step by step you will become a star shining in the galaxy of these heavenly-inspired dramatists.

Neighbour; Blue Donkey Beads

Lady Blomfield has a neighbour^{❖317} who lives above her apartment. She is taught by the Master last year. She is called by Him "Neighbour". She comes in and requests Him to visit her apartment. This theatrical woman lives with her too. The Master accepts the invitation and immediately starts to go. For fifteen minutes He is there, blessing her apartment. He jokes with her all the time. She brings to the Master a string of rough big blue beads. "What are these?" the Master asks. "These are to decorate the neck of the donkey and when my friend went to Persia she sent me these beads, saying because I love you very much I like to decorate your neck" Then everybody naturally laughs, the Master more than all.

Christian Commonwealth; Editor Mr Dawson

Coming down, Mr Dawson^{❖318}, the Editor of Christian Commonwealth, is presented. He knows the Master. A long interview is the result. The Beloved thanks him for all the services he has rendered to the Cause, especially 10000 copies of a Bahai edition being sent to America without a cent of

³¹⁶ Possibly Noel Noel-Buxton, 1st Baron Noel-Buxton (1869-1948) [Ⓜ], for he is the only person who is listed as an MP at this time [Ⓜ] and is also on the list of known Balkans correspondents for the First Balkan War [Ⓜ].

³¹⁷ (Augusta) Gabrielle Eden Enthoven (née Romaine) [Ⓜ] (London: 1868-1950, m.1893) was a theatre archivist and playwright. She was born in London, daughter of the secretary to the Admiralty, and with the family accompanied him in his service in India and Egypt, returning to Windsor when she was 11, where garden and dinner parties and balls were frequent. She took part in theatricals and was a member of several amateur stage societies. From an early age she wrote plays, stories and scenarios. In 1893 aged 26 she married a captain in the Royal Engineers and they moved to Cadogan Gardens where she entertained with style, but they had no children. Her husband served as a general staff officer at the War Office, and retired as a major, dying shortly after in 1910. With her husband's death her collecting memorabilia and theatrical endeavours gathered speed. In 1911 she became a founding member and president of a feminist theatre company that aimed to present plays of 'interest and ideas' dealing with current social, political, and moral issues; launched a campaign to establish a national collection for the performing arts; and met with Abdu'l-Baha, certainly in Paris, perhaps in London too. In 1912 Enthoven had her first play produced, and at this period we see in these pages her meeting with Abdu'l-Baha again in London, His name for her being 'Hamsayih' ("Neighbour"). During the War she was part of a voluntary body organizing the reception of Belgian refugees fleeing Europe, then part of the Red Cross, and became chief of the records that dealt with British prisoners of war. In 1916 she produced another play to great review. She left the Red Cross in 1920 through ill health, and was awarded an OBE. For a short while she moved to Manhattan where her play "The Honeysuckle" was produced, at which time she was rather poor, but she was soon back in London next door to where she had been, her proudest moment being to bring over the great Italian actress Eleonora Duse to England for her last engagement. In 1924 she persuaded the Victoria and Albert Museum to accept her vast collection of playbills, prints, books, and engravings in order to establish a national collection of the performing arts, continuing to pay for the collection's acquisitions and staff from her own funds, her theatrical connections proving invaluable. She was generally regarded as kind and generous. With the Second World War she returned to the War Office to head the prisoners records department again. She died at home (99 Cadogan Gardens) in 1950, stipulating the cheapest possible burial without funeral service to maximize the amount to be left to the museum to continue cataloguing and acquiring material. [*#Oxford DNB*, with additions].

³¹⁸ Albert Dawson (1866-1930, m.1892), Born in London, at an early age he became associated with the founding minister of the City Temple, becoming his private secretary, literary assistant, and later biographer. At 26 he married, and after being on the Christian Commonwealth for some years, he took it over (1901-19) during which time the circulation quadrupled. He printed Rev. R. J. Campbell's sermons throughout his ministry and advocated liberal views in religion, social reform, and woman suffrage. He was also honorary secretary of the Fellowship Guild. He regularly contributed to American and Australian newspapers. [*#Times*, 1930-02-08, p14, "Obituary"].

charge. An interesting conversation on the effacement of the present misunderstanding between nations and religions is carried on.

It is arranged that another Bahai edition containing some of His late addresses delivered in *London* be printed in the number of January 1st.

Mr Dawson is outwardly a young man, a very pleasant happy man. I liked him very much. Having corresponded with him often from America I was looking forward to the time of meeting him. He stayed after the interview and had dinner with Our Beloved. He made him sit in His own chair at the table which was a great honor.

⊕ [Christian Commonwealth:] Abdul Baha rose to receive me with a gentle courtesy and a murmured Persian sentence, which his interpreter, Mirza Ahmad Sohrab, explained meant that the Master was pleased to welcome a representative of THE CHRISTIAN COMMONWEALTH, which had done much to promote the progress of his mission. The stir and movement beyond the threshold of the room where Abdul Baha held his audience seemed to die away, and the familiar roar of *London's* traffic through which I had passed a little earlier receded into immense distances as we talked. Sentence by sentence as they were translated to me, the Master told me of his itinerary...

[Abdu'l-Baha said:]... I observe that, praise be to God, in this capital a conference of peace is sitting. It is conducive to the utmost of joy to me that in this great centre of civilisation and culture such an important gathering is being held. Therefore I hope that the rays of universal peace may radiate from this great metropolis to all parts of the world, and that the noble nation of *England* and its just Government, like the people of America, will strive their utmost in promoting the principles of international peace and brotherhood. I pray that the war in the Balkans will be transformed into peace, and the rights of both sides may be protected."...

A further question regarding the Master's plans elicited the information that he would visit *Edinburgh, Oxford, Liverpool*³¹⁹, and perhaps *other provincial centres*³²⁰ before he leaves for Paris. In *Liverpool* it is arranged that he will address a large gathering of workers³²¹. He returns to the Orient after this programme is completed, and told me that the possibility of a later visit to Europe is uncertain: "It is not probable." He has been very much encouraged by all that he has witnessed, and repeated his hope that the cause to which his life is dedicated would prosper in Europe. The Master rose again as I took my leave, and clasped my hand with a smile that was as much a benediction as his parting words.³²²

Then after ten I had to go over some of the addresses which must go into the Christian Commonwealth with Mrs Isabel Fraser. She is an American woman and an ardent Bahai, and an excellent newspaper woman³²³.

Give my Bahai love to all

Ahmad

23 Dec - Mr Hammond; Persian Ambassador; Walk in the Rain

Monday

Weather : ☁️🌧️ overcast; fine and bright middle part of day; light wind; 2mm rain; 1 hr bright sunshine.

December 23d 1912

Dear Harriet!

Persian Respectfulness; Abdu'l-Baha's Example

One of the most interesting scenes is to see our Beloved surrounded every morning by a large number of Persians. They will either stand erect and respectful if He walks or sit on chairs with the greatest devotion if He sits. His gentleness and courtesy, love and affection toward all the people touch the hearts of everyone who comes in touch with Him. His Life is the greatest example for right thinking and right living. If we could only let the empty desires of the world go, and grasp the Reality.

³¹⁹ The idea of revisiting Liverpool was unable to happen, and he arranges a Sunday School Class on Bahai Principles instead (see p178).

³²⁰ Other provincial centres would no doubt include *Bristol* which he visited, but might also include *Manchester*.

³²¹ Later the diary mentions a Liverpool minister who invited Abdu'l to speak after Edinburgh but when this was not possible arranges a Sunday class to study the Baha'i teachings: see at fn1006.

³²² #*Christian Commonwealth*, 1913-01-01.

³²³ AT changes this ending to "...and an excellent newspaper writer helped me in this work".

In the Presence of the Master no two days are the same, each has a peculiarity of its own; a fragrance particular to each day.

Woman Studying Music

Today we started with music, with song the giver of joy and happiness. There was a woman, who while in the Presence of the Beloved asked Him to confirm her in the study of music. "There are two kinds of music," He says "divine music and earthly music. Divine music exhilarates the spirit while earthly music has an effect over the body. Divine music belongs to the Kingdom of God; earthly music is of this mundane world. I hope that you will be confirmed to study both kinds of music so that you may be able to sing the anthems of heaven and the songs of this world."

Mr Hammond Author of "Splendor of God"; Encouragement

Then Mr Hammond, the author of the book of the "Splendor of God" came in the Presence of the Master. He is of course well known to the Bahais through his book. He is really more than a Bahai. He has spoken most wonderfully at many large gatherings about the Movement and has attracted many souls to it. Our Beloved talked with him on various subjects, encouraging him to rise higher, serve more, aspire to reach³²⁴ to nobler heights, be a real servant of the world of humanity and attract the souls to the Kingdom of God. "Today," He said "there are two powers which have attacked the world. One is that of blind imitations of the so-called religions and the other the power of materialism. The world has been made dark. I hope you will become the means of dispelling these dark clouds and let the sun of reality shine.

Strangers Visiting

Then a number of strangers, one after another entered in His Presence, each receiving words of wisdom and comfort.

Noon Address to Those in the Salon on Education of Self and Teaching

At nearly 12 o'clock He was enabled to come out and speak to those who were gathered in the *salon*. Today there were not many, owing to the approach of Christmas. However He gave a very wonderful address on the education of one's self, teaching the Cause etc.

Walk in Battersea Park

Again Mrs. T. Cropper was present and took the Master in her auto to *Battersea Park*³²⁵ which is quite near. The meadows were green. Haji Ameen and Mirza Lotfollah Hakim were with us. He walked for about one hour through the *Park*, passing once or twice by the *Thames*³²⁶ river. Today we spoke very little, because He was speaking all morning.





Affairs of Some Persian Baha'is; Lunch; Rest; Persians Roaming




On our return He spoke to Haji Ameen about the affairs of some of the believers in Persia and other parts of the Orient. The Master having His dinner went to take His nap. The Persian contingent roamed around the rooms talking, reading and generally not disturbing anybody except themselves.

Persian Baha'is Visit Ambassador

At four o'clock all the Persians except two called on the Persian Ambassador²⁶⁶. He is a very good man. For two hours we spoke with him on almost all the conceivable subjects³²⁷.

³²⁴ OT: "rich", which presumably is a mistake for "reach" through similar sound.

³²⁵ **Battersea Park**    is 1.5 km south  of Lady Blomfield's, size 1 x 1 km, with a large lake and islands.. Throughout the diary it is written "Pattersea"/"Pattersee" with a 'P'.

³²⁶ **The Thames**   is the very wide, long river flowing through London. It skirts the top of the park and passes 1 km  to the south of Lady Blomfield's.

³²⁷ It seems as if Abdu'l-Baha may have stayed behind, without His translator, perhaps to talk with the two remaining Persians, perhaps even with an oriental guest, or to engage in correspondence.

Special Correspondent of Christian Commonwealth; Editor of Theosophical Magazine

Returning home there were a number of people present; special correspondent of the Christian Commonwealth and Editor of the Theosophical Magazine each desiring an interview.

Labouring Men; Napoleon of Peace

The Master first met several laboring men who had come from far to see Him. One of these men said that although I am not a Bahai but I like to tell you what I think of you. You are "the Napoleon of Peace". I thought this was a very good thought.

Cause of God like a Rose-Garden

To another one He said:

"The Cause of God is like a rose-garden. As long as man is far from it, he cannot survey its artistic beauty, he cannot see how many kinds of flowers are planted therein, he cannot inhale the sweet fragrances of the roses. But when he approaches the garden, he experiences new feelings; he hearkens to the melody of the birds, the delicate perfume is wafted toward him by the gentle breeze; he beholds the variegated flowers; his soul is rejoiced by the charming scene and his spirit is refreshed."

Cause of God like a House

To another one He said:

"The Cause of God is like a house. As long as man has not entered therein he does not know what it contains. In the house there are many precious jewels, many rare objects the like of which cannot be found anywhere in this world. But the men in the street may pass by the house a 1000 times and know nothing about it. Only the one who has the key can enter. That key is the love of God."

A Spirit of Combustion

To another He said:-

Every object in this world has the power of combustion. The objects by themselves and in themselves will not be ignited. A flame is necessary. I hope you will become that flame to enkindle the hearts.

Paving a Straight Path to Heaven

To a railroad man He says.

You are paving the material roads. May you become able to straighten the pathway to heaven. That is more important. Straighten the path for the Kingdom of God is nigh. Be a heavenly lineman³²⁸.

It goes on like this all day. I might write you a book.

Editor of Theosophist Paper

The Editor of a Theosophist paper is given a beautiful message for his New Year copy. The correspondent of the Christian Commonwealth is given a most wonderful interview which will appear with other addresses of the Master in the New Year's copy.

Monsieur Dreyfus; Crazy Atheist in Hyde Park

Then Mr Dreyfus comes in. Having heard in *Hyde Park* some crazy man speaking on religion, denying the very existence of Jesus Christ, decrying the evils of the Church - he gives the Master an account of it ³²⁹.

³²⁸ lineman = railway-line man.

Bible Authenticity and Crusades

Then another hour is spent about the authenticity of the Bible, the thrilling events of the Crusaders³³⁰.

Suffragists Discussion

At dinner the question of Suffragists comes up. The Master tells a story which makes everybody laugh, Lady Bloomfield tells a story which makes everybody serious about the wretchedness of man denying women the vote.

Walk in the Rain; Christmas Goods in Windows

It's nine o'clock. It rains. The Master calls me: Let us go out and take a walk. I run for my overcoat and umbrella. For one hour we walk in the lighted avenues, the Master watching the windows decorated with all kinds of Xmas goods. We return wet and tired.

Then again another hour of talk.

Love to all Ahmad

24 Dec - Lord Keinard, YMCA

Tuesday

Weather : ☁️ cloudy - squally and rainy in afternoon; fresh wind; 6.9mm rain; no bright sunshine.

December 24th 1912 midnight

Dear Harriet!

Harriet's Greetings Received; Seeking Happiness; New Year Resolutions

This being the eve of Christmas, I was very glad to receive your greeting, today. You were indeed very kind and thoughtful to think of this unworthy one. I appreciated it most highly and wish you in turn not only many Christmas greetings but pray most fervently that the New Year may bring to you happiness, serenity and joy which is pure, heavenly and divine. A joy not tempered with human alloy is lasting, a happiness not mixed with the dross of human passion is eternal, a felicity not associated with the earthly desires is age-abiding, a unity not dragged in the rough turmoils of life is indissoluble. May each and all of us be imbued in this New Year with the attributes of the Master who has set for us an example so high, a pathway so straight, a paradise so delightful, a heaven so studded with luminous stars and teachings so simple yet so sublime, so easy to read them and so difficult to practice.

The New Year is approaching and I suppose each person is passing before his view a set of resolutions, some of them as old as he can remember, others may be the result of the bitter experiences of the year just gone by. Whatever they are, I hope we will all keep them and try to live by them.

Quiet Day; Letters; Animal Welfare

Altogether we had comparatively speaking a quiet day, not so many people, however enough to keep us busy. Many letters were read to the Master. He answered some of them, one, to a Humanitarian Club³³¹ whose aim is to decrease the killing of animals and birds for "millinery"³³²

³²⁹ Hyde Park²⁰² is famous for people standing up and preaching views on everything imaginable.

³³⁰ Crusaders[Ⓢ] [Ⓢ] were several hundred-thousand military Christians who between 1095 and 1291 tried to capture access to Jerusalem and the Holy Sites. [#Wik].

³³¹ Humanitarian League presumably; a president from one of the cities went on to visit Abdul-Baha, for which see 17 Jan 1913, p165, and its fn950 for the League.

³³² millinery = women's hats and other articles.

craze", avoiding the "butchery of sentient beings" and begging the Master to speak against it in His Public addresses.³³³

Abandoned Woman Consoled

Then a woman comes to Him with a burden, wishing the Master to alleviate the load. Her husband has left her, he has carried away their only child and no one knows where they are. Is not this the tragedy of life? She weeps. He consoles her. They will return to you real soon. Don't be unhappy! Do not weep! Be joyful! God is merciful to you. God is your kind Father. Then she leaves in a more happy frame of mind.

Woman with Two Children

Then another woman comes in. She has two little children. The Master kisses them; speaks to them in English, caresses them with love, candy and fruits are given to them. They receive His Divine Blessings, perhaps ever to remember in the future that as children the King of Kings loved and embraced them.

School Room Floor Cleaner

Look at another woman. She is a good Bahai; is working for the children in the school³³⁴. She shows her hands to the Master, so that He might see how she has scabbled³³⁵ the floor of the school rooms. He keeps her hand into His and says:- Hands which have labored in the Cause of education are ever blessed. I am pleased with your hands. I love such hands very much, because they have worked for the children. May you become a great educator and guide to humanity!

Baha'i Making Hats for the Poor

Another Bahai lady is presented. For the last 35 years she has been making hats to cover the heads of the poor. She desires to serve. She longs to do some actual service in the Cause. The Master smiles in her face. She is earnest. Then He slowly opens His heavenly treasury of wisdom!-

"For 35 years you have been making hats for the heads of the poor people. Now is the time to make heavenly crowns for them so that they may adorn their heads - such crowns whose brilliant jewels may scintillate throughout centuries and cycles. This crown is the guidance of God and the knowledge of the Kingdom of Abha!

Gardener

To another person³³⁶ He enjoins:

Make the plain of your heart the Rose Garden of the Love of God and let the nostrils of the people be perfumed with the sweet fragrances growing in the prepared soil of the spirit. You are endowed with great capacity. May you become a centre of the virtues of the Almighty.

Other Visitors

Then a number of other people receive the heavenly instructions, the words of life. Their hearts are cheered, their souls are made joyous and the gloomy outlook of life changed into a scene of iridescent glory.

Noon Address on Christmas and Christ's Trials and Poverty

The subject of the address for today was Xmas, and the trials of Mary, the birth of Christ in a Manger, the poverty and hardship of the Blessed family, their travel to Egypt, their return, the

³³³ The President of the Humanitarian League of a nearby city visited Abdu'l-Baha on 17 Jan 1913, perhaps the same person; see text and notes for fn 950.

³³⁴ Greenacre²⁸² School presumably rather than the Tarbiyat school later mentioned (@fn 340).

³³⁵ **scabble** = scratch or scrape as with claws or hands.

³³⁶ Presumably this person was a gardener.

proclamation of the Cause, and the crucifixion with its attending trials. But today, they worship His name, they commemorate His Birth in thousands of churches, they celebrate His virtues and they spread sumptuous Feasts. Kings glorify in His Name. Emperors are proud to wear the golden crowns of Christendom. Royalties in their luxurious palaces sing the hymn of praises and glorification because the Son of Man³³⁷ is born. But the King of Kings was born in a stable, He did not have a place to lay His head, He was shunned, persecuted, a crown of thorns adorned His heavenly Brow. This has ever been the custom of the people, to worship those who are dead, to martyr those who are living.

Walk in the Park

Mrs Cropper was present with her automobile. The Master took with Himself Mon. Dreyfus and Lady Blomfield. For an hour and a half they were away, walking in one of the many *parks* of London.

Lunch; Tablet to the London Theosophical "Vahan" Magazine

Lunch we had about two o'clock and in the afternoon I translated a wonderful Tablet to the Readers of "the Vahan" the organ of the Theosophists in *London*. It will appear in their New Year issue³³⁸.

Persians Collecting in Groups and Merging into One

The Master left us all the afternoon to ourselves. You could see the Persians collecting into groups and talking about various things. I had one of these groups, naturally discoursing on America and little by little other groups joined mine. By the way, one of these Persians is going to America to enter the school³³⁹. He speaks English quite well. He has studied in the American school and the school of Tarbiat in Teheran³⁴⁰.

Lord Keinard and the YMCA Christian Alliance

One of the many people who called on the Beloved today was Lord Kinnaird³⁴¹, well known in England for his connection with the Y.M.C.A. Christian Alliance³⁴², Temperance³⁴³ and other good movements. The subject was turned around the realization of a better understanding between the religions and the nations and the talk was illustrative of the wonderful power of the Master who for more than one hour spoke, keeping the Lord spell-bound.

Dinner; Message for the Christian Commonwealth

Then we had others. Before dinner He dictated a Message which with its Persian and English will appear in the New Year copy of the Christian Commonwealth.

³³⁷ **Son of Man**^W is Christ, named as a term of humility and from an old Biblical Prophecy.

³³⁸ The Vahan (London), January 1913, p. 118, col. 2. The Persian can be found at Majmu'ih-i-Khatábát-i-Hadrat-i-'Abdu'l-Bahá, vol. 3, p. 14.

³³⁹ Greenacre School, Maine, NE US; see fn 282.

³⁴⁰ **Tarbiyat School** : Around 1900, the Madrissih-yi Tarbiyat-i Banin (the Tarbiyat School for Boys) was founded in Tehran, and by 1911 the ground-breaking Tarbiyat School for Girls had been established. Other Bahá'í schools quickly sprang up, open to all; about half of the students in the schools in Tehran were not Bahá'ís. By 1920, some 10 percent of an estimated 28,000 primary and secondary school children in Iran were enrolled in Bahá'í-run schools... sadly, most of the Bahá'í schools were closed by government decree in the mid-1930s in an episode of religious persecution. By that time, the schools had gained considerable prominence as top-notch institutions and had attracted numerous students from prominent families [[#Web](#) at denial.bahai.org ^B]

³⁴¹ **Arthur Kinnaird**, 11th Lord Kinnaird^W (London: 1847-1923) is best known as a cup-final footballer, played in nine cup finals and also president of the FA, under whose leadership, football rose from obscurity in muddy parks with a few spectators, to a national sport with huge crowds. But he was a great deal more, holding twenty presidencies of voluntary organizations (including the YMCA and YWCA), over forty vice-presidencies and thirty treasurerships. He co-established seven homes for homeless and poor boys; he had very strong evangelical convictions and was three years (1907-9) Lord High Commissioner to the General Assembly of the Church of Scotland. His main occupation was in banking, being director of Barclays Bank, from which he earned a fortune only to give much of it away, devoting his waking hours to good causes. Grieving his wife Mary's death in 1923, he died ten days later. [[#Oxford DNB](#), [#Times](#), 1923-01-31 p13, Obituary; [#Web](#) scottishsporhistory.com].

³⁴² **The Young Men's Christian Association (YMCA)**^W was founded in 1844 in London to put Christian principles into practice by developing a healthy spirit, mind, and body [[#Wik](#)].

³⁴³ **Temperance**^W movements aim to reduce or abolish alcohol consumption.

Drawing Room Filled with Flowers

Just now although it is long past midnight I hear His voice speaking to the Persians. The friends have sent much flowers to the Master for Xmas and the drawing room is transformed into a Rose Garden.

Prayers for Harriet's Sister; Greetings

I am sorry to read in your letter that your sister⁴² Edith is not feeling well. I hope that by this time she has entirely recovered. You know how we admire her nobleness and spirituality. Remember me to her. I am praying for her at the Threshold of the Beloved.

A happy Xmas to Mrs Krug, Mrs Kinney, Mrs Champney, Louise, Edith⁴² and all the friends of God.

Ever your sincere friend

Ahmad

25 Dec - Salvation Army Xmas Meal

Wednesday

Weather : ☁️ dull, wet day; light wind; 8.1mm rain; no bright sunshine.

December 25th 1912.

Dear Harriet!

Joy of Abdu'l-Baha's Presence

To be with the Master is a source of never-failing joy; to listen to His words is a heavenly boon; to bask under the sunshine of His Love is eternal honor; to follow in His footsteps is the greatest happiness; to serve Him is to serve Humanity; to receive His advices is the source of spiritual beatitude and to spread His Teachings and Instructions is the supreme privilege!

Christmas Brought to Life in Abdu'l-Baha's Life

This was a notable day in the history of the Cause in England. It was not only the Xmas in memory of 2000 years ago but to us it had a double significance, for before our eyes we could see how Christ lived in that far-off period, how He taught the people, how He conversed with them and how He associated with the lowly and downtrodden.

Doctor Ahmad Khan; Miss Yandell; Marvels of 20th Century

Early this morning Doctor Ahmad Khan³⁴⁴ who has lived in London for many years and who is a good and sincere Bahai came to see the Master. He is the relative of one of the prominent Bahai teachers in America. Later on Miss Yandell³⁴⁵ came in with several others and when each had had their private interviews while I was translating some Tablets, the Master about 12 o'clock gave His public address on the marvels of the 20th Century. He said that at the birth of every manifestation the world receives a new stir, a new motion. This was the case in the past prophetic Dispensations and so it will be in this glorious Revelation. Everything will be renewed. The worlds of the minds and intellects unfold new powers, the spring time of this Day will yield marvelous discoveries and the Sun of Reality will attain to its highest zenith. Now this is just the twilight. etc.

³⁴⁴ Doctor Ahmad Khan had been living in London for many years, was one of the most well-informed Baha'is there and a relative of one of the prominent Baha'i teachers in America [*#This Diary*].

³⁴⁵ Maud Yandell (1871-1962) was an American Psychologist living in London^{abw}. She met Abdu'l-Baha also in 1911, and she speaks further on (p72) about ancient Greek philosophers, the education of children and a wish to travel to India. [^{abw} *#Abdu'l-Baha in the West*].

Lady Blomfield's Daughters and their Gifts

When Lady Blomfield and her two daughters whose Persian names are "Nouri Khanom"³⁴⁶ and "Parvin Khanom"³⁴⁷ and Miss "Verdiyah Khanom" came in, they had gifts for all the Persians, so each one of us had four Xmas presents. They were really so lovely, so thoughtful, so kind that made me quite ashamed. You know we are at present nearly 10 or 12 Persians, all sitting at the table of Our Lady. They had even presents for the Master. Mrs Isabel Fraser had brought for Him a sewing-box, with all kinds of needles, scissor, thimble, pin, thread etc. Because on the train from *Liverpool* to London He told her He can sew, wash and cook.

⊕ [Isabel Fraser:] "Abdu'l-Baha, in 1912, spent Christmas amid the holly and chimes of old England - the Christmas of cheer, gift-giving, and mutual well-wishing.

"To have seen the world's greatest prisoner amid these surroundings was a never-to-be-forgotten picture, but one hard to reproduce in words. Many beautiful and touching incidents could be related of that Christmas had we the records of the hundreds that thronged to see him. Some he met in little groups in the dining room of his flat in Chelsea, and on request he would, at intervals, address a larger gathering in the drawing room, as people kept coming and going all day. Anon, some distressed soul wished for a conference alone, or a peace advocate sought his advice on an important issue.

"Many came bearing gifts - the mighty and the lowly, the rich and the poor in this world's goods. A detailed account of the mere happenings of the day would mean nothing. The trivial details of life, even on a Christmas day, are seldom regarded in the light of a spiritual unfoldment, but it is through these seemingly small incidents that this Master spirit brings out into the court of objectivity those principles which he teaches. Thus the very essence of his existence is vested with the penetration of the spirit - so much so, that, save as his life manifests those principles for which he stands, he wishes to be forgotten as a personality.

"To each who came to him on that Christmas Day, he gave a spiritual present - compatible with the capacity of each; for 'Abdu'l-Baha's method of teaching the people so that they become moved with conviction, is through the heart.

"Someone brought him an expensive gift. He accepted it graciously. Holding it lovingly for a moment, he told the wealthy giver of his own simple life. "And now," he said, smilingly, "you see I have accepted your beautiful present, and it has made me very happy. I thank you for it. And now I am going to give it back to you. Sell it, and give the money to the poor. The rich in England are too rich, and the poor are too poor."

"The man was at first astonished, but when, after further conversation, he arose and took his departure, one felt from his attitude toward the great master, that a new impulse or seed had been planted.

"Often 'Abdu'l-Baha would laugh outright at some little gift that showed ingenuity, and many a compliment he wafted back to America, the land of his then recent sojourns.

"One American girl³⁴⁸ was much amused at his rehearsal of American experience. He concluded by saying, "I learned much from my travels and hardships. Among other things, I learned to wash my handkerchiefs when occasion demanded, and to sew."

"On an impulse, she ran out to a shop near by and bought the tiniest leather sewing box, and on her return, laughingly presented it, saying that it was impossible for her to imagine a prophet sewing on his buttons.

"I will accept the sewing case with gratitude, and will keep it," he said, as he put it among his things, and then added, "I am not a prophet. I am a man - like yourself." He laughed, and we all laughed, for she was a well-known suffragette.

"He accepted it!" she exclaimed at the door, and so extremely overjoyed was she, that one felt that some deeper message or awakening beyond that which we had witnessed had been accomplished through the simple transaction.

"From laughter, 'Abdu'l-Baha's face would become stern or expressive of a great weight of impersonal sorrow, the suffering induced by the realisation of the hunger of humanity for spiritual rest."³⁴⁹

[Abdu'l-Baha seems to have responded to all the presents with an address about their being occasioned by the blessedness of Christ's birthday → p198.]

³⁴⁶ Rose Ellinore Cecilia Blomfield (London: 1890-1954, m.1918), married Harold Arthur Carteret Maule (1894-1952). Rose was one of the compilers of the Paris Talks, and with her sister served the table and in other ways during Abdu'l-Baha's visit. [#Lady Blomfield].

³⁴⁷ Mary "Parvine Khanom" Basil Hall (née Blomfield) (London: 1888-1950, m.1920) - Mary was given the name Parvine (the name of a star in Persian) by Abdu'l-Baha. A year after Abdu'l-Baha's visit, in a planned act she and her sister found a way to get into the King's court and in giving homage to the king, Mary asked that he end the shameful force-feeding of women suffragists. They were taken and removed, and the event hit the newspapers, much to Lady Blomfield's horror; but Abdu'l-Baha spoke well of Mary's courage and act. Mary helped record what was published as Paris Talks, served on the UK NSA for five years, created many plays for promoting the Faith including the Drama of the Kingdom^{Ⓜtxt} and remained a life-long supporter of the Faith, bequeathing the estate to the Baha'is, the money from whose sale helped to purchase 27 Rutland Gate, for which the Parvine room is named after her. She married Navy Captain Basil Hall in 1920. [#Lady Blomfield; newspaper articles].

³⁴⁸ Isabel Fraser herself (the Diary having named her).

³⁴⁹ Isabel Fraser, in #Every woman in #Unity Triumphant, p111-113.

Walk in the Rain with Dreyfus and Khan

After delivering His address He went out to take a walk in the rain with Mon Dreyfus and Mirza Ahmad Khan.

Rev and Mrs Lewis of Congregational Church; Long Wait

Rev. Mr Lewis³⁵⁰ and Mrs Lewis³⁵¹ had an appointment with the Master to discuss the time of His going to their church⁴²³ on Sunday³⁵² night and speak to the audience. It is of Congregational³⁵³ denomination and I have no doubt there will be a great many people present. They had to wait however for half an hour and meanwhile I spoke to him about our American trip. When the Master arrived He expressed His sorrow because He had made them wait. Then He spoke to them about the various kinds of prejudices and how they are the causes of the destruction of the human race. How humanity is one family, only it is a large family. God is our real shepherd and we are all His sheep. Why this hostility? Why this altercation³⁵⁴? Why this narrowness? Let us all be brothers. He spoke a great deal along these lines and the Minister asked Him to speak about these very things to the members of His church. "You will feel at home amongst us, for we are all trying to live the life of Christ. We will be most honored and privileged to have you speak to us."

Dinner Decorated with Flowers

After this interview dinner was served. The table was most beautifully decorated with roses, lilies, nasturcium, other flowers and holly. It was a very artistic spread and the Master expressed His surprise when He entered in the dining room. "Beautiful! Beautiful" He said in English. We had turkey and many other dainties. After the dinner the Master went to His room to rest.

At Mrs Cropper's; Lord and Lady Lamington

Setting Out

At three o'clock Mrs Cropper came in to take the Master to her home³⁵⁵ where it was arranged for Lord³⁵⁶ and Lady Lamington³⁵⁷ who were in Persia last year to meet Our Beloved.

Sacrificing Nature of Persian Baha'is

³⁵⁰ Rev Edward Williams Lewis (1872 Derbyshire, England - ?), married to Alice, was minister of the King's Weigh House Church, Duke Street in 1912/13, and he and J R Campbell often exchanged pulpits; he was on the Christian Commonwealth editorial board. His discourses gave rise to an intelligently receptive congregation. "Edward Lewis, being vigorous in heart and brain, and a real man, naturally could not continue very long in a profession like "the ministry" which entailed his ascending the pulpit three or four times a week and not only giving 'edifying' counsel to his congregation but confining his own life within a corresponding circle of inanity. Such a career would inevitably have sapped and ruined his manhood; and with true instinct he threw up his five or six hundred a year and retired into the wilderness. The members of his congregation were duly shocked and grieved in their different ways, according to the views they took of his lapse or lapses from holiness" [*#My Days and Dreams*, Ch. 14; *#Abdu'l-Baha in the West*]

³⁵¹ Alice Lewis, Mrs (c1871 Cheshire - ?) [*#Abdu'l-Baha in the West*]. We see later (p77) that she invites Abdu'l-Baha to the meeting with 200 Poor Mothers.

³⁵² On Sunday 29 Dec 1912.

³⁵³ Congregational^W = a Protestant church where each church is self-governing.

³⁵⁴ altercation = angry, heated dispute.

³⁵⁵ 31 Evelyn Mansions, Carlisle Place, Victoria ^{Map}, a journey 2.5 km NE ^{Jm}.

³⁵⁶ Charles Wallace A N R Cochrane-Baillie, Lord Lamington, 2nd Baron Lamington, GCMG, GCIE (1860 London - 1940 Lanarkshire, Scotland, m.1895)^W, was a colonial governor, the fourth child of a politician/author. Receiving a good education, he became assistant private secretary to the Prime Minister, entering parliament himself (Conservative) shortly after for four years, before becoming 2nd Baron. He was an enthusiastic sportsman and traveller, visiting Central America and undertaking a year-long expedition through Indo-China. He married Mary (Lady Lamington), who gave him steadfast support, and two children. He was appointed governor of Queensland for six years, returned to his Lanarkshire estates, and two years later was appointed administrator of Bombay, where he took a keen interest in the conditions and needs of all the people and social reform, resigning due to his wife's serious illness. He also held high positions in the Territorial movement. He was characterised by fairness and moderation, and in the House of Lords was always ready to voice the claims of minorities; he kept an interest in movements supporting the welfare of subject peoples and minorities within the British empire, and worked in a range of organizations fostering greater mutual understanding between West and East. At the time of Abdu'l-Baha's visit, he had many notable roles, including in the Persia Society, of which he held a Presidency, and continued energetically to advocate the cause of the Arabs in Palestine. He lived for many years after this visit, until 1940. [*#Oxford DNB*; *#Times*, 1940-09-18, p7, Obituary.]

³⁵⁷ Mary Houghton Hozier Cochrane-Baillie, Lady Lamington, Baroness Lamington (1871 Scotland - 1944 Edinburgh, m.1895), was an Extra Lady in Waiting to Queen Mary at the time of Abdu'l-Baha's visit. She also founded the Queensland Braille Writing Association, and had two children. [*#Scotsman*, 1944-01-19, p4, Obituary; *#Abdu'l-Baha in the West*]

Before their coming the Master spoke with Mrs Cropper about the believers of Persia, how self-sacrificing they are. A Persian Bahai may not have a place whereby to lay His head but if a stranger comes in he would find a room for him.

Arrival of Lord Lamington

At 4 pm they arrived. Lord Lamington has been entertained last year by the Master in Alexandria and all the friends in Persia gave him really a great reception everywhere. For more than one hour various topics were touched and discussed. He was very pleased with the Bahais in Persia and said, in all the cities I observed all the Bahai children are in the schools.

Both of them were very respectful and called Our Beloved the "Master" and listened very attentively to every word He said. I liked them very much. They are sympathetic toward Persia. Tea was served and the meeting came to an end.

Salvation Army Meal for 700

From Mrs Cropper we went to the *Salvation Headquarters*³⁵⁸ ^{❖359} where more than 700 poor were fed. They were all men, very poor in appearance. This was their Xmas dinner. It was an interesting sight of the slum of London. As the Master entered all those men arose to greet Him. They were just beginning to eat. It was a very long hall with chairs and little places joined for their plates. First Lady Blomfield was introduced by Captain Spencer^{❖360}. She spoke of the Beloved, of His sympathy for the poor, of His love for those upon whom Fortune has not smiled, of His 40 years in the Cause of humanity. "He is your brother, the elder brother of us all."

Then Our Beloved spoke^{→P199} of His pleasure to be present at such a great gathering, how all the prophets have been poor, and of humble origin, how Christ himself was born in a manger. Blessed are the poor for theirs shall be the Kingdom of heaven. It is easier for a camel to enter the needle's eye than a rich man into the Kingdom of God. You are elected by God. Christ was the associate and the helper of the poor. Baha-ollah was poor. He was called "Darveesh"³⁶¹. He gave up all he had in order to help the poor ones on the earth. Therefore be happy. Always thank God! - - - - -

Before entering the Hall the Master had changed many pounds into Shillings. He had 500 shillings³⁶² in order to divide amongst the poor. The Captain had however another plan which seemed to the Master much better and it was this: To give another dinner on New Year's eve in the name of Abdul Baha to all those who are present. They have had always one dinner in a year and they will have this time two dinners. The Master was pleased. He turned over the money to the Captain. Then he announced our honored guest has just given me the sum for a New Year's dinner and all of you on that occasion will be His guests. No sooner this announcement was made than clapping, cheering and deafening applause started. Their joy and happiness was boundless. They got up from their seats and cheered Our Beloved for many minutes. No one could keep them down. To them another dinner was like a dream which has come true. Then the Captain took the Master and His retinue throughout the buildings where large, clean halls contain very good beds. One can sleep here, wash his clothes and get a breakfast for three penny a night. It was most interesting. The Captain himself 22 years ago had come in the Y.M.C.A. like many others and worked himself up to this responsible position. The Master was delighted with everything.⊕ [Isabel Fraser:] On Christmas night Abdul-Baha visited the poor of the *Salvation Army Shelter*, Westminster, where each year a Christmas dinner is provided for those who have no homes and no friends, and but for the shelter would have no lodgings. There were

³⁵⁸ **Salvation Army**[Ⓜ] is a Protestant Christian church known for its extensive philanthropy and charity work internationally.

³⁵⁹ **Salvation Army Shelter**, St Ann's Street ("Great Peter Street") ^{📍img 📍Map} is 2.5 km ^{📍Jm} drive east of Lady Blomfield's, and is for men. "Of the various institutions where the very poor are provided with a night's lodging at a minimum of cost the most successful is, perhaps, the huge Salvation Army shelter in Great Peter-street, Westminster, in the building formerly occupied by Messrs. Burroughes and Watts. It is successful because, first, though it contains nearly 600 beds, every evening by 8 o'clock you are likely to find the words "Full up" chalked upon the door; and, second, because though the charge for a bed is only 3d. it is understood to be amply self-supporting..." *#Times*, 10 June 1914 ^{📍W}. This was a few moments walk from Church House where Eager Heart was performed a few days before, at the north end of St Ann's St. There was also a Salvation Army Barracks nearby on Rochester Row. [*#PO* 1914, Street Index, p600, pdf442 & p592, pdf434].

³⁶⁰ **Colonel John Spencer** (? - 1938 London), clergyman and Salvation Army officer, at this time lieutenant colonel, later colonel [*#Abdu'l-Baha in the West*]. A Salvation Army captain will have performed between 5-15 years of service. A long underline is in the original in place of a name.

³⁶¹ **dervish** = muslim choosing to follow a very poor path of life.

³⁶² 500 shillings (£25) was worth £2250 in 2018 currency (RPI).

about 1,000 present on this occasion. It was a most impressive scene - the dinner for the homeless and the Master from the East delivering Christ's message to the poor. As a true test of attention, many of the hungry men forgot to eat and listened intently. With that wonderful tact Abdul-Baha displays on all occasions, his message to the homeless was simple, direct and short. [Abdu'l-Baha's Address]^{→P199}. At the close of his talk, Abdul-Baha made a practical demonstration of his tactful love for the poor. In generous conformity with Baha'o'llah's teachings that "our words should not exceed our deeds," he left twenty golden sovereigns and many handfuls of silver with Colonel Spencer of the Army, so that the poor might enjoy a similar dinner New Year's night. Colonel Spencer told the men that they were to have this New Year's dinner in Abdul-Baha's honor. The Master was just leaving the hall when this announcement was made. With one accord the men jumped up and waving their knives and forks gave a rousing farewell cheer. Before leaving Abdul-Baha was shown all over the shelter and at the outer door he said to the attendant officer in charge, "May God prosper you. May you all be under the protection of the Almighty!"³⁶³

⊕ [Wellesley Tudor Pole:] [This event presumably 1911 provides timeless details]

His compassion for the aged, for children and the downtrodden knew no bounds. I remember once after he had visited a Salvation Army refuge near the Embankment, in London, tears came to his eyes. He could not understand how a wealthy nation like Britain could allow such poverty and loneliness in its midst.³⁶⁴

Children's Party

Then we drove to a *Children party* in another section of the city. However we were too late and the children had left. We saw the big tree, decorated with lovely tinsels, stayed a few minutes. The Master spoke to those who were present and then returned to *97 Cadogan Gardens*.

Jews Who Will Return to Jerusalem or Stay Abroad

Mrs Cropper was there and sat beside the Master at the table for supper. He spoke about the Jews and how it is prophesied in the Bible that they will inherit Jerusalem. Many of them will return and will be contented and satisfied, but those who are rich will stick to their wealth and stay where they are now. However many Jews have become Bahais in Persia and they are most wonderful believers. - - - - -

Master's Dinner, Persians, Greetings

After dinner the Master came in the *drawing room* and spoke to the Persians, after which He went to His *room* to read.

Well! Many, many happy Xmas to you and all the friends in America.

Your sincere friend Ahmad

26 Dec - Miss Jack's Studio

Thursday

Weather : ☁️ cloudy; heavy rain during day; fresh wind; 12.2mm rain; no bright sunshine.

December 26. 1912

Dear Harriet!

Presence of Abdu'l-Baha; His Saddnesses

The hours spent in the Presence of our Beloved are ever to be remembered. His thoughts, His addresses and His silence suffer man to be drawn near to the Source of all life, confer upon him happiness never-ending, gladden his heart with the joy of heaven, illumine him with the refulgent Light of God, cause him to be sanctified and pure, and grant him wings whereby to soar in the atmosphere of Reality. May every one of us be assisted to live in accord with the good-pleasure of Our Beloved! His happiness is our happiness and when He is sad we are sad. Anything that saddens His heart is like a piece of cloud which prevents the Sun from shining. The sun is ever luminous; the clouds do not reach the sun, neither have they anything to do with It. They are millions of miles away from It and yet they obstruct the pathway of the rays. Likewise the sorrows and

³⁶³ Isabel Fraser writing in *#Star of the West*, 1913-02-07 p8 (PDF 3 p358) [Ⓜ]Text; see also *#Unity Triumphant*, p115-118.

³⁶⁴ *#Writing on the Ground*, ch.17.

sadnesses have nothing to do with the Master. They fly away from His Presence and in the far off distance they form a cover preventing our eyes to see this Happiness which is eternal. Then in our ignorance we raise a cry and lamentation that the Master is unhappy! The clouds rise from our earth toward the sky. The ethereal firmament is ever clear and pure. Therefore let each of us hope not to become the cause of raising any cloud toward the heaven of spirituality - thus depriving ourselves and others from the shining of the rays of Happiness which is immutable³⁶⁵ and like a crystalline fountain that flows from the heart of Abdul Baha to all parts of the world.

Private Interviews with the "Man of God"

As the mornings are devoted to private interviews, people of all shades and classes from far and near come to have a glance of the "Man of God"; each according to his or her intelligence asking questions and receiving answers which are conclusive and satisfactory.

Divinity of Christ, Mirrors of Mirrors

This morning two persons having entered in the Presence of Abdul Baha they ask questions whether the Master believes in the Divinity of Christ.

"The Spirit of God is like the Sun" He says. "Jesus like the translucent mirror. The Sun with all its rays, heat and creative energy becomes manifest in the mirror, so that the mirror can truthfully say I am the Sun. In this instance Christ said the Father is in Me. It means that the virtues, the perfections and the sublime qualifications of the Father have become manifest in Him. Just as the Sun did not leave Its station, choosing a station in the mirror but its rays, its disk became reflected therein;- so also the essence of God or the Father did not leave Its Holy and divine station but His virtues and Perfections were revealed in the Christ. Again if you station around the central mirror in which already the Sun shines with all its splendor, 12 other mirrors in such a position as to face the central mirror, immediately you shall observe that in each of these mirrors a sun is shining. In this instance Christ addressing His disciples said "I am in you". In other words the Perfections, the virtues of the Father are in Me and in turn they are being revealed in you through me. Again: In the beginning was the Word, the word was with God and the word was God.³⁶⁶ In the beginning was the mirror, the mirror was with the sun and the mirror was the Sun."

Miss Yandell, Diogenes

Then Miss Yandell was presented. He spoke about the life of Diogenes³⁶⁷, his story in connection with Alexander the Great³⁶⁸, the beliefs of Cynics³⁶⁹.

Archdeacon Wilberforce

Then another lady came in. She is a great friend of Archdeacon Wilberforce³⁷⁰. She has had a letter from him. He helps her to live above the things of the world.

³⁶⁵ **immutable** = unchangeable.

³⁶⁶ **#Bible**, John 14:20 & 1:1.

³⁶⁷ **Diogenes the Cynic/of Sinope**^W ^{img} (412/404 BC Turkey-323 BC Corinth), a Greek philosopher and one of the founders of Cynic philosophy; he believed that virtue was better revealed in action than in theory, made a virtue of poverty, and begged for a living and slept in a tub in the marketplace; he did many stunts to make philosophical statements [**#Wik**].

³⁶⁸ **Alexander the Great**^W (356-323 BC) was a king in northern Greece who carved out an empire that stretched across the world as far as India, becoming another especially prominent model for grandiose conquering of others [**#Wik**].

³⁶⁹ **Cynics**^W were ancient Greek philosophers holding to a life of virtue in agreement with nature and abandoning wealth and fame [**#Wik**].

³⁷⁰ **The Ven Albert Basil Orme Wilberforce, DD**^W (England: 1841 Winchester - 1916 London), was the grandson of the well-known Samuel Wilberforce who fought for the abolition of slavery. Turning aside from thoughts of studying law, he instead became ordained. In his early work he saw the drunkenness around and passionately promoted teetotalism (abstention from alcohol). He became chaplain to the House of Commons, then Archdeacon of Westminster (1900), and carried the crown at coronations. During this time he realised the need to put aside controversy, and he developed an open universalist approach to many of the spiritual paths around, confident in the all-embracing love of God. He had introduced Abdu'l-Baha to speak to his congregation in 1911, and it was only three years after these 1913 events that he died, still in his post [**#Times** 1916-05-15 p4 Obituary, **#Wik**]. For Abdu'l-Baha's visit in 1911: "On September 17th, Abdu'l-Baha at the request of the venerable Archdeacon of Westminster addressed the congregation of Saint John the Divine after evening service. With a few warm words characteristic of his whole attitude Archdeacon Wilberforce introduced the revered Messenger from the East, who had crossed seas and countries on his Mission of Peace and Unity for which he had suffered forty years of captivity and persecution. The Archdeacon had the Bishop's chair placed for his Guest on the Chancel steps, and standing beside him read the translation of Abdu'l-Baha's address himself. The Congregation was profoundly moved, and following the Archdeacon's example

"Convey my greeting to Archdeacon when you write to him:³⁷¹ It is true that man has two lives. A physical life and a spiritual life. At one time his spiritual or intellectual life is day to day advancing; at another time his material life is progressing. However it is much better if daily his mind and spirit are taking higher flights. It is my hope that you may progress spiritually and intellectually. May you comprehend divine subjects! May you attain to the Reality of every object! Spiritual sciences must be within the bound of divine principles" etc.

⊕ [Ahmad Sohrab:] Archbishop Wilburforce was invited to meet Abdul Baha, but he held back, merely sending a message: "We are all one behind the veil."

Like a flash, Abdul Baha responded with his own message: "Return to the Archbishop and say 'and the veil is thinning quite.'"

Later the veil became so thin that the Archbishop made up his mind to call, and when he had spoken to the Master he felt that there was no separation between them.³⁷²

Others

Then several others meet our Beloved and if I want to write about their interviews this letter will form a book.

⊕ (See appendix for one such interview on prayer, evil and the soul's progress, p200.)

Noon Address on Three Kinds of Baptism

About 12 o'clock He comes out. People are waiting to hear His words of wisdom. He enters the *salon*. Everyone is on his feet. A silence falls upon the audience. The air is now spiritual. As soon as He enters the room one feels His radiant Presence. Then He speaks on the three kinds of Baptisms. Baptism with the water of life; Baptism with the Fire of the Love of God and Baptism with the Spirit of God. It was a wonderful address; its tone lofty, its words heavenly. For you well know that the language of the Master belongs to another world.

Walk to Battersea Park

Then Mrs Cropper is ready again with her auto, taking our Beloved with Mirza Dawoud¹⁸⁴, the translator of the *Mysterious Forces of Civilization*¹⁸⁵ and Lady Blomfield to Battersea *Park*. There He walks around the lovely Park, and around the *lake* for an hour.

Lunch Served by Lady Blomfield's Daughters; Rest; Persians Scattered

On His return we have lunch, our charming hostess presiding and her two daughters serving. After the lunch the Master goes to *His room* to sleep for a while; the Persians being scattered, some writing letters, others talking together till nearly 5 pm.

Tea and its Custom

The Master comes out; the tea is served and again we are happy. Here in *England*, the people are strong on afternoon tea, even the families without having any callers serve tea at the appointed hour in the afternoon. So often we take advantage of this custom and after having tea with the Master, we drink another cup with the hostesses. As the Beloved said to Mrs C. Kinney "beating at the same time on two drums" or as the English say "killing two birds with one shot."

Hon. Sir Tracy, Psychic Questions

Hon. Sir Tracy³⁷³, the second son of some English Lord comes to see our Master. For the moment He is out, then He comes. This man has travelled throughout India and his mind is full of psychic

knelt to receive the blessing of the Servant of God - who stood with extended arms - his wonderful voice rising and falling in the silence with the power of his invocation. As the Archdeacon said: "Truly the East and the West have met in this sacred place tonight." The hymn "O God our help in ages past" was sung by the entire assembly standing, as Abdu'l-Baha and the Archdeacon passed down the aisle to the vestry hand in hand." [*#Abdu'l-Baha in London*]. Biography: *Basil Wilberforce. a memoir* by George Russell, 1917, pp204^{pdf} and *Archdeacon Wilberforce, his ideals and teaching* by Charlotte Woods, 1917, pp192^{pdf}.

³⁷¹ The AT makes the resolution that what now follows is addressed to the Archdeacon rather than the Lady.

³⁷² *#My Baha'i Pilgrimage*.

ideas. He asks for two hours questions on all the conceivable subjects: on music on 'depersonalization'³⁷⁴, on psychology, on concentration, on spiritualism, on reincarnation, on Mohammad, on trance etc. etc. Such questions brought forth from the Beloved many elucidating answers which will be wonderfully helpful when they are published. As Our Beloved was invited to go to Miss Jack's¹⁷⁶ *Studio*³⁷⁶, therefore we advised³⁷⁵ Him it is better to keep some of His energy for that meeting.

Meeting at Miss Jack's

On Spiritual Heedlessness; Cow Lion and Farmer; Fullness of Baha'u'llah and Abdu'l-Baha's Anxiety at His Ascension

At 7.45 Mrs Cropper comes with her auto to take the Master to the meeting. Today we had our supper earlier and so the Master was not at the table. Haji Ameen told us the story of the "Cow and lion and the farmer" which was much enjoyed.

At *Miss Jack's studio*³⁷⁶ there were many people. Our Beloved spoke on the heedlessness of the people about the spiritual things, their submersion in the sea of passion and lust, their negligence of God and their utter ignorance of that which is ennobling and exalted. On our way to Miss Jack's *studio*, in answer to an inquiry from Mrs Cropper, Abdul Baha said: "I am full of Baha-o llah! My thought, my mind and heart are dedicated to Baha-o llah. Before His departure I was full of fear and anxiety for the day when this separation is realized. The Separation has come and now no sorrow or happiness will ever move me from the one position which is the Love and adoration of Baha-ollah."

How Haji Ameen met Baha'u'llah at Akka

After the meetings, the friends asked Haji Ameen to tell them how He met Baha-ollah the first time. With the permission of the Master he told us that portion of his life which deals with his trip to Constantinople, and there hearing that Baha-ollah being sent away from Adrianople to Acca, going there, arriving about 10 days after the arrival of the Blessed Perfection. It was a most thrilling story.

Tea; Early Years in Akka; Closing

Tea and cake was served. Returning home Abdul Baha told us another wonderful story of the early years of the prison of Acca, how He was enabled to take Baha-ollah out of the prison in the parks outside of Acca.

Then His supper was served by the ever faithful Sayad Assadollah.

The Love of Abdul Baha

Ahmad

⊕ See Appendix p200 for extended conversation(s) held some time during this day.

27 Dec - 200 Poor Mothers and Children

Friday

Weather : ☁ overcast, raining, misty; overcast, with showers during day; moderate wind; 3mm rain; no bright sunshine.

³⁷³ Presumably Charles Hanbury-Tracy, The Hon., 4th Baron Sudeley (1840 Brighton - 1922, m.1868)[®], was educated for the navy, but became an MP and peer; he is "remembered for his untiring and successful efforts to promote the popularizing of museums and other national connections... In 1910 [he] took up the question of the better educational use of museums and picture galleries... underdred by opposition or inertia, he pursued this object with great perseverance, and had the gratification of seeing his proposals widely and successfully adopted. Under his untiring advocacy the use of museums gradually developed into an educational instrument of recognized and increasing potency... In local affairs he was always ready to lend his aid to any good cause... In private life he possessed a remarkable charm of manner, and his unfailing courtesy to all and sundry went far to realize Chaucer's picture of the very perfect gentle knight." [#Times, 1922-12-11, p14, Obituary.]

³⁷⁴ **depersonalization**^{®W} = a state in which one no longer perceives the reality of one's self or one's environment, and the world becomes vague, dreamlike or lacking significance [#Wik].

³⁷⁵ OT: "told", AT: "I requested"; 'advised' has been used to keep the grammar of the original with the spirit of the correction.

³⁷⁶ 137a High Street, Kensington possibly.

December 27th 1912

Dear Harriet!

London Coal Smog

This was a cloudy day, rainy, cold, dark and very disagreeable. One thing in London is a sign of the last century. The houses and apartments have no water-heating system and almost every room has a fire place in which coal is burned all day and night. This naturally adds a great deal to the bulk of smoke which hangs over the horizon of London practically all the time. They tell me there are nearly 8 million inhabitants in this city and if we let us say that at least there are 2 million chimneys vomiting smoke day and night all winter, then you can imagine what kind of weather people enjoy here. This is of course aside from the big smoke-turrets of the many factories which are within the bounds of the city limit. Almost every day at 4 o'clock darkness covers the earth and the mantle of the evening falls over all nature. Days are short. Darkness is intense.

On America; Baha'is There

This morning the Master speaking with Haji Ameen about America said:

There I was busy day and night. America is another world. The meetings and gatherings were of another nature. One cannot compare them with anywhere else. The American people are very progressive. They are alive. They are active. They are striving. Their heads are full of modern ideas. They are all free. Praise be to God that in every city that I visited there were Bahais, except Salt Lake City³⁷⁷. All the friends are attracted and enkindled, in some cities more than the others but they are all good. They are all serving God and they spread the Message of the Kingdom.

Delegate to Balkan Peace Conference

Just before ten one of the Delegates to the Peace Conference¹⁷¹ as regards the Balkans called on the Master and had a private interview. After half an hour he left the Holy Presence.

On Turkey to the Persians; Encouragements to Some Friends

Then the Master coming in the room where the Persians were gathered, spoke a great deal about Turkey and its ancient glory. He told us two or three stories about the mistakes which the former leaders and diplomatists used to commit. The stories containing wit and humor made us laugh a great deal.

Then some friends were introduced to the Master each one of whom received a few words of comfort, encouragement and blessings.

Duchess and Two Daughters

Then a Duchess whose name I forget called on the Master with her two daughters. He caressed and loved the little one and spoke to their mother how to educate them. Answering a question He said:- I serve the Cause of divine Civilization. I have travelled throughout America and Europe in order to serve this Cause.

Reverend from Liberia, Racial Unity, Given American Contacts

Afterward a colored Minister Rev J. Edmenstone Barnes³⁷⁸ from Liberia³⁷⁹, Africa was introduced. The Master spoke to him about His addresses in America before the various gatherings of colored

³⁷⁷ Salt Lake City[Ⓜ] the capital of Utah, is a Mormon City toward the west of the USA which Abdu'l-Baha visited 29-30 Sep 1912 [*#Mahmud's Diary* [Ⓜ]].

³⁷⁸ Rev. Isaac Edmestone Barnes (1857 Jamaica -1930, m.1885) (newspapers at times using the diary spelling) was the son of Jamaican coffee planters, who studied at various times theology, surveying, civil engineering, diamond mineralogy, working in these areas in prominent positions in numerous notable companies in diverse countries, eventually becoming fluent in many languages and rich, though he never lived ostentatiously, and a virtuoso musician and harpist. With a Christadelphian outlook, he visited and settled in Britain at various times, visiting many towns, lecturing without script on biblical topics to enthusiastic audiences., promoting an egalitarian, raceless, unhierarchical, unviolent Biblical approach to spiritual revival, and recruiting help and funding for agricultural and religious institutes in Liberia, which were prevented by the World War. He was

people, in Howard University³⁸⁰, His interest in the cause of this better understanding between the white and the colored races. This Minister may come later on to America³⁸¹ and the Master has given to him the address of Brother Ed Kinney⁴³ of New York and Mr L. Gregory^{✳382} of Washington. He is a tall man with beard, very intelligent and earnest speaker. He is much attracted to the Teachings and is in full sympathy with all the Bahai principles.

Natalie Barney, Her Potential

Miss Natalie Barney²⁴² had an interesting interview with the Beloved.

"God has deposited in you a great capacity. But you must spend this power and capacity in its own place which may yield results. God has given you a powerful seed, you must sow it in a pure soil which may bring you many harvests" He spoke to her along these lines for quite a while.

Noon Address on the Word being Christ

People by this time have gathered in the *hall*. He goes in. He speaks on the Meaning of the "Word". Why Christ was called the "Word"? What was the reason? Because the "Word" is comprehensive of all the significances, while a detached, single letter is meaningless. After the address several people desired to have interviews! "All right". He says.

Drive to Park; Children in the Park with Prams

Mrs Cropper waited patiently till the Interviews were over and then the Master descending the stairs with Mirza Mahmoud and myself drove to the *Park*. It was not raining, but the clouds gathered in the horizon threatened impending rain. The grass in the *Park* was very green. As He walked along the *lake* a number of children passed by some driving the baby carriages. He called them to Himself and in the palm of the hand of each He puts half a shilling³⁸³. They are all made happy. To Mrs Cropper, then He speaks about Persia and the Persian Bahais, how the salvation of that country depends upon the Movement and how the believers will arise later on to serve Persia.

Doctor Sharan a Psychic Healer; Lunch

Upon our return a Doctor <Sharan>³⁸⁴ was presented to our Beloved. Through the power of the mind and the spirit he has been able to heal many insane people. They tell us he is a wonderful man and in this fashion has served the community very much. At lunch he sits beside the Master and talks about the system through which he casts out the evil spirit. The Master tells us³⁸⁵ interestingly how in Persia the "Devil catchers" exorcise and cast out the evil spirit through incantations and priestly ceremonies. After lunch He takes the Doctor into His *private room* and he tells the Master the "foundation of his beliefs".

described as very tall, very thin, and having a prodigious memory, and he achieved exceptional social standing despite societal prejudices of the times. A moving picture of the man can be gleaned from this news report shortly after his visit to Abdu'l-Baha : "UPLIFT WORK IN LIBERIA. Little West African Republic Needs Better Educational Facilities. Dr. J. Edmenstone Barnes of Liberia, ex-minister of public works, now president and director of the Society For the Establishment and Maintenance of the Liberian Industrial Training Institution and Schools, gave a twenty minute talk Monday night, May 11, in Cleveland hall chapel at the Hampton (Va.) institute. Dr. Barnes dwelt briefly upon the history of Liberia and very forcibly brought to the attention of his audience the condition of the aborigines, who comprise 70 per cent of the population of over 1,500,000. Owing to lack of funds no provision has been made for taking civilization back in the hinterland to the tribes there who are anxious to be educated. Dr. Barnes expects when he returns to Liberia to establish elementary schools in suitable centers and also a higher industrial school at some healthful location in the hinterland." [#Oxford DNB; quote from #Indianapolis Recorder, 23 May 1914].

³⁷⁹ Liberia[🌐], a country in the middle of the west coast of Africa.

³⁸⁰ Abdu'l-Baha visited Howard University Rankin Chapel, Washington DC[🌐] on 23 Apr 1912 [#Mahmud's Diary[📄]] and gave a historic address to a racially mixed audience on the reality of the oneness of mankind and the profit that would come to Blacks and Whites should they both recognize their collective strength in their harmonious interaction.

³⁸¹ He certainly visited in 1914.

³⁸² Louis George Gregory (US: 1874-1951)^{🌐 🌐} was an African-American Bahá'í lawyer and posthumous hand of the cause of great importance in the Faith's history. With infinite patience and gentleness he made a special commitment to racial reunification, travelled greatly to teach, and was on various committees. "Many a Baha'i teacher seeking an opening to teach has been met with the words: "O yes! We know Mr. Gregory and we love him. If you are a friend of his, you are welcome." [#Baha'i World, v12, p666-670.]

³⁸³ Half a shilling was about £2 in 2018 currency (RPI).

³⁸⁴ Doctor Sharan - Possibly a (visiting?) Indian doctor?

³⁸⁵ AT: "him".

Meeting of 60 Poor Mothers of London; "He's a Jolly Good Fellow"

About 4.30 we have tea with the Master and at 5 Miss Heron³⁸⁶, an American girl who lives with Mrs Cropper brings the auto for the Master to go to³⁸⁷ the meeting of the poor mothers of London. The other day He was invited^{P69} by the wife³⁵¹ of the Minister in whose church He will speak Sunday night. Miss Herron and Lady Blomfield are in the auto; the rest coming after us in a taxi. As we entered the *very large Hall* we observed two long tables on both sides of the Hall. Nearly two hundred poor women with their children were sitting having their dinner. The Hall is tastily decorated. Lady Blomfield ascended the platform and speaks a few words to them, about riches and poverty and how this man of God from the Holy Land has come to bless them. Then the Master walks out of the *private room* and not ascending the platform He is walking through the length of the Hall speaking to them words of comfort and happiness. As He walks here and there like an angel of Peace He stops, caresses and loves this child, kisses the other. The children were all small, some milk-suckling babes. The mothers looked poor and haggard. Then He began to distribute shillings³⁸⁸ amongst the children. He started from one side, each child receiving one shilling. Many of them literally believed that St Claus has come down from heaven, distributing coins amongst them. I was following the Master all along. He had His pocket full of shillings and every now and then His blessed hand would go into His pocket and bring out fresh supply. Some of the children were really darlings, very beautiful. Now we reach a boy of four years. He has a paper cap on his head. The Master laughingly takes it away from his head and puts it on mine. There everyone is greatly amused and all have a good laugh.



Then He gives a half-shilling to the boy for the hat. I enclose the same as a token of remembrance. As the Master gives His final blessings to all those delighted mothers, they all spontaneously rise from their seats and give "three cheers" for Abdul Baha. Then they sing the song of "he is a jolly good fellow". In the auto the Master expresses His absolute happiness over the meeting. "I love the poor. Take me always to such gatherings. I am most delighted over this gathering. This morning a very prominent man came to see me, but I was not made as happy as over this meeting.

⊕ [Louise Heron-Oliphant:] THROUGH an insistent rain and blustering wind, the motor bore us across the *Albert Bridge*³⁸⁹ to the borough of *Battersea*. We turned from one of the important highways into a dark, narrow, drizzling street, to stop before an inviting open door. *The Cedar Club House* is maintained by the Women's Service League, a noble institution of devoted workers, who provide sustaining food to toiling mothers and see to it that their children receive the best nourishment during the first year of their lives. A similar stratum of this poverty is unknown to American communities. In *London* and other great cities of the Old World a pall of hopelessness seems almost to overshadow human effort that offers alleviation, for there are generations of pauperism with its deep-rooted evils. The fine courage of these benefactors and their zeal in preserving life despite the ever-hovering discouragement, mark their influence as a spiritual reality.


Here it was that Abdul-Baha chose to spend the remaining hours of an afternoon. We entered a *large assembly room*, radiant and warm with the spirit of Christmas cheer. Masses of green and red decoration repeated, as it were, the season's welcome. At two great tables, spread the length of the long walls, were seated nearly sixty women with over a hundred little folk. There were evidences of a substantial high tea, the major part of the feasting being over.

A platform, near the door through which we passed, held the usual paraphernalia for speakers. Abdul-Baha was expected to deliver an address from this formal elevation, but as the real friend of the poor, he walked straight among them, into the body of the room. This, at once established the charm of comradeship. With light characteristic step, he walked up and down the center aisle, his eyes and smile beamed happiness. As he mingled with them, his words were translated: "I am very glad to be among you, who are blessed in God's name with children. They are the true signs of his spiritual love. The most divine gifts of God. These little ones will grow to be fruitful trees. We must look to them for the founders of many beautiful families. Let their education be directed in the ways of purity and useful service. Here are the seeds of the future race and upon them may be granted God's blessing."

³⁸⁶ Miss Louise Heron-Oliphant (1886 California - ?), daughter of Mary E. Heron [[#This Diary](#), 18 Jan; [#Abdu'l-Baha in the West](#)].

³⁸⁷ [Cedars Club House, 106A High Street \(Battersea\)](#)   was a "Working Girls' & Boys' Club", grew out of a club for factory girls in the 1880s by Canon Erskine Clarke, initially a parish room also used as a boys' and girls' ragged school, it was rebuilt in 1906 "solidly and plainly... in red brick, with a street-corner facing of green glazed brick. It contained separate club rooms for boys and girls, and a chapel on the attic floor with a simple scissors-truss roof", the neighbouring Cedars (at 108) being the clergy house. In 1912 it was bought by the trustees, and Nesta Lloyd took up residence, fitting up a 'beautiful' chapel there, and presumably meeting Abdu'l-Baha on this occasion. It later became the Cedar Institute and now the Katherine Low Settlement. [[#Web](#), ucl.ac.uk; [#PO](#) 1913 Suburbs, Streets, p144 (pdf151)]

³⁸⁸ A shilling was about £5 in 2018 currency (RPI).

³⁸⁹ [Albert Bridge](#)  across the Thames, touching the NW of Battersea Park.

Abdul-Baha stopped at the end of one table, patted the head of a wan³⁹⁰ little child in its mother's arms. A tiny hand stretched out and the Master gently closed it over a bright new shilling. Down the long rows of women and children he passed from one to another, pausing a few moments to bless each little upturned face, and bestow a silver coin. The remarkably tender hands caressed a baby's cheek or chin. One could hear him pronounce distinct words of comfort to the tiniest members of the audience. In the arms of one mother were twin children almost completely detached in sleep from the ceremonies of the moment. The Master bent over them, placing two pieces of money under the rosy chins - two pairs of deep blue eyes opened wide in the spell of wonder.

The absence of tears from the many wee souls, who are not given to complacently accepting strange faces, singularly illustrates the infinite sincerity of the very young, who respond to the same quality that is ever present in matured spiritual character. One noticed, too, the thoughtful gaze of the women as they watched the distinguished visitor in white turban and brown burnous³⁹¹, moving in their midst. It is often too true that the very poor are keenly suspicious of foreigners, especially if their mission is a religious one, but Abdul-Baha brings into every environment a profound truth and sympathy that seems to crush the barriers, raised by isolated imaginations.

The expression of tolerant, grateful, understanding was in the very faces of these people. No one could have desired a more cordial co-operation than was tendered to the Master by the assembled members of *Cedar Club*. A vote of thanks, followed by a volume of accordant cheers, marked the departure of Abdul-Baha.

As we drove away he said, "I am truly happy when among the gatherings of the poor. It brings full joy to my heart. I come in contact with those in high stations of life, and those rich in worldly possessions, but my joy is in being with those who are in material poverty, for their sufferings draw them nearer to God in spiritual gain."³⁹²

Poor Sent to Raid Food Shop

When we arrived *home* He told us the story of a shopkeeper³⁹³ near his home in Acca. One Friday morning the poor of Acca gathered around the house. They said we are very hungry. I cannot cook food for you just now, the Master says. But all of you may go and pillage the store near by. I will be responsible for it. Imagine these hungry people attacking the store. They pillage the fruits, the candies, the rice, everything. The storekeeper not knowing what has happened tried to prevent them, but they went for him with a club. Like a mad man he was crying Oh! people! Shame upon you! Is there no law! No one to keep back these ravening wolves! Meanwhile the Master standing at a vantage ground was amusing himself at the sight! "They were so hungry" he said "that they ate the oranges with their skins and the raw rice" Afterwards the storekeeper was taken to the Master and when he left His Presence he was very glad that his store was ransacked. ❖³⁹⁴

Friday Meeting on Solidarity of Humankind

At eight o'clock there was another meeting in Lady Blomfield's *drawing room*. She has these meetings every Friday night and this was rather her regular meeting. The Master again spoke on the Solidarity of humankind and incited them to work for the welfare and the progress of the people of the world.

There were many distinguished people in the audience and afterward several of them met the Master individually.

The Day

This was altogether a very memorable day, on account of the meeting of the poor mothers. The Master's Mercy and Bounty descend upon all the people alike without any distinction of race or color.

Slaps on the Cheek!

I get almost everyday a slap either on the left cheek or on the right cheek. This He calls my "wages". If by any untoward event I do not get a slap in a day or two, He comes suddenly toward me as I am standing and smilingly strikes one two or three slaps, sometimes before a large crowd

³⁹⁰ wan = pale (related to 'waning' moon).

³⁹¹ burnous = burnoose = hooded mantle or cloak.

³⁹² L(ouise) Heron Oliphant writing in *#Star of the West*, 1913-02-07, p9, PDF3 p359 [Ⓜ].

³⁹³ AT: "restaurant keeper".

³⁹⁴ It may seem odd that Abdul-Baha should send people out to pillage a shop (but make up for it to the shopkeeper), but they were clearly very hungry - eating rice raw - such that it stands as a testimony to Abdul-Baha's immediacy of understanding for people's desperate needs and his simple and decisive solutions that solve their problems.

of people. 'Oh! You have not been getting your wages for the last two or three days. Here is one, two, three" and He leaves the room laughing, all the people laughing. ❖³⁹⁵

Dreyfuses Depart; Plans for Edinburgh and Paris

Mon. and Madame Dreyfus are going to leave for Paris in a day or two. After our return from Edinburgh, *Scotland*, the Master may stay three or four days in *London*, and then on the 15th or the 16th³⁹⁶ we will start Paris-ward.

Bahai love to all the friends

Ahmad

28 Dec - Persian Meal

Saturday

Weather : ☁️ *cloudy; overcast throughout day; moderate wind; 2.3mm rain; no bright sunshine.*

December 28th 1912

Dear Harriet!

Getting Used to London Weather; Sohrab's Beatitudes

We are getting little by little used to London and its fluctuating weather. Nowadays there is a premium on the sun and we don't mind it because the Sun of Reality is resplendent with all its heat and rays in all phenomena: Those souls who are awakened by the touch of the spirit become responsive to all the higher vibrations of the Sun. Being in a state of receptivity and polish, they reflect the full splendor and effulgence of that eternally glorious Reality.

Blessed are those who have hearkened to this Voice which is being reverberated around the earth!

Blessed are those who have beheld this Luminary which is shining betwixt³⁹⁷ the heaven and the earth!

Blessed are those who are stirred by the gentle breeze which is being wafted from the abode of the Spirit!

Blessed are those who have immersed themselves in the Sea of divine Light!

Blessed are those who have broken the cage of self and desire soaring toward the apex of heavenly sanctity!

Blessed are those who have drunk the life-giving water from the hand of the Cup-bearer of Eternity!

Blessed are those who have attained to the station of self-sacrifice!

Blessed are those who have sat at the table which has descended from On High!

Blessed are those who have obtained a goodly portion from the Gifts and the Bestowals of the Almighty in this Radiant Century!

³⁹⁵ Presumably enlivening pats, matching the audience's laughter, akin to the oriental way of greeting by tugging the cheeks; He sometimes gave these pats to others. Sohrab is recorded elsewhere describing this in a dream, and clearly loved to receive them: "When I went to bed I was in despair. I couldn't even pray. I just said to the Master, 'You must tell me what to do. I can't work it out for myself.' Then I went to sleep." He paused a moment and I saw tears come to his eyes, then he went on: "I found myself in the hotel at Tiberias where I used to stop with Abdul Baha. I was working on my Diary and I noticed a great sweetness coming in through the window. 'The Master must be near,' I thought, 'I will go out and look for his foot-prints on the sands and place my own feet into them.' On reaching the shore, I saw the sea in commotion and out of the waves rose Abdul Baha. His turban and beard were wet. He approached over the waters and joined me, and his turban and beard had become dry. 'We will walk together,' he said. We walked by the Sea of Galilee and the Master turned and slapped my cheek as he used to do. 'Khehleh Khoub, Mirza Ahmad! Are you happy? 'Very happy, Master.' He continued: 'You have much for which to be grateful to Baha-O-Llah, and to show your gratitude, you must do what she wants. You must teach the Cause. Great blessings will follow.' He withdrew over the waters which had become smooth as glass, and disappeared in the sea." [*#Gaslight to Dawn*, 171].

³⁹⁶ On 22 Jan 1913. This expectation of an early departure explains the early Farewell Meeting of 11 Jan, p143.

³⁹⁷ betwixt = between

Verily their eyes have witnessed the brilliant lights of the Lord of Mankind! Their ears have heard the soul-enrapturing music of the spheres! Their hearts are filled with the Jewelled-mysteries of the Kingdom of God! Their minds are the depositories of the Knowledge of God! Their souls are the light-bestowing torches of the Fire of the Love of God! They are the faithful servants in the divine Vineyard! They are the heralds of the Cause! They are the proofs and evidences of this Reality! They are the stars of the heaven of Baha.

Jew Turned Christian

This morning interviews were numerous, covering a wide range of thoughts and interests. Amongst them was the interview of a Jew who has become a Protestant missionary. He is a Persian, an intelligent man and very zealous in his ideas. Our Beloved talked with him from his own standpoint, giving him an outline of His address in the Jewish synagogue of San-Francisco¹²⁹. He was very much attracted and pleased. "All that I heard this morning" he said afterwards "was pure Christianity."

Noon Address on the Nature and Manifestation of God

It was past 12 when Our Beloved entered the *drawing room*. Many people had left owing to the lateness of hour but a goodly number was there yet. He spoke on the impossibility of knowing God except through the Manifestations of His Names and attributes; He demonstrated that the Bounties of God are not suspended for one second; just as the attributes of the Sun are heat and rays, likewise the virtues and perfections of God are constantly pouring upon the world. We cannot argue that there was a time when the Sun shone forth with all its splendor and now it has ceased giving light! This is absurd and ridiculous! In the same manner God has always caused the appearance of the Manifestations of His Names and attributes and He will do again in the future as He has done in the present, etc etc.

The Jewish Protestant Missionary was present and he was most pleased with the address.

Walk in Battersea Park; Leisure for Sohrab and Persians; Lunch; Rest

After the meeting the Master went out with Mrs Cropper, Sayad Assadollah and <Nayyar> Effendi³⁹⁸ to Battersea *Park* for His constitutional. In a way this was the first day that I found one hour of leisure, so with Haji Ameen and another Persian roamed for one hour around *the avenues*. On our return we had lunch, Mrs Cropper sitting beside Our Beloved. The lunch brought to a close the Master went to take His nap.

Catching Up on Old Correspondence from Alexandria

About 5 o'clock Haji Ameen and a few other Persians were in the room. The Master came in and the tea was served by Sayad Assadollah. All afternoon the Master was reading the letters which He took with himself from Alexandria to America, never getting a moment all this time to read them.

World Could Have Been Baha'i in Baha'u'llah's Time; Poor

One of His most significant statements after we drunk tea was this:-

"If the believers of God had lived in accord with the good Pleasure of the Blessed Perfection, all the people of the world would have been Bahais now and each one of the friends of God was shining and luminous like the sun. The Blessed Beauty caused the appearance of the Sun of Reality. Praise be to God we are friends with all. We love all. He broke all the imaginary limitations between the races. He took away these fetters and chains. We love the people with heart and soul and not only by the mere word of mouth. Last night as I looked upon those children I loved them as much as I love my own children; nay rather I loved them more, because they were the children of the poor. Always think of the Bounty of Baha-ollah! Ponder

³⁹⁸ Mirzá Nayyir Afnán (d. 1952), nephew of Abdu'l-Baha. [[#Abdu'l-Baha in the West](#)].

over His divine Favors! He has made us all one when He uttered the wonderful words Ye are all the leaves of one branch and the fruits of one tree.

Is humanity the Scattered Essence of God?

Afterwards Mr Tracy³⁹⁹ had a long interview with the Master: His question was: Is humanity the scattered articles of the essence of God? The Master answered this question most wonderfully which satisfied him but it takes several pages to write it down.

Darkness of Matter; Working for Universal Illumination

With Miss Natalie Barney²⁴² the Beloved spoke about the darkness of the hearts and the souls by the gloom of matter and nature, encouraging her to work for the universal illumination of the world.

Persian Meal Together at Mirza Youhanna Davoud's; Islamic History; Persian Arms

Tonight we are invited to the *home* of Mirza Youhanna Davoud¹⁸⁴. He has a lovely Persian wife⁴⁰⁰ and a new born baby. The wife last year travelled from Persia to London and they were married in the Presence of the Master in Lady Blomfield's *apartment*⁴⁰¹. Therefore Mrs Cropper sends a big automobile and all of us drive to Mirza Davoud's house which is about 1 hour far. All the Persians are invited, arriving there we find our Persian brother and sister waiting the arrival of the King of Kings. The Master stays there till 10.30 pm. About 10⁴⁰² we have supper à la Perse, polou¹¹⁷, chicken etc. For all that time Our Beloved speaks on the history of Islam, various stories in connection with the spread of that religion, the interesting events of the revolution of Persia and her present helplessness. Mirza Davoud shows the Master the photos of a collection of Persian Arms which are in possession of Mr Moser⁴⁰³ in Switzerland. They were all ancient armors, helmets, daggers etc.

The Master expresses himself as delighted with the meeting or rather the Feast; and the auto starts homeward at 11 o'clock. On the way we pass through several illuminated streets and this brings to the Master's mind the lighted avenues of the "New World".

Parveen Khanom to Learn Persian to Speak with Ladies of Akka

Just before leaving *Lady Blomfield's* apartment He speaks with Parveen Khanom³⁴⁷ commanding her to study Persian very thoroughly, so that when she goes to Acca she may be able to speak with the women in their native tongue. "I desire you to become a perfect teacher, be very holy and pure as to transform all the girls into the angels."

Here in *London* one can study Persian language with more facility, because there are many Persians and it is in comparison to America more used. Please remember me to all the friends.

Ahmad

29 Dec - King's Weigh House Church


Sunday

Weather : ☁☀ fine - rain in early morning, fine since; moderate wind; 2.3mm rain; 2.4hr bright sunshine.

Dec. 29. 1912

³⁹⁹ This Tracy appears to be the same "Hon. Sir Tracy, the second son of some English Lord" earlier on p74, taken to be Charles Hanbury Tracy, since he is not introduced as an arrival and his question seems to be in the same style as earlier. All the same, the diarist has adjusted his title, and both are long interviews close together. A Mr Tracy is mentioned having an interview in Paris on 14 Feb in *#Abdu'l-Baha in France*, 14 Feb 1913.

⁴⁰⁰ Regina Núr Mahal Khánum [*#Abdu'l-Baha in the West*].

⁴⁰¹ A full description of this marriage is given in *#Abdu'l-Baha in London*, p77 .

⁴⁰² AT: "9 o'clock" - probably based on a later calculation rather than better notes, but the OT is usually to be assumed the right one. Sohrab seems to be well connected to the precise time, often saying such things as the "at nearly 12" just above rather than simply "12", but he probably had to keep an eye on and hear about the time for practical reasons.

⁴⁰³ (Georg Heinrich) Henri Moser (1844 Russia - 1923 Switzerland) was a Swiss watchmaker, traveller and art collector; he met 'Abdu'l-Bahá in Paris two months later. [*#Abdu'l-Baha in the West*.]

Dear Harriet!

Silent Power of two United Hearts

"The language of the heart is more eloquent than the physical tongue. When two hearts are united together astonishing results will be seen. But a perfect union is necessary. All the phenomena speak with man, explaining to him in an eloquent tongue all the secrets of creation."

This was expressed by the Master when He suddenly entered in the *drawing room*, finding Haji Ameen sitting with Mr Daniel Jenkyn¹⁰⁰, a Bahai who has travelled 12 hours⁴⁰⁴ to see Our Beloved. "How were you speaking together" the Master inquires. "I was talking with him with the language of the Spirit" Haji Ameen answers. Then the above observation. How true it is that spiritual thought, divine idealism and celestial atmosphere bring the people near to each other, as no other earthly instrument can. A subtle, invisible union is realized which is not so much the result of words or association but the fruit of the Spirit! May all of us attain to that station of true vision!

Radiating Happiness to All

The Master every morning radiates happiness and joy. He helps the souls to behold the reality which is immutable and changeless. He transforms the ungodly to be godlike, the poor to become rich and diffuses far and wide the Fragrances of the Rose-Garden of Love. He strives to help every human being without money and price⁴⁰⁵. He sheds the refulgent⁴⁰⁶ rays of His Love upon the just and the unjust alike. He inspires every person with love and service. In His hand He holds the searchlight of wisdom and knowledge. In His heart He treasures the sparkling jewels of truth and tenderness. In His life and teachings we observe how the Eternal has become vocal. He is guiding humankind away from the yawning chasms and dreadful precipices into the green pastures, delightful streams, and verdant meadows where contentment and peace reigns supreme. Life without the effulgence of His Care and Love is not worth living. His Compassion is unlimited, His divine Bounties are resplendent.

Representative from the "Standard"; Indian Prince; India

This morning a Representative from the "Standard"⁴⁰⁷ called on the Master. For nearly one hour and a half Our Beloved talked with him and he asked many interesting questions. While the Master was speaking a Prince from India was announced. He wore his proverbial big turban on his head. He sat, listening carefully to all that the Master had to say to the journalist. He gave him a review of the principles of the Movement, illustrating each point with eloquent spiritual words. The article may come out tomorrow. If so, I will send you one.

When the journalist left, the Master spoke with our distinguished guest, the Indian Prince. The subject was naturally India, its future development and progress and the freedom of its people from blind dogmas and superstitions. Our Indian guest expressed his delight and happiness at being present during the interview with the Correspondent; because in this way he listened very attentively to the unfolding of the Bahai teachings, and thinking of the time when these excellent precepts are put in practice.

⁴⁰⁴ The journey from Cornwall was 400 km and perhaps involved a number of changes and waits, and maybe a certain amount of walking, which he enjoyed.

⁴⁰⁵ i.e. without using money or requiring money in return. Sohrab notes to a later introduction to the tour: "Probably Abdul Baha was the first Oriental lecturer who never received a cent for his talks. Often institutions were willing to pay, even as much as \$500 which was an enormous price in those days, but the Master would just laugh at the thought. "I have not come to America to collect money" he would say, "but only pure hearts and dedicated minds." Incidentally he never passed a collection plate without putting at least \$5.00 into it. When he visited the Bowerie Mission in New York, he placed a shining fifty cent piece into every hand. Although these poor waifs had never heard of Abdul Baha before that night, at the close of the meeting it was impossible to buy back one of these coins for double the value." [*#My Baha'i Pilgrimage*, p96].

⁴⁰⁶ **refulgent** = shining brightly; radiant; gleaming.

⁴⁰⁷ **The Standard**^{®W} was the main London regional newspaper, begun on 21 May 1827, now called the Evening Standard [*#Wik*].

Farewell to Mr and Mrs Dreyfus

During part of the above interview Mirza Ahmad Khan³⁴⁴, and Madame Dreyfus were also present. Mon. and Madame Dreyfus are leaving today at 2 o'clock for Paris. Having had their interview with Our Beloved we bade them farewell till we meet in Paris, probably about the middle of the next month⁴⁰⁸.

Noon Address on the London Weather and Spiritual Conditions of the Heart

Then the meeting. The Master took as His subject the London weather and spoke on the spiritual conditions of the hearts and the souls. It was a very wonderful address and the large number of people who have gathered there enjoyed it very much.

Daniel Jenkyn, Resurrection of Christ

After the meeting Mr Daniel Jenkyn¹⁰⁰, a very noble, enthusiastic Bahai had an interview. He asked a question about the resurrection of Christ from the tomb. The Master gave him a very beautiful and powerful explanation which is really worth memorizing. As he knows shorthand he wrote it down and I may get a copy to send you. This young man is more like a Persian Bahai, very attracted, very good. I loved him very much. He serves the Cause in many different ways.

On Midday Walks; Woodcock Family Living Quietly

Mrs Cropper is ready every day at 12 o'clock to take the Master in her automobile for a drive in the *Park*. Today, however, Our Beloved expressed the wish to call on Mr. Mrs and Miss Woodcock at *Grafton Hotel*⁴⁰⁹. The doctor has ordered them to be quiet⁴¹⁰, so they do not come to the meetings. With Mrs Cropper, Mirza Ahmad Khan and myself were in the company of the Master. As we entered the *Grafton Hotel* we met Mrs Woodcock. She led Our Beloved to the *reception room* and sent word to Mr Woodcock to come down. Later on Miss Woodcock came from a walk. He Abdul Baha talked with them about America, especially about His visit to Mr Chase's tomb⁴¹². Mrs Woodcock said she had a letter from Mr. or⁴¹³ Mrs Bourgeois⁴¹⁴. They wanted to be remembered to him. "Yes! Yes! Good man! Good woman" He says in English. Then He tells them about His vegetarian dinner at their table in Englewood⁴¹⁵. We stayed there over half an hour and after each drinking a cup of coffee we left them in good spirit and cheers.


Walk; America; Jupiter; Greek Mythology; Persian Philosophy


Driving by *Hyde Park*²⁰² the Master expressed the wish of walking for a few moments. Just in the front of the *Park* there was a statue of Jupiter⁴¹⁶, immortalizing the defeat of Napoleon⁴¹⁷ in Waterloo⁴¹⁸. This Statue prompted the Master to tell us the origin of Greek mythology, their Olympic Deities, the formation of the heavenly constellations according to the ancient school of astronomy⁴¹⁹ etc. Then He branched off in the sudden efflorescence of Persian and Arabic

⁴⁰⁸ Abdu'l-Baha on arrival in Paris on 21 Jan went straight to the Dreyfuses home. [[#Abdu'l-Baha in France](#)].


⁴⁰⁹ **Grafton Hotel**, 130 Tottenham Court Road , then as now [[#PO 1914](#)].


⁴¹⁰ AT: "live very quietly". It is peculiar that all three have been given this order. On an earlier and later occasion in the diary when they are encountered the author pointedly says they are looking/feeling well, which must be due to their condition for he point this out for others.


⁴¹¹ **Thornton "Thábit" Chase**  (1847 Massachusetts - 1912 Los Angeles, m. 1880) was the first Bahá'í (1894) of Western background, and a prominent one. He organized many Bahá'í activities in Chicago and Los Angeles [[#Wik](#)].


⁴¹² AT: "Mr Thornton Chase' tomb in Los Angeles" .


⁴¹³ AT: "and".

⁴¹⁴ **Jean-Baptiste Louis Bourgeois** (1856-1930)  architect of the Bahá'í Temple in Wilmette and his wife Alice (1876-1971); Abdu'l-Baha stayed at their home (as the diary notes). [[#Abdu'l-Baha in the West](#)].

⁴¹⁵ On 13 Jul 1912 [[#Mahmud's Diary](#), ch 5]; Englewood is in Denver, Colorado in the US .

⁴¹⁶ **Wellington Monument**  is a statue of the Greek Achilles, in the South East corner of *Hyde Park*. Perhaps in those days it was known as the statue of Jupiter.

⁴¹⁷ **Napoleon Bonaparte**  (1769-1821) French Emperor and conqueror of a large part of Europe.

⁴¹⁸ At the Battle of Waterloo  (18 Jun 1815) in Belgium where Napolean Bonaparte was finally defeated in his wars of expansion into and across the world [[#Wik](#)].

⁴¹⁹ AT: "astrology".

philosophy in Bokhara⁴²⁰ and Samarkand⁴²¹ where they built large universities which sent out many thinkers and scholars.

Lunch; Head for Miss Gamble's; Address on Headlessness and Materialism

Returning *home* we had a lovely lunch, all kinds of delicacies and at five o'clock, the Master, Mr Jenkyn¹⁰⁰ who stayed with us for lunch, Mrs Cropper, Sayad Assadollah and myself started for the house of Miss Gamble⁴²² where many people were gathered and Our Beloved delivered a very powerful address^{→P201} on the heedlessness of man and his submersion in the sea of materialism.

King's Weigh House Church on Love and Peace; Little Girl at Miss Gamble's

Returning from *Miss Gamble's home* the Master rested an hour before going to *King's Weigh House Church*⁴²³. While we were at *Miss Gamble's* there was a little girl which attracted the Master's attention. He beckoned her to himself, gave her several shillings⁴²⁴, kissed her and talked with her in the English language.

About a quarter to⁴²⁵ eight we were in the church. First the Master was taken into the *private room*⁴²⁶ which is connected with the *church*. While we were sitting in this room the Minister³⁵⁰ they tell me gave a very beautiful introduction which is put down^{→P201}. Then at 2 minutes after eight he came in with his white surplices⁴²⁷ and conducted Our Beloved most reverently to the *platform*. It was a very lovely church. The stairs leading to the wide platform as well as the platform itself were of pure, white marble. The Master stood in the center of the platform looking in the faces of the large audience. His was a heavenly picture, standing there supreme and often walking or fixing his turban and uttering words of love and good will to all the nations and religions. The address^{→P201} made a profound impression upon the hearers. They all listened most attentively. After the address, the Congregation sung the song of "ring out the old, ring in the new"⁴²⁸. Then the Minister in a few words thanked the Master for His "words of life" and requested Him to close the service by a benediction. The prayer was as regards the Balkan situation.

⊕ [Later in Diary:] I forgot to write you yesterday that the Minister of the church last night instead of reading from the Gospel as it is their custom, read the Tablet of Abdul Baha about Peace and love. He read it with such effect and such power that you could hear a pin drop. In Conservative England this is a very remarkable event, amounting to a miracle. Today he has written a letter to Lady Blomfield a copy of which I enclose with her permission⁴²⁹.

⊕ [Newspaper:] The announcement that Abdul Baha would be present at the evening service in the *King's Weigh House* drew last Sunday a large congregation. The Eastern teacher was not present during the earlier stages of the service, but at 7.45 Rev. E. W. Lewis went into the pulpit and prepared the way for the coming of Abdul Baha by giving a general sketch of the rise of the Bahai movement... On the entrance of Abdul Baha the whole congregation rose to their feet and stood while Mr. Lewis in a brief sentence conveyed their greetings to the Master. Abdul Baha then advanced to the front of the chancel, with his interpreter behind him, and spoke animatedly and impressively, the interpreter translating as the address proceeded. The Master appeared to be quite at home, pacing backwards and forwards in the intervals between the sentences... Abdul Baha went on to speak of love as the greatest power in the world to bring about unity, peace, and the federation of man. A brief sentence or two from Mr. Lewis brought the service to a close.⁴³⁰

⁴²⁰ Bukhara[🌐] in Uzbekistan, 500 km NE of Iran. [📖]hist [#Wik].

⁴²¹ Samarkand[🌐] in Uzbekistan, 600 km NE of Iran [#Wik].

⁴²² Miss Annie Eliza Gamble (1848 Calcutta, India - 1947). This event was in *East Putney* according to the transcript of the Address Sohrab provides (p202), a journey of 7km [📍]Jrn. She had a boarding house at 25 *Highbury Hill* [#PO 1914] but this was not in Putney [#*This Diary*, address]. In Putney or nearby, one finds a Miss Gamble at 38 *Santos Road*[📍]Map (Green House, East Side) (but also a Mr Gamble at 33 *Rusholme Road*) [#*Abdu'l-Baha by Balyuzi* full name; #*Abdu'l-Baha in the West*].

⁴²³ King's Weigh House Church[🌐]📍 on Duke Street [📍]Map, in the junction with *Weighhouse Street* and *Binney Street*, was 3.5 km [📍]Jrn north of Lady Blomfield's.

⁴²⁴ 3 shillings was £14 in 2018 currency (RPI).

⁴²⁵ OT: "of", AT: "to".

⁴²⁶ AT: "chapel to rest".

⁴²⁷ surplice = white, very broad-sleeved, loose over-garment worn by clergy and church choir members.

⁴²⁸ Ring Out the Old...[🌐] is a poem by Tennyson sung or read to ring out with church bells the old year and all its ills and thus ring in the new year and its potentials to be far better [#Wik].

⁴²⁹ Later in the Diary on 30 Dec, p88.

⁴³⁰ Newspaper cutting, lacking identification.

Persians Attend Wrong Church

The other Persians leaving *Miss Gamble's house*⁴³¹ go to a *wrong Catholic Church*. They sit through the long, weary sermon for the Master to come out but they were disappointed. After our arrival they came home with their story. It made the Master laugh very much and in connection with this the Beloved told the story of a blind Mohamadan who goes by mistake into a Jewish synagogue.⁴³²

Love to all Ahmad

30 Dec - Highness Maharaja of Rajnaput; Unity Feast

Monday

Weather : ☀ *fine and bright all day; light wind; no rain; 3.3hr bright sunshine.*

December 30th 1912

Dear Harriet!

Hundred White Birds on Battersea Park; Baha'is to Achieve Such Harmony

As we were walking behind Our Beloved today at one o'clock in Battersea *Park* on the edge of the *distant lake* more than a hundred white-plumed birds⁴³³ were quietly basking under the sunshine. Looking at those birds which formed a lovely picture of peace and contentment, He pointed them to us and said:-

"My desire and fervent prayer is to see all the believers so united and so harmonious as to become as loving and as peaceful, as kind and as charitable towards each other as these happy birds." He watched the birds with such tender affection, such solicitous gaze as though they were human beings endowed with all the finer qualities of intelligence and ineffable grace. Perhaps He thought they are in a way better than all of us, because they are not aggressive.

Love of God and His Creation; A Poem by Tupper

For love after all is the lesson that He teaches us. Love toward all humanity. Love for God and Love for His creation. How often He speaks of the Love of God! "May your hearts be set aglow with the Fire of the Love of God!" If the heart is once enkindled with this Fire, it will never be extinguished; It will sweep before it every thing which is not of God. Today I was reading a book and I came across a few lines which were quite striking. Apropos⁴³⁴ of the above remarks I may be permitted to quote it here, although you may have heard it:

Love divine! What a volume in a word!
An ocean in a tear;
A seventh heaven⁴³⁵ in a glance;
A whirlwind in a sigh!
The lightning in a touch!
A millenium in a moment!⁴³⁶

These beautiful thoughts have added meaning to us, because the very embodiment of Love divine walks majestically before us.

⁴³¹ It appears the Persians will have stayed on an hour longer at Miss Gamble's house, Abdu'l-Baha going and having a rest midway at Lady Blomfield's for an hour, en route to the church which was on the opposite side. Their direct route will have been 10 km [Ⓜ]Jm.

⁴³² AT adds many years later a note; it was obviously a well-remembered story: "They sat through the long weary sermon of the priest, waiting for the Master to come out, wondering why the priest talks so much and what it all means. Finally the service was over and they had to leave the church and return home. Oh! I wish you were here to see how Abdul Baha laughed when they told their experience and how the priest thought that they had come to his church to be baptized, how kind every one was to them because they were going to accept the Christ...".

⁴³³ Perhaps they were swans.

⁴³⁴ apropos of = appropriate to.

⁴³⁵ Seventh Heaven [Ⓜ] = highest heaven.

⁴³⁶ Proverbial Philosophy (1837) by Martin Farquhar Tupper [Ⓜ] (1810 London-1889 Surrey) [#Wik].

Social Welfare Worker for Muslims on Ships

The many interviews started early this morning when an elderly gentleman called on the Master who is working for the social and economic improvements of 20,000 Mohammadans who labor on the ships⁴³⁷. The Christians thinks, He says, that he is wasting his time and energy for no good cause⁴³⁸. The Master tells him to go on with this noble work, to serve these helpless people, to spend as much time as he has and to strive to better their conditions. God is with him and will undoubtedly confirm him in the realization of his hope.

Indian Asks How Teachings Spread

Another gentleman who has spent many years in India asks by what means and what kind of organization does the Master intend to spread His teachings.

"Our organization is the Love of God, the Knowledge of the Almighty, the descent of the Breaths of the Holy Spirit, the outflow of the spiritual life. Our capital is good deeds, merciful attributes, heavenly characteristics and divine ethics".

President of the Women's University in Tokyo

Then a very distinguished Japanese, Mr Jinzo Naruze⁴³⁹ who is the President of the Women's University in Tokyo⁴⁴⁰ and who has been in the United States for several months came in with an introduction from Edinburgh⁴⁴¹. He has an article on the "Concordia Movement" in Japan in the *Oriental Review* of November number⁴⁴² which you can get a copy of by writing to its Editor 35 Nassau St. N. Y. City. The aims of the Movement are very Baha'i-like and you will be interested to know about it. The Master spoke with him about the principles of the Cause and how we are in need of a divine power to put these principles into practice. Just as the sun is the source of all lights in the solar system, so today Baha-ollah is the center of the unity of the human race and the Peace of the world. He asked the Master to write a prayer in his autograph book and He wrote a very beautiful one. He earnestly pleaded Him to go to Japan to spread these lofty ideals.

Crowds of Visitors; Noon Address on the Absolute Dependence of Man Upon the Divine

So many people called on Him this morning that I do not know the number, neither can I clearly remember the context of Our Beloved's talks to them. A great crowd of the very excellent people were patiently waiting for Him to come and deliver His morning address. They all rise reverently as He enters. He speaks to them about the absolute dependence of man upon the Divine Power whereby he is enabled to carry out these teachings. The talk is very powerful and full of cogent arguments and illustrations from various sources to prove His luminous thoughts.

His Highness Maharaja of Rajnaput; Survival of the Fittest and Spiritual Love

Then with Mrs Cropper, Mirza Lotfollah and Ahmad Sohrab He goes in the auto to 59 *Cromwell Road*⁴⁴³ to pay His call on His Highness Maharaja⁴⁴⁴ of Rajnaput⁴⁴⁵. Here He speaks about the

⁴³⁷ Although slavery was abolished, it transmuted into other forms of exploitation. For further information see for example under *lascars*.

⁴³⁸ Because presumably they were muslim, and so a popular view would consider the effort a waste as they would not after this world become saved - but Abdu'l-Baha reassures him how greatly worthwhile it is.

⁴³⁹ **Jinzo Naruse** (1858-1919) ^{pdf} ^{img} spent his whole life in Japan as a pioneer of higher education for women, serving also as a Christian minister. At 33 he studied abroad in the US and in 1912 went abroad a second time to study the educational systems in Europe and the US, and to garner support from well-known world leaders for the Concordia Association (kiitsu kyokai) he had just founded to unite all religions and philosophies in harmony, returning in March 1913. He died in 1919, still pursuing his lifelong work. [^{Web} [jwu.ac.jp biography](http://jwu.ac.jp/biography) ^{pdf}].

⁴⁴⁰ **Japan Women's University** ^w, established 1901, the oldest and largest private women's university in Japan.

⁴⁴¹ AT: "an Edinborough Bahai".

⁴⁴² *#Oriental Review*, v3 n4 Nov 1912 p23-27 online at ^{Web} babel.hathitrust.org ^o.

⁴⁴³ **59 Cromwell Road** ^{Map} is 10 km ^{Urn} south of Lady Blomfield's. The ^{PO} 1914 locates it on the South Side of Cromwell Road, the first house on the east side of Stanhope Gardens, listing it as Mrs Watts. *#Travel Pictures European Tour* by the Maharaja himself gives in 1912 the same address.

⁴⁴⁴ **maharaja** - Each Indian Princely State, of which there were about 750, had a king ('raja', related to our word 'royal'); a few raja were particularly powerful, and they were called "maharaja" ('maha' means great, related to our word 'mega'). In the diary we meet many Maharajas - Rajnaput, Rajputana, Jhalawar - but they are all the same person. Rajnaput is a miss-spelling of the subsequent Rajputana ^w (a region of western India, now part of Rajasthan), suggesting the speaker may have had a difficult accent to follow; however Rajputana is a wide region (too big for a lineage), of which Jhalawar is a princely state, so it is Maharaja of Jhalawar that is the correct form.

law⁴⁴⁶ of the struggle for existence and the survival of the fittest, how the strong is ever attacking the weak, how the rich oppressing the poor. All these are the result of the survival of the brute force in man. However the spiritual love will change these unjust conditions.

His Highness likewise is anxious to see Our Beloved in India, for we look to you, he says, to unify the religions and the nations. No doubt Your teachings will do a tremendous lot of good in India.

Walk in Park; Lunch; Visits Sick Person; Charcoal Water Tea

Returning to *97 Cadogan Gardens* after a walk in the *Park* we have our lunch and again at 4 o'clock the Master is found in Mrs Cropper's house³⁵⁵ to meet a person who was prevented to come owing to sudden sickness in the family. Here He speaks with Mrs Cropper and Miss Heron and when they ask Him whether He likes the cup of tea, He tells us a story of a judge in Haifa who invites Him to his house and prepares tea for Him which looked like "charcoal water". Yet He drinks it just to please the man.⁴⁴⁷ He stays himself at *Mrs Cropper's* and sends us to dinner⁴⁴⁸.

Unity Feast at the Robinsons'; Deaf Man; Reciprocity and Cooperation

At 8 o'clock there is a unity Feast at the house of Mrs Robinson⁴⁴⁹. Mrs Cropper with the Master comes to take some of us in the auto. When we arrive at the meeting we find many people gathered; especially a deaf man and wife who have lived in Alexandria and knew the Master most well. After talking with them a few minutes He starts speaking on the material and spiritual reciprocity and co-operation and explaining the real meaning of the nineteen day's Feasts. After the address He shook hand with everyone and we were driven back home⁴⁵⁰.

Return; Valiollah Khan

Opening the door to our amazement we see our dear brother Mirza Valiollah Khan⁴⁵¹ standing there. The Master is pleased with seeing him and after a few minutes with Him I take him to Haji Ameen's house⁴⁵² to stay there till tomorrow. Then He tells me⁴⁵³ the news from "home"; the last

⁴⁴⁵ Bhawani Singh, Raj Rana Bahadur of Jhalawar (1874-1929); his education included New College, Oxford 1921-22. He was a very enlightened ruler. Lua Getsinger visited him in 1914 and wrote, "The Maharaja was a man of discernment, wide travel, and erudition. In all India, it would be difficult, I think, to find a Prince more practically utopian, or more sincerely concerned about the advancement and education, of the people over whom he ruled. His State was by no means the largest one in India, but according to its possibilities it was certainly one of the most progressive. By the charm of his altogether pleasing personality and the force of patient example, he was slowly but surely overcoming the age old and time worn prejudices and superstitions of his people, replacing them with tolerance, liberality, and broadmindedness along ideal lines of moral, ethical, and scientific education. He devoted time and money to the building of schools and libraries, and established co-education in his State. When he became the Chief of Jhalawar some years ago, there were four schools only; now there are fifty or more with applications for still others. He was wisely turning most of his attention to the youths, both male and female, fully awakened to the fact that the future good of his province lay hidden in their hands, and more especially in the hands of the mothers of the coming generations. He erected a beautiful school for girls in Jhalrapatan which I understood was to be perfectly equipped that they might be taught all practical things of life, as well as to become familiar with science and literature." For her full account of the Maharaja, see the appendix p263.

⁴⁴⁶ OT: "love", AT: "law", likewise the next occurrence. It may be he was thinking ahead to writing "spiritual love" and wrote love here instead of law, or because they sound similar in his pronunciation.

⁴⁴⁷ That is, He doesn't think much about whether he likes a tea or not, but rather the love it embodies.

⁴⁴⁸ It is not clear where this dinner is.

⁴⁴⁹ Mrs Robinson is hard to identify due to ambiguity. AT adds "and Mrs Symonds, 166 Warrington Crescent, Maida Vale". Mrs Symonds being a later addition is hard to read and so represents a most likely reading. However, there is and was no 166 Warrington Crescent; but 16b does exist, if it is taken as a misreading of a written source. In #PO 1914 "Lady Robinson" is listed at 33 Evelyn Mansions just next door to Mrs T Cropper, which might seem a promising connection, however if so it would seem strange to send everyone away (for the mentioned dinner) and then come back again, although it was not too far; possibly more importantly she is not called "Lady" in the diary text. Nevertheless, the meeting would require a large enough space for the many Persians and visitors, which a Lady might have. Lady Blomfield's maid, coincidentally, is also named Mrs Robinson, aged 31, and married. An alternative approach is that Symonds is a co-host and '166' Warrington Crescent could just apply to her rather than the Unity Feast location, but it would seem strange the address had been retained.

⁴⁵⁰ The text gives the feel that Abdu'l-Baha didn't stay too long, and nothing is mentioned for when He arrives home; if so, perhaps He was tired, as the constant stream of daytime events and late-night correspondence and early rising was very wearying.

⁴⁵¹ Mirzá Valí'u'lláh Khán-i-Varqá (1883 Persia - 1955 Germany)[®] was an indefatigable promoter of the Faith internationally, appointed by Shoghi Effendi trustee of Huqúqu'lláh and a Hand of the Cause. When after a life of service he passed away, the beloved Guardian ordered a memorial for him at his own expense. After this visit, he continued with Abdu'l-Baha in Paris until 6 Feb 1913. [#Baha'i World, vol 13, p831-4 (pdf 239-242) "In Memoriam".]

⁴⁵² It sounds like Ahmad walked him to Haji Ameen's house, if so it was probably fairly close, although some other transport could have been taken; it is not certain if Mrs Cropper would have still been there with the car if she had quickly dropped everyone off and driven back.

⁴⁵³ AT: "us".

meeting at Mrs Kinney, your presence and that of other friends at the Pier⁴⁵⁴ to bid Him farewell. I was very glad to hear all this lovely news.

King's Weigh House Church Yesterday Reads Tablet Not Gospel

I forgot to write you yesterday that the Minister of the church last night⁴⁵⁵ instead of reading from the Gospel as it is their custom, read the Tablet of Abdul Baha about Peace and love. He read it with such effect and such power that you could hear a pin drop. In Conservative *England* this is a very remarkable event, amounting to a miracle. Today he has written a letter to Lady Blomfield a copy of which I enclose with her permission.

Mementos and Plan for Oxford Tomorrow

I enclose the card of Miss Herrick's meeting⁴⁵⁶. Likewise the proof sheet of the Christian Commonwealth⁴⁵⁷. Tomorrow the Master is going to *Oxford* and returns in the evening. He will be the guest of Prof Cheyne and his wife.

Love to all Ahmad

Beautiful Letter from King's Weigh House

11 Lambolle Road N.W. London December 30. 1912

Dear Lady Bloomfield!

Will you be good enough to present my loving compliments to Abdul Baha, and allow me to express to him, through you, my gratitude for his presence and his words at the *King's Weigh House* last evening. It was an exceeding kindness for him to come; his message was exhilarating and inspiring. I know that it was as seed sown in good ground and there will be much fruit of it. Particularly was his presence an encouragement to me, for, in my humble way, I have been preaching the gospel of unity and love for a good many years. I trust that he is not overtired with his most generously self-giving exertions. I do not presume to write to him directly, but I know that, through your mediumship, he will be willing to receive this expression of my sincere and loving respect.

I do not know what you do among yourselves when the Master has gone from you, how you arrange for your meetings and so forth, but there seemed to be so much in common between us from the beginning to the end of the service last evening that I am venturing to say how welcome any Bahai will always be at the *Kings Weigh House*, and if any of our rooms would be likely to be of service to you at any time it would give me so much pleasure to think that we could make some return to you for the good you have done us.

With kind regards, and all good wishes for the New Year

Yours Most Sincerely

(Sig) Ed. W. Lewis

31 Dec - Oxford, Prof Cheyne

Tuesday

London Weather : ☁️ cloudy; overcast throughout greater part of day; light wind; no rain; 12min bright sunshine.

December 31. 1912 12 pm.

Dear Harriet!

⁴⁵⁴ At New York. See p11.

⁴⁵⁵ AT: "Dr E.W. Lewis the Pastor of King's Weigh House Church".

⁴⁵⁶ Presumably for the large upcoming meeting on 5 Jan, p113 rather than the previous meeting of 22 Dec, p59.

⁴⁵⁷ The major New Year issue featured a large amount about Abdul-Baha's visit. It is a good testimony to the editors that they proof-checked the article for accuracy rather than simply publishing them without checking.

New Year Ushered In; Hope for Year to Come

This is midnight. The old year is gently passing by and the Sun of a New Year is dawning upon humanity. I hear the noise of the whistles, the voice of the church bells very clearly. In our apartment everyone is asleep but I have been writing for the last 2 hours, waiting for the wheels of the New Year to be started rolling so that I may start this letter and perhaps finish it early tomorrow morning. May it be a heavenly year for you! May your hopes be fulfilled! May your path be strewn with many fragrant roses! May you become a glowing star in the horizon of Abha! May you become confirmed by the Breaths of the Holy-Spirit! May your pure life be a shining example to all!


America Sun Arisen, England Dawning



Last night the Master remembering the farewell Banquets in Washington and New York said, "The Cause in America has arisen like the Sun while in these parts it is yet only the early dawn" Is not this very encouraging to hear from His Blessed lips? Such a wonderful utterance must naturally give us greater encouragement and more zeal to spread the message of Love and Unity.



Train to Oxford; Enjoyable Countryside; Invitation


This morning after having our breakfast Lady Blomfield and Mrs Cropper came in and at about 10.20 am the Master with the two ladies, Mirza Mahmoud, Sayad Assadollah, Mirza Lotfollah and Ahmad Sohrab started for the *station*⁴⁵⁸. At 10.50 the train having on its board the King of Kings started for *Oxford*. At 11.35⁴⁵⁹ we arrived *there*. On the way we enjoyed the country, the green meadows, the lakes and the many big towns. The country was very charming, very delightful. Such a contrast with the foggy weather of London! From the *station*⁴⁶⁰ we drove to the *home*⁴⁶¹ of Prof Cheyne⁴⁶² by whose invitation the Master was going to speak to the faculty and Professors of the *University*⁴⁶³.

⁴⁵⁸ **Paddington Station**  , 3.5 km  north (4.5 km drive) from Lady Blomfield's.

⁴⁵⁹ Either Sohrab is giving the interchange time at *Reading General station*  (timetabled for 11:37, the connecting train then leaving 11:57, all stations to Oxford), or he has simply misswritten the arrival time with an extra '1', '11:35' intending '1:35' (timetabled for 13.40); Reading General is where the station stands today, the *Reading Southern* having been demolished. [timetable info from [#Email](#), didcotrailwaycentre.org.uk from timetable titled "Oct 1912 until further notice"]. (For those wishing to trace the route, it would have run (bracketed stations obsolete) as Paddington, Action, Ealing Broadway, Hanwell, Southhall, Hayes and Harlington, West Drayton, Iver, Langley, Slough, Burnham/(Beeches), Taplow, Maidenhead, Twyford, Reading General, <change and wait>, Tilehurst, Pangbourne, Goring and Streatley, (Moulsford), Cholsey (and Moulsford), Didcot Parkway, Appleford, Culham, (Abingdon Junction), Radley, (Abingdon Road), Hinksey, Oxford (General).)

⁴⁶⁰ **Oxford General Station**  

⁴⁶¹ **17 Parks Road, Oxford**  - "Cheyne lived at a very large property named "South Elms" in 17 Parks Road Oxford (now demolished) where he met `Abd al-Baha' on December 31st 1912 later moving to a smaller Oxford residence at 11 Oakthorpe Road which he named "Santa Lucia" and where he lived until his passing with his second wife Elizabeth Gibson Cheyne." [Ref: [#Web](#) Steven Lamben .

⁴⁶² **Thomas Kelly Cheyne**  (1841 London - 1915 Oxford, m.1911), the youngest son of a minister, was a pioneer in England of Biblical textual criticism. His early works kept some sensitivity for traditional biblical scholars, but this disappeared with a conviction that historical criticism enhanced rather than hindered faith. Contemporary scholars felt this reckless attitude would hinder the acceptance of biblical critical scholarship in Britain, whilst the people of Rochester publicly demonstrated against his 'blasphemy'. Much of his work commanded respect, but later assertions caused him to lose the respect of many of his contemporaries. He married twice, first to a minister's daughter, Frances Godfrey (m. 1882) who sadly died in 1907, and then to the poet Elizabeth Gibson (1869-1931, m.1911), a chemist's daughter. He had appealed in previous writings for a 'more progressive church theology' and close to the end of his life he embraced the Baha'i Faith. He was on the editorial board of the Christian Commonwealth, which had followed Abdu'l-Baha's first visit, and after an encounter in London with Ethel Rosenberg in Jul 1912 Lady Blomfield reported to Abdu'l-Baha that he was 'a reverent and deeply convinced Baha'i... [wishing] to read up a good deal on the Sacred Cause, as he intends, when in better health, to write a book in its favour'. Abdu'l-Baha asked Lady Blomfield to 'Write in particular to Professor Cheyne at Oxford University, give him my deepest love and highest regards, and tell him that I have the utmost desire and longing to meet him. I beseech God that he may shine even as a star above the horizon of true knowledge.' Cheyne responded, '...your Message of our loved and venerated Head is a heavenly surprise,' and said that he and his wife both eagerly anticipated a second visit of 'Abdu'l-Baha to Britain. 'I want so much to make Baha'i views of "love" a reality for me. But I cannot move about... Now, would this Great One confer on me the favour of a visit? I live close by to Manchester College, the Head of which [Dr Estlin Carpenter] would readily grant the use of lecture-hall. I long for it.' The correspondence continued between them, and Lady Blomfield visited and spoke at Manchester College, eliciting a very positive letter from Estlin Carpenter, whom she had given a copy of Paris Talks. Shortly after, he received Abdu'l-Baha's own visit. His book "The Reconciliation of Races and Religions" (1914) reflected his new beliefs. He was the most eminent western academic to become a Baha'i during Abdu'l-Baha's ministry. He lost the sight of one eye in 1883, and suffered from debilitating health most of his life. He died in 1915 at his home in Oxford. [[#Oxford DNB](#); [#Lady Blomfield](#), p120-1 which gives much more of the 1912 correspondence.]

⁴⁶³ Sohrab notes at the end of the 21 Dec letter, p57, that this was to be 28 Dec, and there was no plan to make an address.

Professor Cheyne, a Baha'i, Writing Books while Paralysed; Devotion of Wife; Attar

Prof. Cheyne is a celebrated author having written more than 30 books on various subjects deeply versed in philosophy and sciences. He is now a Bahai⁴⁶⁴ and is engaged in writing a book on the Movement which may commend itself to the scholars and thinkers of Europe. However, he is 70 years old and for the last 5 years he has been an invalid, his tongue is paralyzed, but he murmurs and through the motion of his lips his wife who is an authoress also and perfectly devoted to him tells us what he says⁴⁶⁵. His mind is very clear and lucid and during these 5 years of his affliction he has written five books. The Master praised his work not only to *England* but to the world of humanity. It is very easy to write books when we are well but to write books under such severe circumstances it is indeed a great service, a wonderful self-sacrifice and a spirit that knows no defeat. He told him the story of Attar, who is one of the most famous poets of Persia. Once he was taking a trip through the desert. On the way the thieves attacked him, robbed all he had and cut his throat just a little. He managed to live through and reach the city. The physicians attended to him but he could speak no longer. He lived only one year and during that one year he composed one book which has survived all his other works.

Mrs Cheyne; Devotion

Mrs Cheyne⁴⁶⁶ in her own name has written many books⁴⁶⁷ and most touchingly dedicated to My husband. The Master was very pleased with her because she manifested such tender anxiety and solicitude for him that was most beautiful! "She is peerless. She will advance! All the women must be like her" He said.

⊕ [Mahmud-i-Zarqani:] On arriving at *Oxford* the Master first went to visit the above-mentioned professor and conversed with him with utmost kindness. And he showed the Master his writings about the Faith, which he was continuing despite his illness. In the condition he was in he was expressing his faith and assurance with great fervour. His attitude of belief and attentiveness so moved the Master that He several times, kissed him on the head and on the face, and kept caressing his head. The Master had luncheon at the home of Professor Cheyne.⁴⁶⁸

⊕ [Lady Blomfield:] The visit to *Oxford* was one of notable interest. The meeting between 'Abdu'l-Baha and the dear, revered higher critic, Dr. T. K. Cheyne, was fraught with pathos. It seemed almost too intimate to describe, and our very hearts were touched, as we looked on, and realized something of the sacred emotions of that day.

'Abdu'l-Baha embraced the Doctor with loving grace, and praised his courageous steadfastness in his life's work, always striving against increasing weakness, and lessening bodily health. Through those veiling clouds the light of the mind and spirit shone with a radiant persistence. The beautiful loving care of the devoted wife for her gifted, invalid husband touched the heart of 'Abdu'l-Baha. With tears in His kind eyes He spoke of them to Mrs. Thornburgh-Cropper and myself on our way back to London:

"She is an angelic woman, an example to all in her unselfish love. Yes, she is a perfect woman. An angel."

This lady was Elizabeth Gibson Cheyne, the very specially gifted poetess.⁴⁶⁹

⊕ [Thomas Cheyne:] Abdu'l Baha (when in *Oxford*) graciously gave me a 'new name'*. [* Ruhani (Spiritual).] Evidently he thought that my work was not entirely done, and would have me be ever looking for help to the Spirit, whose 'strength is made perfect in weakness'. Since then he has written me a Tablet (letter)...⁴⁷⁰

⊕ [Thomas Cheyne:]

ALLAHO'ABHA!

⁴⁶⁴ In a letter to the Manchester Baha'i Mr. Craven dated Jan. 31st 1914, he wrote, "Allah-u-Abhā! Dear Baha'i brother... Why I am a Baha'i is a large question, but the perfection of the character of Baha'u'llah and Abdu'l-Baha is perhaps the chief reason..." [#Web, hurqalya.ucmerced.edu (Stephen Lambden) [Ⓢ]].

⁴⁶⁵ For a number of years before 'Abdu'l-Baha's visit he was paralysed in the hands and feet and had to be carried to the library of Manchester College. The paralysis grew progressively worse and affected his throat so that few people could understand what he said. [#Email summarising a letter 29 Aug 1950 of Philip Hainsworth after visiting Miss Dorothy Daniels, a niece of Professor Cheyne.]

⁴⁶⁶ Elizabeth Gibson Cheyne [Ⓢ] ^{img} (England: 1869 Hexham - 1931 London, m.1911), who was a poet and suffragist; she had a turbulent life and lived with her parental family writing poetry and speaking against the mold of the world, eventually finding solace and rest in her 40s in her marriage to Thomas, which lasted only four years until his death. Grief and the War took a hard toll, but she visited the wounded and continued to write; She is buried, together with Thomas and his first wife, in Holywell cemetery. [#From the Wilderness to the Beloved City].

⁴⁶⁷ Lists of her poems can be found online [Ⓢ] ^{list}. "In her own name", for it was common in the past for women to compose under a pseudonym, particularly a male one, in order to get published and be read, to skirt or challenge the social values around them.

⁴⁶⁸ #Mahmud's Diary, VII, p52 in #Abdu'l-Baha by Balyuzi.

⁴⁶⁹ #Chosen Highway, pt.3, ch.2, p168.

⁴⁷⁰ #Reconciliation of Races and Religions, Note in the Preface, dated Aug 1914.

To Abdul-Baha,
Oxford, Oct. 23, 1913

My Beloved Friend and Guide:

I cannot forget your tender embrace when you were with me in my study in the dear old house (which we have since left). It has been a constant source of strength in memory and I fully believe it was by the will of God. There was no need for me to be "converted," because I already lived by the truths which you are always insisting on. What I wanted, and what you gave, was the example of a life (yours was) devoted entirely to the Truth, and the sense of brotherly love, to which I may fitly add the extraordinary life of BAHÁ'Ó'LLAH.

Love is the secret of the universe, and in love I aspire to live. You help me constantly.

I thank you also, with all my heart, for empowering the admirable Mirza Ali Akbar⁴⁷¹ to help me in my search for Truth. He has been, and is, of great service to me and I shall express my gratitude to him both in private and in public.

It is a great pleasure to have Hashmatullah⁴⁷² so near.

My state of health does not allow me to go into "society," but I do see a few friends from time to time.

I fear that university circles are not likely to be open-minded enough to receive the message of Baháism. But who would have expected a Saul to become a Paul?

St. Paul's teaching appeals to me by its mysticism." He too had a "thorn in the flesh," but he heard a voice saying, "My strength is made perfect in weakness."

I trust - rather, I know - that your inward strength remains undiminished. But you have worked, our Brother, the body very hard of late!

With reverential love in EL-ABHA, in which my dear wife joins, I am, beloved Friend and Guide,

(Signed) (Ruhani) T. K. CHEYNE.

P. S. - I read with much sympathy your prayer for Thornton Chase, and from time to time I turn to the volume of American Tablets. You have indeed, like St. Paul, "the care of all the churches." May you be helped with that same help which you are empowered to convey to others!⁴⁷³

Leaves Library for Parlor

When Our Beloved left Prof. Cheyne's library where he does all his work He kissed him many times. Then He came down in the parlor⁴⁷⁴ and spoke with the rest of the family⁴⁷⁵.

Lunch; Vegetarian Question; A Hindu

About half an hour later we had lunch. Prof Cheyne was wheeled down. The Vegetarian question was touched. Some one told us a story about the head of the Theosophists who was found out in an obscure restaurant enjoying a piece of beef steak and this made this person although a devout theosophist to turn his back on it⁴⁷⁶. The Master in turn explained how the teeth of men are molar and he has not carnivorous teeth like the ferocious beasts. Then He told the story of a Hindu who came to Bagdad. He abstained from meat and his conversation with this Hindu was very humorous.

⁴⁷¹ Mirzá 'Alí-Akbar-i-Rafsanjáni (1880-1921) was a Persian Bahá'í travel teacher who was an occasional member of Abdu'l-Baha's tour, and was sent by Abdu'l-Baha to teach in certain European countries including England. Later (8 Jun, →p187) he arrives in France from London with Lutfu'lláh Hakím. [*#Abdu'l-Baha in the West*; *#Abdu'l-Baha in France*.]

⁴⁷² Hishmatu'llah Qurayshi presumeably - an Indian Bahá'í who met 'Abdu'l-Bahá in Paris in June 1913, later a member of the Indian National Assembly. He assisted in translating Baha'ullah and the New Era into Urdu. [*#Abdu'l-Baha in the West*].

⁴⁷³ *#Star of the West*, Vol 4 Iss 17 (19 Jan 1914), PDF4-286 ^{Text}, which signs it "F. K. Cheyne." Abdu'l-Baha's tablet in reply is given - "O thou, my spiritual philosopher! Thy letter was received. In reality its contents were eloquent, for it was an evidence of thy literary fairness and of thy investigation of Reality.... There were many Doctors amongst the Jews, but they were all earthly, but St. Paul became heavenly because he could fly upwards. In his own time no one duly recognized him; nay, rather, he spent his days amidst difficulties and contempt. Afterwards it became known that he was not an earthly bird, he was a celestial one; he was not a natural philosopher, but a divine philosopher. It is likewise my hope that in the future the East and the West may become conscious that thou wert a divine philosopher and a herald to the Kingdom.... Thy respected wife in reality deserves the utmost consideration.... Praise be to God that she is also thy co-worker and co-partner in the perfection of the Kingdom. (Signed) ABDUL-BAHA ABBAS."

⁴⁷⁴ **parlor** = informal living room, place to receive and entertain visitors.

⁴⁷⁵ Here 'the rest of the family' would, with Elizabeth, include Dorothy Daniel: "For a time Elizabeth resisted legal marriage, reluctant to usurp the place held in Thomas's household by his niece Dorothy Daniel, who had been brought up there since babyhood. But Dorothy along with Thomas's circle of friends, made her welcome, and in 1911 the couple wed." [*#From the Wilderness to the Beloved City*]

⁴⁷⁶ Vegetarianism is not a requirement for Theosophical membership but is recommended; H Blavatsky intended to make vegetarianism a rule ("In our Society everyone must be a vegetarian, eating no flesh and drinking no wine. This is one of our first rules"), and many Theosophists are vegetarians [*#Web theosophy.wiki* ^{Wiki}].

Rest and Remainder Talk; Jokes about Wheelbarrow and Egg

With smiling faces and happy hearts we left the table, Our Beloved to rest and the remaining party to a quiet talk in the front of the cozy fire-place. One of those present told us two jokes which may be fun to hear. It is the story of an insane man who was carrying a wheelbarrow upside down and walking from one end of the street to another. Some one passing by asked what are you doing? Don't you see that the wheelbarrow is upside down? Why don't you carry it the other way? He answered: yesterday I had it the other way but all day they made me carry bricks in it.

Another story is about a crazy man who was running up and down the street asking every one whether he has a piece of hot toast. Finally some one asked him what do you want to do with hot toast? 'Don't you see that I am a poached egg and unless I get a piece of toast real quick I will run all over you.'

Manchester College Hall Address (Science, Unity of Religion)

At three o'clock we were in *Manchester College Hall*⁴⁷⁷. Many professors and scholars and Ministers and students were present. Prof. Carpenter⁴⁷⁸ spoke very effectively, giving a synopsis of the Cause, its spread in America and Europe, its ultimate victory and reading from the Old and New Testament the prophecies of this Great Revelation.

Then Our Beloved arose and gave an eloquent address^{→P206} on science and knowledge, unity of religions. There were two reporters⁴⁷⁹ and the Friday comes will have an account of the address which will be sent to you.

After the address Prof. Carpenter asked the audience if they have any questions to ask Abdul Baha. But no one had any. He thanked Our Beloved for His wonderful words of wisdom and knowledge. Many of the Professors came and shook hands.⊕ [Ahmad Sohrab, 1959:] Abdul Baha was invited to Oxford to speak before the professors of the University. His talk was along scientific lines and produced considerable effect. Among those who were especially impressed was Professor Chayne who later wrote of him: "He was a complete man. No one in our time, so far as my observation reaches, has lived the perfect life like Abdul Baha."⁴⁸⁰

We returned to Prof Cheyne, had tea and several Doctors and Professors came in to call on Our Beloved. He spoke to them on economics, universal language etc.

Train Home; Abdu'l-Baha Teaches Persian; Dinner

At 5.50 we took the train and arrived in *London* at 7.30⁴⁸¹. All the way the Master taught Lady Blomfield the Persian language without the assistance of the translator. Arriving home He gave an

⁴⁷⁷ [Manchester College](#)^W [Map](#), now named [Harris Manchester College](#) [[#Wik](#)]. See fn478.

⁴⁷⁸ **Dr (Joseph) Eslin Carpenter** (England: 1844 Surrey - 1927 Oxford) was a Unitarian minister and college head, and was born into a family environment of Unitarian ministers where reason, austerity, abstinence from alcohol and the arts were well-balanced. He studied mental and moral philosophy and in 1863 proceeded to Manchester New College, his intelligence and charm greatly impressing fellow students. He became minister of a Church in Bristol, then Leeds, always much admired for spirituality and wide interests, holding regular lectures on many topics. His pastoral ministry was cut short by the onset of a curious speech defect lasting nine years. He returned to Manchester New College as professor in ecclesiastical history, comparative religion, and Hebrew and showed a special pastoral concern for the welfare of his students, offering them regularly the hospitality of his home where he held frequent literary and musical evenings, and occasionally taking them on outings. He married Alice Mary Buckton (1854-1931) daughter of George Buckton (not to be confused with the Alice Mary Buckton also a daughter of George Buckton found in this diary). They had no children but enjoyed a 'marriage of true minds' as beloved helpmates and companions to each other throughout their life. His fame soon spread beyond the college, and he became an acknowledged authority on biblical criticism and comparative religion. He learned the Pali language and later undertook transliterating and editing some of the Pali Buddhist texts. When the college principle retired and was succeeded he became vice-principal. Four years later, the college moved to Oxford, becoming 'Manchester College' and Carpenter moved with it. For the rest of his life he remained closely linked with Oxford, and his reputation and personality did much to establish the college in Oxford. In 1899, he resigned from the vice-principalship, probably to devote himself to academic pursuits, but in 1906 he resumed full involvement again as its principal. He retired in 1915 aged 70, continuing as principal-emeritus. From 1914-1924 he was the Wilde lecturer in comparative religion at Oxford University. Throughout he lived an extraordinarily busy life producing major works in biblical criticism and comparative religion, always organising conferences and summer schools, yet always a dedicated Unitarian with an active concern for social service, temperance, international peace, the relief of poverty, and friendly relations with all the great world faiths, and especially those of the East of which he had an astonishingly detailed knowledge. He came across as rather a shy austere figure, yet was an unusually friendly person who took close personal interest in the lives of all his former students. Throughout life he had a robust health but in his final years he suffered painful illness. A month before he died, he wrote: 'A recent attack has made me an old man, and my walking days are over. But from my windows I can still enjoy the glories of spring, and even in bed I can say "How beautiful it is to be alive!"; at his passing his saintly life was mourned as 'a learned, gentle, and most Christian soul'. [[#Oxford DNB](#)].

⁴⁷⁹ Reporters for the Oxford Times and another.

⁴⁸⁰ [#My Baha'i Pilgrimage](#), p99.

⁴⁸¹ A train journey of 1hr 40 - the timetable was a through train from 17:50 to 19:20 calling only at Reading [[#Email](#) from [didcotrailwaycentre.org.uk](#), GWR timetable "Oct 1912 until further notice"].

account of the day to the Persians. At about 8 we had our dinner. The Master was quite tired with so many activities.

Please remember me to all the friends on this New Year's day.

Ahmad

1 Jan - Cosmos Society, Vegetarian Banquet

Wednesday

Weather : ☁ overcast, with slight haze; few showers in morning; light wind; 0.3mm rain; no bright sunshine.

Jan. 1st. 1913

Dear Harriet!

The Shining Cause

As I look out of the window of my room I behold many stars shining in yon blue canopy. This scene suggests to me an idea of the future of the Cause when the heaven of the Baha'i Religion will be studded by millions of bright-beaming, soft-gleaming luminaries. Today the horizon of humanity is dark and gloomy. The believers of God are the light-bestowing bodies of the firmament. The firmament of our hearts must be adorned with the stars of good deeds and unselfish lives. There are two kinds of light-giving stellar bodies. The light of the Sun is innate and immanent⁴⁸². Its radiation is independent. It shines and floods the regions with its lambent⁴⁸³ rays without mediation. But the planets⁴⁸⁴ receive their lights from the Sun. Now at this time, the Sun of the Covenant is shining. May all of us receive enough light from Him, in order that we may in turn also be able to radiate and bestow lights upon less fortunate human beings.

Civilisations Shifting and Divine

On a topic similar to the above page, Our Beloved was speaking this morning, on the changing and shifting character of ancient and modern civilization which is not endowed with the lights of the divine civilization.

"Civilization" He said "is like a moving hill of sands. Today it is here. Tomorrow a hundred miles further⁴⁸⁵. It is subject to these constant transferences. One day in Persia, another day in Assyria. Now in Egypt; and now in Greece; once in India and again in Rome; in this age in Europe and further⁴⁸⁶ in America. Who knows what course of nobler and higher civilization is not paved⁴⁸⁷ for the East - the cradle of Spiritual Civilization, the foundation of the moral life of man, the main-spring of divine Effulgences, the horizon from which the Day-Star of Hope is arising with resplendent beauty. When the material civilization joins hand to divine civilization then the world has reached the goal of a new order of things. Then there will be no poverty, no squalor, no crime, no shame. Then there will be no night and no winter. Eternal day and perennial spring will gladden all hearts.

Letters from and Praise of America; Enthusiasm for Mrs Krug

Our dear brother Mirza Valiollah Khan delivered some petitions from America to Our dear Lord⁴⁸⁸. At random, I believe He took two of them from the pile. One belonged to Mrs Krug, another to Miss J Thompson¹⁵⁷. Imagine Him laughing very heartily⁴⁸⁹. "Is this letter from Mrs Krug?" He asks. Then

⁴⁸² innate = inborn; immanent = indwelling.

⁴⁸³ lambent = softly bright.

⁴⁸⁴ AT: "planets", OT: "stars" obviously a mistake.

⁴⁸⁵ AT: "it is many thousand miles away".

⁴⁸⁶ AT: "in another age".

⁴⁸⁷ AT: "made ready".

⁴⁸⁸ AT: "brought from America many letters for Our Beloved".

⁴⁸⁹ AT: "when I told him he laughed very heartily".

to all the Persians standing around He talks about Mrs Krug; how she serves the Cause, how she has three great meetings in her apartment, how fearless and dauntless she is etc etc. So that when He leaves the room the Persians look at each other with wonder and astonishment as though they were hearing a fairy-tale. "These Americans must be a wonderful race" they say to each other in a rather hushed voice.

"I often think of all the American believers," the Master said. "For example Mrs Krug, Mrs C. Kinney, Mrs May Maxwell, Mrs C. True, Mrs Dixon, Mrs P Hannen⁴⁹⁰, Mrs Goodall, Mrs Ella Cooper, Miss J Thompson, Miss Harriet Magee, Mrs Agnes Parsons and many others are always in my mind. I have found in America some Believers who are like the Persian Bahais; there will be many more in the future all glad to serve each other⁴⁹¹ .

Doctor and his Healing

A medical Doctor was presented to Our Beloved.

"As you are attending to the physical ailments of humanity, may you be able to heal the spiritual sicknesses of the hearts. This is more important. God will assist you in this work and I will pray that you may become confirmed in this great service."

Flow of New Year Greetings, Gifts and Visitors

This being New Year's day Lady Blomfield and her two daughters come in and a constant flow of Happy New Year is kept on. She receives the wonderful blessing of the Master.

More and more interviews. Men and women wishing Our Beloved a happy New Year bringing violets, roses, carnations and other flowers and candies; as the gift and sign of their love. The river of God's Blessings flows; the heavenly Manna⁴⁹² descends; thirstily they quaff the water, hungrily they partake of the spiritual food. To watch people going in and coming out of His private room one witnesses a subtle change in them, a something like a royal diadem sitting on their brows. The divine alchemist⁴⁹³ with all His knowledge and wisdom constantly transmutes⁴⁹⁴ the copper of sorrow, sadness and misery into the gold of joy, happiness and wealth.

Englishman Living in Persia; Persian Conditions

A young English man who has lived in Persia for seven years and speaks fairly Persian sees the Master. They speak about the conditions of that poor land which is being devastated by the misrule and ignorance of selfish people⁴⁹⁵ .

Noon Address on Unity of East and West; Walk

About 12 o'clock the Master comes into the *drawing room*. All the people arise to welcome Him. He bids them be seated. He delivers a great address on the necessity of unity between the East and the West; a powerful appeal to those who were present to work to the co-operation of the Orient and the Occident.

After the address He meets some more people⁴⁹⁶ and then goes out for His customary drive and walk with Mrs Cropper, Miss Rosenberg and Mirza Lotfollah.

⁴⁹⁰ Pauline Knobloch Hannen (US: 1874 Washington-1939 Maryland) was one of the earliest American Baha'is (c.1903), teaching the principles in a wide range of settings with her husband to all classes of people around without distinction. [*#Baha'i World*, v8, p660-1, In Memoriam].

⁴⁹¹ AT: "the Cause of God".

⁴⁹² manna = a miraculous food that fed the Israelites wandering in the wilderness with Moses. ^W

⁴⁹³ alchemists^W = forerunners of modern chemists, with a spiritual underpinning to their chemistry, one of whose endeavours was to turn copper or a similar metal into gold or silver through the Philosopher's Stone^W .

⁴⁹⁴ OT: "transfuses" - he means to say transmutes or transforms.

⁴⁹⁵ AT: "rulers".

⁴⁹⁶ AT: "interviewed others".

New Year Dinner at Mrs Cropper's, Too Much Food; Joke About Haji Ameen; Trinket Auction

Today all the Persians, Lady Blomfield and her daughters are invited to a New Year dinner in Mrs T. Cropper's apartment⁴⁹⁷. We all walk and by the time we reach there the Master and the rest of the party have already arrived. At 2 o'clock the dinner is served. There are exactly 19⁴⁹⁸ people⁴⁹⁹ at the two tables very tastily decorated. Many courses of pigeon, chicken etc are served, all of which were delicious and enjoyed. The plan⁵⁰⁰ of Edinburgh is presented to the Master⁵⁰¹. He says I have not been there yet, and they have already planned what I must do every hour. Then He jokes with them about these rigid customs, program-making and date-fixing of the western people so far ahead. He tells Mrs Cropper that Haji Ameen is going to file a suit against you. Why she asks. The Master said: Because you are giving him these delicious foods⁵⁰² and soon his avoirdupois⁵⁰³ will be so increased. He will not be able to return to Persia and face the believers. The dinner being over the Master goes to rest and we go to the *drawing room*. We speak and joke till 4 o'clock, Haji Ameen trying to sell the trinkets found in the paper rolls at auction⁵⁰⁴.

Siesta; Fur-Lined Boots from Army and Navy Store

The Master at 4 o'clock coming out quietly into the drawing room He says "good sleep. I good sleep today." Then tea is served. With several Persians the Beloved goes to the Army and Navy Store which is nearby⁵⁰⁵ and a pair of boots fur-lined inside is bought for Him⁵⁰⁶.

Salvation Army Meal Missed; Cosmos Society Meetings; Address on the Spirit

By the time we return we are too late to go to the *Salvation Army* where many hundred of the poor of London are enjoying the Master's dinner⁵⁰⁷; so we go straight to the Cosmos Society. More than 300 people are present. First the President of the Society, then Lady Blomfield speak. Both speaking introductory speeches most reverently and effectively. Then the Master very majestically enters in the large hall from the Private Room, everybody rising. He speaks on the subject of the "Spirit"; different kinds of "spirits"; then He tells the audience about the visible reality and the invisible reality of man; then about the rising and the setting of the Suns of Reality. etc. At the end a wonderful, spiritual benediction.

Vegetarian Banquet; Mr Sidley; Mr Moschelles; Richard Stapley

Immediately after this meeting the Master and 16 other important personages are invited by Mr Sidley²⁴⁷ to a vegetarian Banquet in the famous *Vegetarian Restaurant*⁵⁰⁸ ⁵⁰⁹. We all sit around the

⁴⁹⁷ OT: "her home". 31 Evelyn Mansions ^{Map}, Carlisle Place [#PO 1914, Street, p250] #Cardell notes regarding this or the vegetarian meal later in the day with Mr Sidley: "Sir Richard Stapley present, also Mr Felix Moscheles became a Bahá'í".

⁴⁹⁸ "Certain of those who thronged to see the Master, having travelled from far countries, were naturally anxious to spend every possible moment with Him, Whose deeds and words appealed to them as ever-filled with grace and love. Therefore it came about that day after day, whilst the Master was teaching, the luncheon gong would sound, and those who remained would be invited to sit at food with Him. We grew to expect that there would be nineteen guests at table, so often did this number recur." [#Chosen Highway].

⁴⁹⁹ AT: "guests".

⁵⁰⁰ AT: "program".

⁵⁰¹ "Mrs Whyte... had invited the Master while in London to go to Edinburgh" [#Lutfullah 1948].

⁵⁰² AT: "candies and cakes".

⁵⁰³ **avoirdupois** = body weight. AT: "he will... lose his stylish waist".

⁵⁰⁴ Presumably, as trustee of the funds, he is trying to auction the trinkets in the Christmas crackers to the others at the table for the highest bid as a humorous way to raise money for the Baha'i Funds.

⁵⁰⁵ There are quite a few Army and Navy stores listed about 4 km away, but none found that seem to be "nearby".

⁵⁰⁶ AT: "bought for himself".

⁵⁰⁷ As arranged 25 Dec 1912 (→ p70).

⁵⁰⁸ **Eustace Miles Restaurant**, 40 Chandos Street (then) ^{Map}. This is now on the north side of William IV Street, immediately west of where the buildings start to run NE to go up Chandos Place.

⁵⁰⁹ **Eustace Hamilton Miles** ^W (1868-1948, m.1906), the son of a bookseller, was a sports editor and champion sports player who authored various 'how to' books, and went on to champion good health through enhanced-learning restaurants. He married Dorothy Beatrice (Hallie) Killick, a clergyman daughter, and they collaborated closely over 30 years at the restaurant and its associated physical, mental, and spiritual self-training, promoting it as a 'restaurant with ideals'. Idealists of every kind visited Miles's premises with its lecture-rooms, advice bureau, workshops, pamphlets and regular magazine, and it was a favourite among women suffrage groups. Mrs Miles emphasized the spiritual side of development and the meals were simple, relying largely on the use of proprietary protein supplements and crusading against wastefulness, indigestibility, and general harmfulness to health. It had a ground and gallery floor, lecture rooms for hire, and boasted "ozonized air". He owned several other restaurants, though they did not make him rich. Both Eustace and Hallie provided free food and clothing to the poor of London. [#Oxford DNB; #Wik; #Women's Suffrage Ref Crawford, p262]

table. Music is freely dispensed. I enclose the Master's menu⁵¹⁰. He had it in His hand.⁵¹¹ Every dish was served, but I could not eat more than two or three of them. After the end of the service Mr Sidley arises and delivers a lovely short speech of appreciation of the work of the Master. Our Beloved answers with great simplicity. Then Mr Moscheles⁵¹², a celebrated artist speaks; they all rise and according to "the Western Custom" drink the health of the Master; the Master gives another appropriate answer. Then Sir Richard Stapley⁵¹³ a well known peace worker gives another short address of welcome. The Master answers it. These three short addresses of Our Beloved are considered each as a gem. About 10 o'clock we return home. The Master is very tired, so He goes directly to sleep. I wish I had time to write you more about this great day but impossible. Love to all Ahmad

Menu

Menu.

Hors d'Oeuvres. / Assorted

Soup. / Consomme Italien. / Pinekernel & Celery Cream.

Entrees. / Salsify Vol au vent with Purple Broccoli & Roast Potatoes. Nut Quenelles & Salmi Sauce with Potato Balls & Shredded Cabbage.

Sweets. / Jamaican Fruit Salad with Honey Shortbread. Coconut Pudding with Fruit Sauce.

Savoury. / Cheese Fritters. Devilled Mushroom on Toast.

Cheese. / Gloucester Roundel. Gruyere. Cheddar or Curd.

Coffee.

Jan. 1st. 1913.

Eustace Miles Restaurant, 40 Chandos Street, W.C.

2 Jan - Women's Freedom League

Thursday

Weather : ☁ fine but hazy; light wind; no rain; 1.8hr bright sunshine.

Jan 2nd. 1913.



Dear Harriet!

Discourse on Attraction with Miss Rosenberg & Friend

"The fragrances of the rose leads man to the Garden. Faith and Assurance are the fragrance of the rose which attracts individual believing souls together." This was said by Our Beloved to a believer⁵¹⁴ in the course of an interview. There are various attracting powers which draw the

⁵¹⁰ This menu is given below.

⁵¹¹ AT: "a copy of the menu which was served to Abdu'l-Baha".

⁵¹² **Felix Moscheles**   (England: 1833 London - 1917 Tunbridge Wells) was a painter and peace activist. Son of a famous pianist composer music teacher, and with his godfather Felix Mendelssohn, at 13 he moved with the family to Leipsig. He spent childhood among the great celebrities of music, arts and letters, and his early adult years in Paris developing as a portrait painter before moving again to London, where his large studio on a Sunday became for years the most extraordinary venue: "For years his large studio in Chelsea, littered with his own and his wife's canvases, family treasures, and the jetsam of travel, was the scene of gatherings of this kind. Here foreign statesmen flying across the world, missionaries of inconceivable creeds, beetle-browed revolutionaries, great singers and pianists, poets, inventors of new languages, all sorts of forceful men and beautiful women, were to be met."^{DOM} He abhorred sectarianism and was a leading figure in the peace movements and Esperanto. It was at this time that he met with Abdu'l-Baha. He worked strenuously for these ideals until his death at 85. [^{DOM} [#Days of a Man](#); [#Fragments of an Autobiography](#); [#1899 Hague Peace Conference](#)].

⁵¹³ **Sir Richard Stapley, J.P.** (1842 East Sussex (England) - 1920 At Sea), the son of a farmer, became a businessman and philanthropist; he was a Justice of the Peace and member of the Rainbow Club of progressive politicians, himself standing (unsuccessfully) as a Liberal candidate. Feeling his own inadequate education, after providing for his close ones he bequeathed an educational trust[®] to promote people beyond their birth's likely prospects in life, still standing to this day. " 'Sir Richard was a man who strove consistently to leave the world better than he found it... As a young man (he) had a strong desire to enter the ministry and become a missionary... and was never happier than when forwarding any project which tended to raise the status of society, and to benefit the community in general' [obituary notice]. So it became his purpose to give young people who had ability but little money the chance to continue their education at a university". [[#Web](#) at [stapleytrust.org](#)].

⁵¹⁴ Miss Rosenberg and her friend, as noted further on (p100).

people together but they are more or less based upon definite or indefinite interests, just as there are many kinds of variegated flowers which are beautiful and the fragrances of which attract people of different temperaments. Just as these flowers after a while wither away and lose their scent, likewise all the various interests which are supposed to bind humankind together are temporary and of no avail. The Fragrance of the Rose of the Kingdom of Abha is ever-enduring and soul-refreshing, because it is imperishable. It is the never-fading asphodel⁵¹⁵ of the Garden of the Heart and the Soul which diffuses its sweet odor throughout the expanse of the universe.⁵¹⁶

The Cause in England Progresses

This year in *England* so far as the Cause is concerned is well started. There are more people who are attracted to the Cause than at any other time. Men of importance and of weight do come and meet our Beloved, leaving him⁵¹⁷ convinced of the greatness of the Cause.

Woman going to Los Angeles

This morning a woman who is going to Los Angeles California came to visit the Master and receive His Blessings.

"As you go out there, be an enkindled torch of the love of God. Guide the souls to the Kingdom of Abha. Associate with those who are sanctified and pure. Consort with all the Bahais. Teach the Cause. You shall be confirmed. Detach your heart from aught else save God. Be attracted to His Beauty. Seek His good-pleasure. etc..."

Editor of the International Psychical Research (J Lewis); Palmistry (C Child)

Then Mr John Lewis⁵¹⁸, the Editor of the International Psychical Research; a very clever⁵¹⁹ correspondent who has met the Master in Egypt and another man⁵²⁰ (C.W. Child, author of "Scientific Palmistry") were presented. Mr Lewis is going to have several Bahai articles in his magazine. This month there will be an article on the Bahai Movement by A. Cuthbert.⁵²¹

Next month there will be Our Beloved's address before the Cosmos Society and other Bahai matters.

Three Questions; Four Handprints of Abdu'l-Baha

He asked 3 very important questions to which he received most satisfactory answer. 1st Reincarnation 2d Immaculate Conception 3d Whether the world is prepared to receive another "Mystical Revelation". These questions and answers will be printed in his Magazine. Another most wonderful thing that happened this morning is that the man C. W. Child who came with Mr Lewis is the cleverest reader of hands through impressions made on black sheets of paper. He asked if the Master would let him get the impressions of the Palm of His two blessed Hands. "All right" the answer came. The man was so happy he did not know what to make of it. Immediately he got out 4 sheets of paper, and in the bathroom blackened them with a piece of charcoal. Bringing them back he got 4 most extraordinary impressions; 2 of each hands. They will be photographed in the same magazine with a reading. The Master signed with His own hands all the 4 pages. Is not that a wonderful legacy to Posterity?

⊕ [Felicia Scatcherd:]

A Wise Man from the East

⁵¹⁵ asphodel = flower like a lily .

⁵¹⁶ In theory most of this passage could be Sohrab digressing on Abdu'l-Baha's comment, but it seems reasonable that Sohrab is distilling the rest of what Abdu'l-Baha said; it is difficult to know though for sure.

⁵¹⁷ 'him' refers to every important person.

⁵¹⁸ John Lewis (b. 1861^{ABW}) was founding editor of the "International Psychic Gazette"; it stopped publication due to the First World War, but afterward was re-established with the help of McKenzie. [*#British College Psychic Science*, v8 n3 Oct 1929 p159-168; ^{ABW} *#Abdu'l-Baha in the West*].

⁵¹⁹ AT: "astute".

⁵²⁰ Charles Walter Child (c. 1875 - after 1927) was a palmist and, according to him, a journalist; he gave a BBC (radio) broadcast on the hand.

⁵²¹ The Jan 1913 edition contained "A wise man from the East" with photo by Felicia Scatcherd (p158-159), extract following, and "The Message of the Baha'i Movement" of Mr Cuthbert (p160). → fn 306.

[Photo of Abdu'l-Baha]

...I [Felicia Scatcherd]⁵²² wished Mr. Lewis to see Abbas Effendi for himself. And Lady Blomfield kindly arranged an interview for us on the 2nd of January.

Mr. Child, the well-known palmist, also accompanied us. I longed, in the interests of science, to get impressions of those marvellous hands, should Abdul Baha not object.

Mr. Lewis put questions on reincarnation, the immaculate conception, etc. In answering the latter question, Abdul Baha finished with one of his quaint observations, to the effect that to those who accepted the creation of the first man without any human parent, it should not be difficult to accept the birth of a being with one human parent only!

His answer about reincarnation was very interesting. In the *Contemporary Review* last year⁵²³, an article appeared by that able writer, Constance Maud, in which the Master's views on the subject are given at length.

Then delicious tea was served in Persian fashion. It made me feel I was back in Egypt, and I dared again to make a request. The kind and eloquent interpreter (Mirza Ahmad Sohrab) explained my wish, and Abdul Baha submitted to the process of having an impression of his hands taken, with the utmost graciousness and good-will, and signed the four imprints, which I hope will appear in next month's Gazette, with Mr. Child's delineation⁵²⁴.

"Now, Mr. Editor, what are your impressions of this Teacher from the East?"

Here is what he thought. I quote him without his permission, and he will have to let it stand or fill up the gap it leaves:-

He is the positive strong man, the father, the pioneer, the leader, the man of dogged determination and perseverance; combined with the negative gentleman, the mother, the shepherd, the man of patience and sympathy, intuitive and spiritual, teaching by symbols and parables, rather than by logical appeals to the intellect. He is the mystic and the initiate who has received his divine illumination in the silence and the solitudes, and whose greatest difficulty in life will probably be to find in the mundane world, audiences to understand and appreciate his mystical inspirations.

I will conclude this desultory paper by quoting from Abdul Baha's *Tablet to the Bahais of England...*⁵²⁵

Astrologer, Two Women, Liberal Rabbi

Then a Mr Arandel⁵²⁶ who studies astrology came to see Our Beloved; two women from a new city around⁵²⁷ London received the Blessing of the Master for its improvement and civic progress. A Jewish Rabbi⁵²⁸ had an extensive amicable interview. He is Liberal⁵²⁹ and has read Our Beloved's

⁵²² Felicia Rudolphina Scatcherd ("Felix Rudolph")^{SW} (London: 1862 - 1927) daughter of an Indian Civil Servant was a journalist and spiritualist. She lived with her parents until she was 39, until her mother's death. She edited psychic and oriental journals, was an expert in spirit photography, and had a great concern for animal welfare. For many years she lived with the founder of the socialist labour movement in Greece, Platon Drakoulès, with his wife, and shared their travels, whose principal object was to negotiate a means of preventing a European war, and she regarded the British empire as the greatest living force for world peace and promoted its integrity. She met Abdu'l-Baha in London in 1911 and in 1912 at Cairo, and she tells how she promoted the Baha'i movement in London, Paris and Turkey. She worked to improve conditions for women in India and Turkey, and had an unbridled, overflowing energy: 'Concentration on one subject with her was seldom for long'. She visits on 20 Jan (text for fn 1030). [#Oxford DNB.]

⁵²³ See #Fortnightly Review, no. DXLIV, 1 Apr 1912, and his #Sparks among the Stubble, p83-112.

⁵²⁴ delineation = outlining/depicting the important aspects.

⁵²⁵ Account by Felicia Scatcherd⁵²² in the #International Psychic Gazette, 1913-01-01, p159.

⁵²⁶ Arundel - #PO 1914 search doesn't show up an Arandel, but there are Arundels, which may therefore be the correct spelling. It is interesting to note a Sir and Lady Arundel at the 17 Jan visit to Woking Mosque (fn 946). George S Arundale^{SW} was president of the Theosophical Society Adyar and bishop of the Liberal Catholic Church. It would be difficult to identify this person from the information given.

⁵²⁷ AT: "town near". Presumably Letchworth Garden City^{SW} to which many of the wider Baha'i circle had connections.

⁵²⁸ Israel Isidor Mattuck^{SW} (1883-1954), rabbi, was born in Lithuania and came to the US about age 7 where he was schooled and entered Harvard University, specialising in Semitics. His teacher Toy described him as 'an exceptionally promising man, both in scholarship and character'. From an early age he had studied the Talmud with his father but approach to Judaism would diverge radically from his background, particularly when he enrolled at the Hebrew Union College, Cincinnati, foremost seminary for the training of Reform rabbis. He led a congregation in Nebraska and married Edna in 1910 in a happy marriage. Ordained in 1910 he became rabbi of a fledgeling congregation in New York but stayed only a few months. The Jewish Religious Union, established in London in 1902, had in 1911 grown to require a rabbi for its distinctive message. It founded the Liberal Jewish Synagogue near Regent's Park^{Map} and Mattuck accepted the invitation to be its first minister. His inaugural sermon on 20 January 1912 was entitled 'The aim of Liberal Judaism'. Those who heard him over the next four decades recall an exceptionally powerful, compelling preacher. Small of stature, slim, ascetic-looking, decisive in his judgments, thoroughly grounded in Jewish sources and well read in general culture, his eloquence laced with humour. He was able to communicate with all manner of people at the appropriate level, from children to university dons. Under his leadership, the synagogue developed rapidly. He had gifted co-workers but it was the force of his personality, the sway of his preaching, and the quality of his religious instruction that turned curious newcomers into ardent disciples. The congregation outgrew its premises and after fund-raising, of which he was shy, the imposing building behind stone pillars by the Lord's cricket ground was acquired and consecrated in 1925 in his words: 'In the simple, the almost austere beauty of this synagogue, I feel a token of our faith. It has for us the beauty of simplicity, and it is austere in the demands it makes'. He rose to a leading role among clergy of all denominations in Britain. He was controversially sympathetic to the workers' cause during the 1926 general strike, and in 1927 co-founded the (London) Society of Jews and Christians, the first inter-faith group in the country, and for several years conducted Sunday morning services along with sabbath ones, which many non-Jews would attend in order to hear his views on topical issues. He organised conferences to spread Liberal Judaism wider afield, provoking lively reactions from the Orthodox, but his eloquence, personal charm, and formidable Jewish knowledge usually won the day and led to the several new congregations. He wrote numerous pamphlets and essays and broadcast regularly. In 1940 a wartime bomb partially destroyed the synagogue, but services continued at Lord's and then a neighbouring church hall, and finally in the people's homes. His health wearying, in 1948 he retired and he died in 1954 at his home. His death was reported on the BBC national news, received obituary notices in the major newspapers, and occasioned widespread tributes. [#Oxford DNB].

⁵²⁹ AT: "a reformed jew"^{SW} - a Jew with a modern approach to that Faith, emphasising ethics - Sohrab will have put this as an explanation to US audiences, since the existence of Liberal Judaism was a British phenomenon they would not recognise, being familiar solely with Reform Judaism.

address¹²⁹ in the Synagogue of San-Francisco. There is a strong probability that he may invite the Master to his *Synagogue*, but it is not yet settled.

MP, Persia Committee

Mr MacDonald⁵³⁰ a member of Parliament and of Persia's Committee¹⁹⁶ had a most interesting interview. They discussed naturally the current events of Persia, Our Beloved giving him an illuminating exposition of the Bahai ideals of Peace, love and brotherhood. "The Bahais are trying to bring together the whole world. One people, one family".

Persian Ambassador and Chargé d'Affairs; Minister Meets American Baha'is Learning Persian

Then His Excellency the Persian Minister⁵³¹ and Charges d'Affaires were ushered in. Tea was served to them. The Minister is delighted to see Persia so much honored by the Western Bahais. He told us of meeting two American women at random in the train who had a Persian book, studying together. When he talks with them he finds out they are Bahais and have met the Master in America. Since that time they are trying to study the language of "the inspired Son of Baha-ollah".

Noon Address on the Necessity of Universal Peace; Invite from Minister

Tea was served and it was just a few minutes after 12 when the Master came in the crowded *drawing-room* to address the patient people who have been waiting all morning. He called in the Persian Minister and Charges d'Affaires and bade them sit. They sat next to Him. He spoke on the necessity of universal Peace. Entirely from a new standpoint. The audience was moved and attracted. Our distinguished guests were surprised and delighted. His Excellency the Minister has invited the Master and all the Persians to dinner after our return from Edinburgh⁵³².

Walk, Boys and Girls, at Battersea Park

Mrs Cropper is now ready with her automobile. Our Beloved asks for Haji Ameen and Ahmad Sohrab to attend Him. Battersea *Park* being near and beautiful we go there. The Sun is shining a little. The Master walking straight, enjoying the fresh air, the green sward⁵³³ and the songs of the many

⁵³⁰ (James) Ramsay MacDonald^{®W} (1866 Scotland - 1937 Sea) - prime minister and member of the Persia Committee, was born in a simple house in a small fishing port on the coast of north-east Scotland. He was an illegitimate only son of a farm servant and a ploughman on the farm, brought up by his devoted mother and grandmother which perhaps led him to be more at ease with women than men. He was the first prime minister to give cabinet office to a woman. His fatherlessness led to insecurities throughout life and was quick to take offence and dwell on wounds. He had an appetite for hard work that took him to the top of politics, and his emotions made him one of the most inspiring platform speakers of his generation. At fifteen, after a few months working on a nearby farm, he was appointed as the school master's pupil teacher, allowing his talents to flower. He read widely, organised scientific club and spoke regularly of social improvement. He planned to go into science, but ended up in politics, spending most of his life in London, where he starting tramping the streets for menial work with no food before rising to the highest places in politics. He was an instinctive coalition builder, anxious to build bridges and had no patience with sectarianism that got in the way of cross-party co-operation. Engaged in the Labour, Liberal arm of politics, he wrote articles prolifically, and his sense was that society should evolve gradually to socialism as they become ready without revolution throwing it upon society before its time. In Sep 1911 after a happy marriage his wife Margaret died and left him in shock for weeks, but the wound never healed and at the centre of his life there was always an aching loneliness. He would at some point for some years correspond with a spiritualist medium who sent him messages from his dead wife. His interview with Abdu'l-Baha comes at this point. Sometimes celebrated, sometimes an outsider for his views were strong and consistent. At the outbreak of World War he believed Britain and Germany were equally to blame, and that the war-like emotions it had let loose would lead to a punitive peace and sow the seeds of future wars. War he felt was caused by the changing alliances of power and the only hope was to change opinion, which could be done by exposing the diplomacy that led to war and the dishonesty of the leaders. His yearning for disarmament and cooperation made him an outsider during wartime and he fought for peace terms which would not humiliate the losers; he became the target of a savage campaign of press vilification. Sometimes his meetings were broken up; occasionally he was stoned. More often the press reported disturbances when none had taken place, so as to deter proprietors from letting their halls to him. Even the golf club of his own town voted to expel him from membership. Eventually, the transformations of the times and the Russian revolution gave a boost to anti-war sentiments and brought MacDonald in from the cold, and he experienced one of the most remarkable political recoveries in twentieth-century British history, becoming Prime Minister and Foreign Secretary in 1924. The Lord Chancellor he appointed was Viscount Haldane, the brother of William Haldane who in Edinburgh gave his car for Abdu'l-Baha's use (see p). He strived hard for normalcy of relations between countries, and with the French prime minister hammered out a joint resolution presented to the League of Nations that paved the way for the Geneva protocol, a comprehensive plan for a system of collective security, linking compulsory international arbitration, disarmament, and sanctions; this protocol never became implemented due to Britain's subsequent government not ratifying it. In the early 1930s, after suffering many years of the politics and challenges of his times, his health began to decline, and Hitler's rise to power led him to reappraise certain assumptions. He was a number of times offered a peerage, but declined. His head hurting more than his eyes, he struggled on with diminishing influence, becoming a forlorn and almost forgotten figure who looked increasingly like a ghost from a vanished era, until a change of perspective in the 1970s. He died whilst at sea with his daughter in 1937 on a voyage to restore his health, and was buried overlooking the Moray Firth where Margaret's had been buried twenty-six years before. [#Oxford DNB.]

⁵³¹ AT: "Ambassador". → fn 266.

⁵³² This went ahead on 13 Jan (p153).

⁵³³ sward = a grassy surface of land.

thrushes flying hither and thither. All the laborers as He⁵³⁴ passes salute Him. He reaches an open *Playground* where more than 300 boys and girls are playing. He enters the *place*. Many of the boys and girls leave their plays and gather around Him. He watches them tenderly, lovingly, strokes on the head of this one⁵³⁵, smiles on the other. For several minutes He continues standing, watching, a most lovely, heavenly scene. There you have Him in your imagination. The Park, in the distance, the blue lake, above head the sun shining, in the enclosure of the playground, the Master is standing, near Him Haji Ameen and myself looking wonderingly, a little further Mrs Cropper, tall and majestic and around the Master hundreds of boys and girls, some of them with nice clothes, others with tattered garments, sallow faces, signs of pinch and poverty. Then Our Beloved puts His hand in the pocket, takes out a handful of half-shillings and scatters them over their heads. There you see a mass of future generation going down to grab the money, happy noises, amiable scramble and delightful confusion. Very interesting scene! Most heavenly scene!

The Master comes out. They all follow, like a parade of unemployed. They follow us as far as the automobile. There are many voices⁵³⁶ of "happy New Year" "Good day, Sir" "God keep you, Sir" which reach the ears as the auto-mobile speeds along. The little hands, the small hats, the dirty handkerchiefs all waving in the air behind us.

Lunch; The Cold

Having reached home after our most exciting experience we go for the table. The Master complains of the cold and makes some amusing remarks which brings laughter to the faces.

Rest; Interview with Miss Rosenberg & Friend

After His nap about 3.30⁵³⁷ Miss Rosenberg with her friend from the country receives a lovely interview. This friend⁵³⁸ is a hard working girl, is taking care of her mother, is a very enkindled Baha'i and the quotation in the beginning of this letter is taken from this interview.

Pastor of the City Temple Overworked, Meeting Baha'is

Then Rev. R. J. Campbell⁵³⁹ the Pastor of the *City Temple*⁵⁴⁰ is ushered in. The Master rises from His seat, advances toward the door, exclaims the signs of the utmost joy and pleasure at seeing

⁵³⁴ AT: "as they passed".

⁵³⁵ AT: "stroking the heads of some". In the OT, "one" means some.

⁵³⁶ AT: "cries".

⁵³⁷ Presumably (but not certainly) 3.30 is the time of the interview rather than the nap.

⁵³⁸ OT: "She" AT: "This friend".

⁵³⁹ **Rev Reginald John Campbell** (England: 1867 London - 1956 Sussex, m.1889) was Pastor of the City Temple⁵⁴⁰, Holborn from 1903-1915. son of a United Methodist Free Church minister, his parents of Ulster Presbyterian stock. He was home-tutored in Belfast and then in England educated privately and went to college; followed by some years as a schoolteacher. Confirmed as an Anglican, he prepared for priesthood in the Church of England, but in a period of crisis he rejected their assumptions and became minister of a nonconformist Anglican congregation in Brighton, which quickly had to merge with a larger church to accommodate the crowds. He embarked on reading widely in theology, philosophy and spirituality. His nonconformity was eclectic and he had a considerable pulpit presence but was not given to histrionics. His delicate features, crowned by an early shock of snow-white hair, expressed spiritual refinement and insight but also revealed physical vulnerability; he was a non-smoker and teetotaler. He was already no stranger to nervous breakdown. He published volumes of sermons which brought him a wider audience, and prominent Liberal politicians came to his table. His reputation spread and in 1903 he became minister of the City Temple 'the cathedral of nonconformity' in London. On his opening Sunday 7000 people came. His preaching, twice on Sundays and Thursdays at lunchtime, addressed issues of the day and doctrinal questions and were instantly published and attracted much attention in Britain and the States. Picture postcards of him were soon on sale alongside those of actresses and celebrities, a publicity which continued for a great many years. He toured America and Canada. Some of his leading nonconformist colleagues felt that he was too gentle with the Church of England. But he found it difficult to reconcile conflicting strands of his upbringing and environment and lived perpetually on edge. In 1907 he wrote a book *The New Theology* (1907) producing controversy and public fame; ideas of the fall of man and blood-atonement he argued were misleading and unethical, and he questioned traditional origins of the Bible. Groups of disciples sprang to his defence and organized a national movement to spread his ideas throughout the country. The Orthodox reacted strongly and he was subject to death threats. Undeterred he took up the 'social gospel', put himself at the disposal of the Independent Labour Party and produced a volume entitled *Christianity and the Social Order* (1907). He supported votes for women and divorce. Conflicting demands of time and energy created tensions he found increasingly difficult to handle. He met Abdu'l-Baha in 1911 and gave the City Temple for Him to address, after which he went on a three-month teaching tour of the States. Suffering from ill health, he gradually withdrew from public commitments, but met Abdu'l-Baha again in 1913. He supported the 1914 war, upsetting pacifists, but touring the trenches in 1915 he underwent a deep crisis and seeing an urgency for Christian unity he resigned from the City Temple and was ordained in the Church of England and joined the staff of Birmingham Cathedral, following his realisation that Jesus of history was closest to the Catholic portrayal. He stopped the publication of his *New Theology* and shortly after published his autobiography, conveying that he had never been a thoroughbred nonconformist anyway. This was a great blow to those who had admired him. Thereafter he continued successfully away from the limelight, reviewed books and wrote devotional and biographical studies. His wife died and he remarried, until he died at his home in 1956, his longevity and avoiding of publicity ensuring people had forgotten that he had once been a major figure. He was buried in East Sussex with his first wife and daughter in a grave which also contained the ashes of his second wife. [Oxford DNB; Wik].

him. It seems that he is not feeling well, a nervous breakdown, overwork. Doctors have advised him to live quietly⁵⁴¹. He has his house outside of the City. His old father and mother are living with him. They will be glad to meet the "Master". A Day is arranged for January 18th^{→P172} to have dinner with Mr Campbell and his parents, after which he will invite many Ministers to hear the Master.

"You are very welcome. Most welcome. I was yearning to meet you. I have inquired since my arrival many times about you. They told me you are not feeling well. I would have called on you long since had I known where you are. They told me that the Doctors have ordered you to live quietly and not receive anybody. I love you very much. I love you very much. Indeed you have labored very faithfully during your lifetime. You have delivered many brilliant sermons. You have worked most nobly. My object is to see that the fruits of all these hard labors are not spoiled. I like to observe that a great harvest is gathered. The results may become continuous. Not that after you everything may come to an end. May it become a light whose Radiance is eternal."

Then many other things are discussed. Mr Campbell says "during my trip in America wherever I delivered an address the Bahais came to see me and expressed gratitude and pleasure, saying that Abdu'l Baha has commanded them to be thoughtful of me. I was most pleased to come in touch with the Bahais everywhere. The Master invited him to go to Acca and Haifa and be His guest for a few months. He desired him to go to Persia also because the friends will be most pleased to see him.

Afterward the Master kissed him two or three times, "You are my Son, my spiritual Son" He said. "You make me very happy and hopeful" Rev. Campbell answers.

Lady Living Above; Religious Plays of Persia; Napoleon

At 5 o'clock the Master is invited for tea at the apartment of a lady³¹⁷ who is one flight above. Lady Blomfield and her daughters are there too. The Master speaks to them about the religious plays of Persia which sometimes takes ten days to bring them to an end. These plays are so intense, so dramatic, so realistic that it makes even the stone weep and often the spectators forget that they are in a playhouse. Once one of the actors was killed by one spectator who thought that his friends in the play were being killed by another person⁵⁴².

As there was a picture of Napoleon on the wall, the attention of the Master was attracted to it. Then He told us in detail the story of his defeat in Acre⁵⁴³, his return to Egypt, his consultation with his generals, his flight to Paris and his most interesting conversation with General Wood⁵⁴⁴ on Board the steamer about Christ.

Own Apt; Women's Freedom League

Coming down to our own apartment the Master rested for a while. At 5 minutes to eight Mrs Cropper arrives with her auto to take the Master to the meeting of the Woman's Freedom League⁵⁴⁵ in the large *Essex Hall*⁵⁴⁶. As we arrived at the door we found there are more than a

⁵⁴⁰ [City Temple, Holborn](#) is 5 km north east of Lady Blomfield's.

⁵⁴¹ "On my return from America early in 1912 I had been examined by two medical specialists and found to be suffering from an overstrained heart and nervous system. It was thought best that I should retire from the pulpit for a time or at least limit my activities very drastically. I put myself in the hands of the office-bearers with regard to the matter, and from that day forward took no public engagements outside my own church and was relieved of all detail of administration within it." [*#Spiritual Pilgrimage by Campbell*, p275 (1917 ed)].

⁵⁴² AT: "by this actor".

⁵⁴³ [The Siege of Akka in 1799](#) where the governor Ahmed al-Jazzar (Jezzar Pasha) defended Akka was a turning point in Napoleon's attempt to conquer and become Emperor of the East, and seems to be a popular instructive story as He again tells it in detail on 7 May 1913 in Paris. [@timeline](#).

⁵⁴⁴ [Lt George Horsley Wood \(1793-1874\)](#) perhaps, who was assigned to watch Napoleon. (A less likely reading is that Abdu'l-Baha was speaking to a much-later General Wood aboard the Celtic.)

⁵⁴⁵ [Women's Freedom League](#) (1907-1961) - a UK organisation campaigning through non-militant resistance for women's suffrage and sexual equality. See Charlotte Despard, fn 272. [*#Wik.*]

⁵⁴⁶ [Essex Hall](#) (1887), 2-3 Essex Street, Kensington, of Unitarian denomination. The street front was finished in Portland cement in the classical style, with Ionic pilasters and caps, and the whole finished with a central pediment. The large hall, seating 600, was on the first floor, the walls windowed handsomely all round the hall. A large gallery ran along the eastern end taking 200 people, and a platform against the west wall, approached from a small retiring room close by. The dome had sashes, pilasters and caps of fibrous plaster and tinted glass to give warmth and brightness. [*#Web* at [unitarian.org.uk](#) "The Story of Essex Hall", ch. 4, p13-17 [@pdf](#)]

hundred people crowding around⁵⁴⁷. Afterward we understood there were no more seats left. The large Hall and the gallery was overcrowded. More than 1000 people.

A very distinguished gathering indeed. On the platform there sat all the heads of the suffrage movement. Mrs Despard²⁷² gave a ringing eloquent introduction. "I prefer to call Him a prophet¹⁵ than a teacher". Then the Master began to speak. At the end of every few sentences there was an explosion of applause. The Master spoke^{→P206} on the Equality of Woman and His remarks⁵⁴⁸ elicited laughter and a shower of approval. At the end of the address Lady Blomfield and Mr Sidley⁵⁴⁹ and another suffrage lady⁵⁵² spoke most effectively. It was a great night! a wonderful triumph of the effect of the word of the Cause of God. After the meeting many people came forward and shook hand with the Beloved. It was considered as one of the best meetings ever held in London. There was a constant flow of enthusiasm and interest. The faces were illumined and the hearts were rejoiced. ✧⁵⁵⁰

Love to all. Ahmad

⊕ [The Vote:]

AN EASTERN PROPHET'S MESSAGE.

ABDUL BAHA SAYS: "THERE IS NO DISTINCTION: MEN AND WOMEN ARE EQUAL."

A venerable figure, radiating brotherliness, despite long years of imprisonment, wearing a long brown robe and a white turban, which emphasized the keen, alert eyes, Abdul Baha greeted with evident pleasure the crowded audience which received him with reverent enthusiasm at the Women's Freedom League meeting, *Essex Hall*, on January 2. The leader of the Bahai Movement, speaking through a very able interpreter, said:-

This is a wonderful gathering... [Abdu'l-Baha's address and benediction is given in full]...^{→P207}

The announcement that Abdul Baha would speak on the Equality of Men and Women at a meeting arranged by the Women's Freedom League, at the *Essex Hall*, on Thursday, January 2, attracted so large a gathering, that not only was the Hall crowded to its utmost limits, but many had to be turned away. Mrs. Despard presided, and in an introductory speech welcomed the Prophet¹⁵ from the East with his great message of peace. She said that it was the false relations between men and women which had brought discord, and what all desired was that the discord should cease. She gave a brief outline of the Bahai movement, beginning with the coming of the Bab - The Gateway - who died a martyr's death, but his teaching lived, and the number of his followers grew in spite of persecutions, imprisonments, and martyrdoms. She spoke of the wonderful progress of the woman's movement in Persia, and especially of Qu'urut 'ul Ain⁵⁵¹ and her remarkable influence in the emancipation of women, through her tragic life to a martyr's death. We can never forget, she said, the great spiritual force behind the woman's movement; it is moving throughout the world; knowing this, we go on with courage and hope.

After the Master's address, Mrs. Holmes^{✧552} made a moving appeal for service in the woman's Cause; personal service and the service of money; the Suffrage movement, she said, was part of the great Divine plan for the regeneration of the world. Till the status of woman was raised it was impossible to complete the plan.

Lady Bloomfield, in a short speech about the Bahai movement, said she was glad to identify herself with her sisters working for freedom. She told how the message of Abdul Baha was not an essay written in a luxurious library; it was a cry of regeneration ringing out from behind prison walls. Now he had come out into the world with his message - peace, the banishment of religious differences, humanity not fighting against each other but against evil, and the equality of men and women. Mr. Sidley⁵⁴⁹, in a sympathetic speech, said that none could fail to be impressed by the simplicity and sympathy of the Master after forty years of prison. All paid homage to his courage and fidelity of purpose and the Divine intention of his message. ○⁵⁵³


⁵⁴⁷ AT: "there were hundreds of people clamouring to get in".

⁵⁴⁸ AT: "some of His witty remarks".

⁵⁴⁹ Sohrab seems to have put Mrs, but the 's' is a bit blotty; given the alternative account gives Mr Sidley, the blottiness is taken as a correction.

⁵⁵⁰ Sylvia Pankhurst also appears to have been present; see at fn 1014 and also fn 847.

⁵⁵¹ "Qurratu'l-'Ayn" "Tahirih" Fâtîmih Baraghânî^{SW} (1814/17), the Bab's female Apostle and martyr, who was the talk all across Europe for her heroism and inspired some notable members of the women's equality movements.

⁵⁵² **Marion Holmes née Milner**  (1867 Leeds-1943, m.1888) - Suffrage activist. Growing up in Leeds, then Nottingham, and then moving to Margate, Marion co-founded the Margate Pioneer Society for promoting women's status and equality, became president (1907) of the Croydon branch of the WSPU, and as part of the deputation to the House of Commons did time in prison. She was a member of the Margate Art School Committee and the Fabian Society but gave up membership of societies in order to concentrate on her work for women's vote. 'For Marion Holmes the history of antislavery made the whole question of votes for women cut and dried. "In a word, the difference between the voter and the non-voter is the difference between bondage and freedom.'" She moved over along with the Croydon branch from the WSPU to the non-militant Women's Freedom League, became a national executive of it, editor of its columns in Women's Franchise and joint editor of The Vote from when it was launched (1909). She conducted many of the interviews with suffrage personalities for that paper, and produced brief inspiring biographical studies of women, as well as writing two plays which were performed at suffrage events, was a main speaker at important events and travelled around the country campaigning at by-elections. She was a freelance journalist for 25 years, serving on the committee of the Society for Women Journalists. [[#Women's Suffrage Ref Crawford](#); [#Web](#), www.thesuffragettes.org; [#Web](#), historyandsocialaction.blogspot.co.uk]

⁵⁵³ [#Vote](#), 10 Jan 1913.

⊕ [Author's later memory:] Mrs. Pankhurst and her daughter held a meeting for Abdul Baha on their cause - Women's Rights, which was also his cause. Thousands of people attended. To this lecture as well as to most others, the press gave generous space to the words of the great visitor. ⁵⁵⁴

3 Jan - White Lodge Theosophical Address

Friday

Weather : ☁ overcast, slight rain in morning; light wind; 0.5mm rain; 0.8hr bright sunshine.

Jan. 3d 1913

Dear Harriet!

Unity and Sacrifice of the Persians

"The friends in Persia while of various religions and races are so unified and agreed that the different flames have become one flame, different streams have become one river and variegated flowers are lending charm to each other."

This was in answer by Abdu'l-Baha to an old man who questioned whether this Bahai Movement has already done what it claims. For people have come to the realization that in unity there lies strength, in concentration of purpose there is power and in self-sacrifice there is growth and development. Just as we are often ready to sacrifice our possessions, our wealth and our lives for the sake of Truth, we must likewise be able to sacrifice our opinions and ideas; if we know that such a thing will bring about unity and accord. Now in Persia the friends have been ready to sacrifice not only possessions and lives but they have even sacrificed their individual opinions for the sake of the unity of the whole.

Sociology and Economics; Miss Ford; The Poor and Rich

Sociology and economics are of much interest in the British Isles and many interviews on these subjects which are agitating the minds have been realized with their leaders. Especially a Miss Ford⁵⁵⁵ a prominent social worker who is the foremost spirit in one of the *Manufacturing towns of England* came early morning to visit the Master. He spoke with her on these subjects, encouraging her to go on with her work and not let the laboring class become despondent; they must be hopeful, they must not covet the riches of the financiers, they must be independent. Happiness does not depend upon luxury and accumulation of wealth. The Kingdom of God is for the poor Christ came to raise the poor. Wealth is a curse if not directed toward the alleviation of the conditions of the poor. In Persia there were many rich people amongst the Bahais who voluntarily contributed largely toward the raising of the poor of the community. The poor must become rich in

⁵⁵⁴ #My Baha'i Pilgrimage.

⁵⁵⁵ Isabella Ormston Ford, Miss (1855 Leeds - 1924) seems to be referred to, a socialist propagandist and suffragist, an incredible lady it would be very hard to do justice to. She was the daughter of a solicitor landowner, and lived on the outskirts of Leeds with two of her sisters to shortly before her death. She was brought up in a Quaker household immersed in radical Liberal politics, women's rights campaigns, and humanitarian causes, and home-educated in a wide range of subjects. At sixteen she was expected to teach in a night school for mill girls set up by her parents and a local shoemaker, and at about 25 she helped establish two short-lived societies for women workers in Leeds. The labour unrest a few years later brought her to prominence as a trade union organizer, assisting in disputes among female textile workers and took a leading role in two important strikes. She founded the Leeds Independent Labour Party (ILP) and from then argued that trade union organization, the vote, and socialism were all necessary for women's emancipation. Thereafter she was president, on the executive or a lead player of innumerable important institutions devoted to workers, women's rights and also civic organisation, wrote a great deal and constantly travelled all over the country. True socialism she felt would transform all areas of life and bring love, truth, and beauty into people's lives. Her home became a centre for anyone interested in socialism and women's rights and attracted visitors from all social classes. She still had time for the arts, writing three novels and a member of the Leeds arts club. She was one of a small number who tried to join feminism and socialism equally. Sylvia Pankhurst described her as 'a plain, middle-aged woman, with red face and turban hat crushed down upon her straight hair, whose nature yet seemed to me... kindlier and more profound than that of her younger antagonist', another writing that when she began to speak her wit and depth of knowledge soon captured an audience's attention. Her writing style is full of wit and humour, peaking between 1903 and 1906. Rifts developing between Labour and militant suffragacy, she joined other committed suffragists in prioritising the vote and between 1907 and 1915 she served on the executive committee of the National Union of Women's Suffrage Societies (NUWSS). She used her speaking talents to good effect at meetings all over the country and was described as the 'raciest' speaker in the NUWSS: 'she speaks with equal success to an audience of 5,000 working men or 25 clergymen - they laugh and weep as she chooses, and they all love her', and another that she was 'broad and well balanced, and even for Suffrage... refuses to be a fanatic... she swims in the mainstream, she belongs to the centre... Sweet humour puts a twinkle in her eye and on her lips a laugh, at herself maybe, with no bitterness.' Yet she was unafraid to express intense indignation at injustice, particularly on behalf of the weak. It was at this time that her interview with Abdu'l-Baha takes place in the diary. During the War she was a pacifist, speaking all over the country for peace, establishing a Leeds branch of the Women's Peace Crusade. After the war sadly age and ill health curtailed her public activities, but she continued her work for women's rights, international peace, and socialism. Her sister's death in 1919 affected her very deeply and she moved in 1922 with the other sister to a small property, where she died in her sleep in 1924. Her funeral took place at the Quaker burial-ground. [#Oxford DNB; further reading (biography): Isabella Ford by June Hannam].

heart, in praiseworthy attributes and in heavenly qualities. They must consider themselves as real kings. They must not even condescend to look at the rich man. Then the rich man seeing that the poor is not coveting his money will change his attitude. The Master spoke a great deal along this line. She left perfectly happy and with a new inspiration for her work.

Mr Moscheles Paints the Master

Then Mr Moscheles⁵¹², the artist came and while Our Beloved was interviewed he painted His portrait with brush and oil. He gave him⁵⁵⁶ nearly two hours sitting and may have another one⁵⁵⁷ after our return from Edinburgh.

Minister of Congregational Church's Letter

The Master received a letter from the Minister⁸⁶⁸ of the *Congregational Church*⁸⁶⁶, the original of which I enclose for your perusal and you may send with other news to the Star of the West. Just see how reverently and humbly he writes to the "Master". He has accepted the invitation and will speak there on Sunday night 12th of January^{→P149}.

Hundreds of Coats Sent to Acca and Haifa

I believe the Master has bought from Paris several hundred overcoats for the poor of Acca and Haifa to protect them from the cold of the winter, and these overcoats are now on their way for distribution. Is not this wonderful that while Our Beloved is here day and night He is thinking of the poor of the Orient.

Interviews till Noon

The interviews continued till noon while people were gathering in the drawing room. The number of people are being constantly increased and the *parlor* is filled to its capacity, many persons standing or sitting on the floor.

Noon Address on General Education of the Manifestations

The talk of the Beloved today was on the general education which is bestowed upon humanity by the Holy divine Manifestations, how in every age they are the real educators of the human world, how they raise an ignorant nation to the high summit of Knowledge. Therefore, in this age the Universal Instructor of Mankind is Baha-ollah. He confers life to humanity. He grants the heavenly gifts. He is the divine Messenger.

Walk in Regents Park without Interpreter

After the lecture the Master went out with Mrs Cropper and Nouri Khanom³⁴⁶, Lady Blomfield's daughter without any interpreter. They went to *Regents Park*²⁰³ and about 2 o'clock they returned. On the way and while they walked in the *Park* the Master taught them Persian words and they tell me they had a very enjoyable time.

Christian Commonwealth Translated to Persian

During the afternoon I translated a Bahai article in the Christian Commonwealth of Jan 1st into the Persian language so that it may be spread all over Persia. Meanwhile people constantly are coming and going.

⊕ [Albert Dawson:]

Copy of the letter by the Editor of the Christian Commonwealth to Mirza Lotfollah Hakim
133 Salisbury Square, Fleet St, London E.C.

Jan 3d 1913

Dear Mr Hakim!

⁵⁵⁶ AT: "the painter".

⁵⁵⁷ See 4 Jan 1913, p106, just before Edinburgh.

I received a great and delightful surprise when I came to the office this afternoon and found your note with the lovely Persian rug, so generously presented to me by His Excellency, Abdul Baha Abbas. May I ask you to convey to him my very sincere thanks. I value this gift, not only on account of its beauty and usefulness, but also because of the donor and the good feeling which it represents. I am sure I shall not be misunderstood when I say that our hearts go out toward the Master, not only by the reason of the lofty teachings which he brings and the authority with which he conveys it, but also because of his gracious personality, his warm-heartedness and his really wonderful thoughtfulness and attention to detail⁵⁵⁸. My varied journalistic career has brought me into touch with many interesting personalities but I can honestly say that there is no experience that I shall look back upon with more pleasure and satisfaction than meeting Abdul Baha Abbas and being in some way associated with the Great Movement of which he is the head.

Ever Yours Sincerely

(Sig) Albert Dawson

White Lodge Theosophists, Evolution of Creation

We had our dinner at 6.30 pm and at 7.30 Mrs Cropper came with her auto to take the Master to Mrs Dunlop⁵⁵⁹, White Lodge, Sunnyside, Wimbledon⁵⁶⁰. This meeting was arranged by Mr Hammond, the author of the Splendor of God. There were many Theosophists present and the Master spoke from their own standpoint; the evolution of the single atom through the various Kingdoms of being; in every stage going into the making of a certain composition and in every form appearing with a distinctive virtue. Then He spoke about the eternal dominion of God which is not accidental or temporal but everlasting. Therefore His holy Divine Manifestations have appeared always and His grace is never-suspended.⁵⁶¹

They⁵⁶² were all pleased and Mr Hammond thanked the Master for His gracious acceptance of invitation.

⊕ [Canadian Theosophist:] [Andrew Cattnach] was intimate at this time with D. N. Dunlop, and they cooperated in various ways and we were all mutual friends and co-workers... He [Andrew] was much impressed with Baha Ullah and with Abdul Baha who was in London in 1912. "The world will know more of them before it comes to an end," he wrote, adding: "Abdul Baha asked me to work for it and I did so up to a point, but had to chuck it owing to foolishness. I fear I am one who cannot suffer fools gladly, probably being one myself."⁵⁶³

⁵⁵⁸ 'Attention to detail' leaves unsaid so much small matters performed which are entirely invisible to everyone except the person they were intended for, which instead we must try to imagine.

⁵⁵⁹ **Eleanor Ossary Fitzpatrick Dunlop** (1865 Dublin - 1932) and **Daniel Nicol Dunlop** (1868 Scotland - 1935 London). Mostly we know about Daniel, who will likely have been present. A Scottish entrepreneur and Theosophist who became an Anthroposophist, Daniel was the son of an architect Quaker preacher. Losing his mother when he was five, he moved to Arran to be brought up by his mother's father where he learnt the fishing trade. His grandfather died one night beside him, and he returned to his father, who had him embark on a daily biblical reading which he retained through his life. He attended the local school and apprenticed in engineering. But with his father's authoritarian nature, he moved at 17 to Glasgow and took work in a bicycle shop, studying works on history, occultism and philosophy, afterward moving to Dublin 1889 where he worked in tea and drinks and befriended the poets GW Russell and WB Yeats, becoming active in the Irish Theosophical Society and founding and editing "The Irish Theosophist"; James Joyce mentions him in Ulysses. At 26 he married Eleanor Fitzpatrick, having three children, one a well-known painter. Moving to America for a few years he worked in an Electric Company and became European sales manager, for which he returned to Britain. He published many articles in the "Theosophical Review" and "The Vahan", initiated theosophical Summer Schools and international meetings. In 1911 he helped found the British Electrical and Allied Manufacturers' Association in London, which is still existing. He was particularly concerned with maintaining unity, fellowship and love in the Theosophical and Anthroposophical movements which had tendencies to splinter into antagonistic schools, to which end he arranged the Summer Schools; later he would include articles on cooperation in the electrical journal he founded. For him, the divine spirit could only embody itself in the Theosophical fellowship to the degree that they had fellowship, and individuals had to dissolve their egos to become individually spiritualised. It was at the Light on the Path lodge he had set up, called White Lodge, that Abdu'l-Baha visited his home for this Theosophical meeting. After the War he organised the World Power Conference and joined the Anthroposophical Society, organising for it as he had for Theosophy, becoming its General Secretary in Britain. Towards the close of his life he was elected independent chairman of the Electrical Fair Trading Council and he planned to found a World Economic Organisation, but death prevented this. [*#Forschungsstelle Kulturimpuls, #Dunlop a Man of Our Time*].

⁵⁶⁰ **White Lodge, 8 Sunnyside, Wimbledon**^{Map} is 11 km^{Jrn} south of Lady Blomfield's (not to be confused with the White Lodge at nearby Richmond Park).

⁵⁶¹ This seems similar to the theme spoken at the Edinburgh Theosophical Society a few days later, 9 Jan; see event of p135 and for that address, p222. Indeed, this very same metaphor is used by Dunlop himself, quoted in *#Dunlop a Man of Our Time*, ed 2, p86.

⁵⁶² AT: "The audience".

⁵⁶³ *#Canadian Theosophist*, V20, 1939-40, p177 (15 Jun 1939), "Andrew Cattnach" (obituary); presuming 1912 is not a mistake for 1911. **Andrew Petrie Cattnach** (1856 Perth-1939 Edinburgh) of London became a Bahá'í before 1913, and was honorary librarian for the Bahá'í lending library in London; he donated a large collection of early Bahá'í publications to the Scottish National Library. He was an enthusiastic Theosophist and Mason, particularly turning to the latter after the Theosophical split. He had moved from Edinburgh to London in 1901 where he worked at Cowan & Co (importers, merchants, wax bleachers, candle makers) living in Wandsworth and being secretary of the Battersea Theosophical Society, and returned to Edinburgh in 1931. [*#Canadian Theosophist, #PO, #Momen* Baha'i History of the UK, *#Abdu'l-Baha in the West*].

Ride Home; To Bed

We returned home; this time I gave my seat in the automobile to old Haji Ameen and came by street car⁵⁶⁴ with the rest of the Persians. As we arrived the Master was sitting with the rest. He spoke to the Persians till eleven o'clock⁵⁶⁵. I was quite tired, so the Master told me to go to sleep⁵⁶⁶ and He continued to speak with the rest of them.

Love to all

Ahmad

4 Jan - Jewish Scholar; Tudor Pole Visits; The Tramp

Saturday

Weather : ☁ overcast and showery, cloudy all day; light wind; trace rain; no bright sunshine.

Jan 4th 1913

Dear Harriet!

Looking Ahead to Edinburgh

This is the last day of *London*. On Monday morning 6th the Master will start for Edinburgh. I have no doubt that the Cause has been well presented there and Principal Whyte⁶⁰⁸ whose guests the Master is going to be has arranged a notable program. I enclose a postal card program which fell into my hand today.

Interviewers; Artist (Moscheles) Finishes Painting

Today the Master all morning was surrounded by the interviewers. Mr Moscheles came again to finish his painting and while Our Beloved was talking with people he was doing his work, although with some difficulty.

Jewish Scholar; Jewish Bahais; Jews in Palestine; Prophecy; Progress; English Captain

A Jewish scholar called on the Beloved. The Master spoke with him about the Jews who are going to Palestine and how this prophesy of the old Prophets is going to be fulfilled, how in Persia although they were formerly degraded they are now endeared because they have become Bahais. As Baha-ollah proclaimed the oneness of the world of humanity, therefore the Bahais became⁵⁶⁷ the friends of the Jews. God has prepared for them the means of Glory. The Musulmans were so inimical against them that every once in a while they would circulate a report that the Jews have kidnapped a Mohamadan Boy to kill him and mix his blood with their unleavened bread for Passover⁵⁶⁸. Then they would attack the Jewish quarter, pillage their property and destroy their homes. Praise be to God that such things are not perpetrated now. They are in the utmost of ease. They have organised many schools. Their rights are protected. No one dares to persecute them. They are advancing day to day. Before long they shall enjoy every kind of privilege, for their schools and collages in the East are quite up-to-date and perfect.

The Jewish Rabbi was very attracted to the Cause⁵⁶⁹. "What Majesty! What a sweet Countenance! What love and cordiality!" he utters, as he leaves the room. He receives some of the literature⁵⁷⁰ and newspaper articles to write three articles for the Jewish papers which are printed in this city⁵⁷¹ and expresses the desire of arranging a meeting of the Conservative Jews to hear Our

⁵⁶⁴ street car = taxi.

⁵⁶⁵ AT: "As we entered the room the Master invited the Persians to sit down and he spoke to them till eleven o'clock".

⁵⁶⁶ A nice counterpoint to the occasion at fn 375. Evidently Sohrab didn't sleep, but wrote up the day's events.

⁵⁶⁷ Or "become".

⁵⁶⁸ It was a common belief also in medieval England that the Jews would crucify young Christian boys^{☹list}, leading similarly to persecution.

⁵⁶⁹ AT: "Master".

⁵⁷⁰ AT: "a few pamphlets".

⁵⁷¹ AT: "London".

Beloved. He stays in the drawing room to hear the address⁵⁷². An English captain who speaks a little Persian calls on the Master and has an interesting interview.

Noon Address like Jewish San Francisco

He⁵⁷³ comes out of His *private room* and enters the *large room*⁵⁷⁴ which is overcrowded with new people. As the Jewish Rabbi is present the Master gives an address based upon the one given in the Jewish Synagogue of San-Francisco¹²⁹. He is delighted with it and leaves the house resolved to do all he can for the furtherance and progress of this mighty Cause.

Drive with Friends; 80 Packages of Reports to World

Today the Master goes out with Mrs Cropper and Mirza Lotfollah. She has invited some one else⁵⁷⁵ to enjoy the drive with the Master. Meanwhile I stay home and with the assistance of our Persian brothers we prepare about eighty packages of the Christian Commonwealth to be mailed to all parts of the world, each package containing five copies.

Oxford Papers Mostly Fair; Vahan

Yesterday the *Oxford* papers were received and I mailed to you along with my letter a copy of each. In putting down the words of the Master the reporters have made some mistakes, but on the whole it is a fair report. Under separate cover I mail to you also a copy of Vahan containing the New Year greeting³³⁸ of the Master to the Theosophists.

Abdu'l-Baha Unwell

Today the Master was not feeling very well. Although from the English standpoint the weather has been mild and temperate but the Master not being accustomed to such rigorous climate cannot very well go through it and it goes hard on His constitution. Beside this, the meetings and the interviews are too exacting and too many. One cannot stop however the constant flow of the people coming and going.

Lunch; Rest; Mr and Mrs Tudor Pole and brother Affectionate Meeting and Blessing; Salt Lake City; Mr Miles and Harmen



After dinner and His usual nap Mr⁵⁷⁶ and Mrs⁵⁷⁸ Tudor Pole who have come specially from *Bristol* to meet the Master were received. Our Beloved embraced him and for a long while had him

⁵⁷² AT: "Abdu'l-Baha's morning talk".

⁵⁷³ AT: "At last the Master".

⁵⁷⁴ AT: "hall".

⁵⁷⁵ AT: "a new friend".

⁵⁷⁶ **Major Wellesley Tudor Pole OBE**   (England: 1884 Weston-super-Mare-1968 Sussex). Wellesley had a happy enough upbringing with two sisters and a brother, though his unusual mystic gifts meant he was little understood at school and had a hateful experience of it. At 17 schooling ended so he could enter the family business of flour and grain importing-merchandising, and at 20 he was managing director. He lived in two worlds, an ordinary businessman with a secret world of mystical experience from childhood where prayers would rise up as colours and he seemed to know things clairvoyantly. At 23 a series of rather inexplicable experiences with his sister and her two friends led to his discovery of the Glastonbury Cup (→ fn 577), its presentation to a special gathering of eminent, and unwanted publicity as the knowledge of it slipped out. Moving to Bristol he kept the cup at the top of his home, and it was at this time in 1911 and 1913 that Abdu'l-Baha came to visit, staying at his home on both occasions and benefiting from the family's services, having met Abdu'l-Baha earlier in 1910 in Egypt. He married (1912) Florence Snelling. He spent many years on colourful adventures to prove the importance of the Cup, put on pause by the War where he was a Major and he performed the critical role of cutting through bureaucracy to ensure the British rescued Abdu'l-Baha in the nick of time as the Turks retreated (having promised to execute Him). He was later to be the one to hand to the young Shoghi Effendi the telegram of Abdu'l-Baha's passing, and he was an important player in keeping major political figures in communication. To the end of his life he focussed on awakening a sacred celtic spiritual identity, was an early promoter of natural products over synthetic, a vegetarian, and he led to the Minute's Silence being held each evening for peace. He wrote a number of books, which include quite a few stories of his experiences of Abdu'l-Baha. [#Two Worlds of WTP].

⁵⁷⁷ **The Glastonbury Cup** (more like a bowl) plays an important part in the lives of a number of figures in this diary. A certain John Goodchild, an English doctor, purchased a curious ancient-looking bowl that had been discovered walled up in Italy where he was. He tried to get it examined by museums, but they were unable to help. Understanding it to be the Holy Grail, he buried it at St Bride's in a well pool in Glastonbury, now known appropriately as Chalice Well - John promoted an ancient matriarchal Celtic-spirituality combined with Christianity with St Brigit (St Bride) Some years after, it was discovered by Wellesley Tudor Pole, his sister Kitty, and their two friends Christine Allen and Janet Allen. In so doing, these characters were following visions. With a common interest in sacred revival, Wellesley Tudor Pole also knew Mr Goodchild. At a meeting in 1907 arranged by Archdeacon Wilberforce, Wellesley Tudor Pole presented the cup, the audience including the famous scientist William Crookes, Rev Campbell and Alice Buckton (all of whom we will meet either as helpers, hosts or enquirers of Abdu'l-Baha on His visits). The sincerity of the find seemed clear even if some of the people went away with mixed minds as to what to make of the story. It was felt by Wellesley Pole and his companions to be connected with Christ and the Holy Grail stories and foreshadowed imminent sacred revival, particularly the sacred in connection with St Brigit (St Bride) who represented the female pre-Christian spirit made Christian, embodying many of the principles the Baha'i Faith seemed

in His arms while saying: "My Mr Pole, My dear Son. My dear Mr Pole!" It was a very affectionate scene. His brother⁵⁷⁹ came also later on. The Master has promised to go to *Bristol* on the 15th, after His return from Edinburgh. Our Beloved spoke to him about His trip in America, His experiences in Salt Lake City, how He was interviewed⁵⁸⁰ by a representative of a Mormon paper, giving His impressions of the Irrigation Congress⁵⁸¹ held at that time in that city.

Mr Pole said that he had letters from Mr M Mills⁵⁸² of New York and Mr Jos. Hannen⁵⁸³ of Washington DC, sending to the Master their devotion and love. "Yes" He said "Mr Hannen is working in the Cause day and night. He is a sincere servant of Baha-ollah." Then Mr Pole with a twinkle in his eyes said that when You were here⁵⁸⁴ last year You blessed me and that blessing was very effective (he looks at his wife). Now I beg the Master that you bless my brother so that next year at this time he may also enjoy His blessing with another. The Master was amused and laughed. Tea was served to them and after talking on various other subjects they departed with the Blessings of the Master. "You are my son and your wife is my daughter" is the Master's parting word. "This makes us indeed very happy" they answer with shining faces and happy hearts. "I like to see you like two cooing doves in the beautiful nest of the Kingdom of Abha" Our Beloved tells them.

A Tramp Visits

Then a Tramp comes in. He is a young man and the son of a clergyman.⁵⁸⁵ He is stone-deaf. He has descended from a good family. Sometimes he grows discontented. He earnestly contemplates suicide. One day he goes to commit suicide. He buys a paper or somehow gets hold of a newspaper. There he sees the Master's picture with an article about the Teachings. He reads. He becomes interested. He becomes hopeful. "Indeed this is a prophet¹⁵ from God! God has not left His children without a Witness" he says to himself. It happens that the name and address of Lady Blomfield is in the paper; but he is 35 miles out of *London*. He braces himself up and walks for perhaps 3 days or more till he reaches London. Travel-stained and wearied. The Master speaks with him most affectionately. The Message is written on paper by Lady Blomfield, because he cannot hear. Our Lady sees that he does not return on foot this time. He is served a cup of tea and cake. He does not like to enter the apartment because his clothes are not clean, he has no collar. "My brother! This is the home of Abdul Baha. All humanity is welcomed here! You are one of His sons! Come in." Lady Blomfield tells him, extending to him her hand. A copy of the Master's message is

to express (feminism, spirituality, Christianity, the sacred, the ancient, art and a local shaping of faith). In general, the Welsh, the Scottish and the Irish were, as countries in the shadow of England, all looking for different ways of finding a spiritual identity that was distinct from the English, and after Abdul-Baha's visit a number of the Celtic revivalists (Wellesley Tudor Pole, Annet Schepel, Alice Buckton) moved in pursuit of different elements of the Glastonbury revival. (Further reading may be found online in the paper *#Baha'i Faith and Wicca*, Alice Buckton Bahai Mystic by Lil Abdo, and also the wider Glastonbury story in books such as *#Two Worlds of WTP* (a biography of Wellesley Tudor Pole), *#Beneath the Silent Tor* (a biography of Alice Buckton), *#Avalonians* (a general story of Glastonbury)).

⁵⁷⁸ **Florence Tudor Pole (née Snelling)** (1882 Kent-1951 Sussex) was born in Kent the eldest of seven daughters of a surveyor and valuer. At 18 she worked for the Salvation Army in London, retaining a humanitarian impulse throughout life, and after marriage looked after children and although not of strong health was a source of strength and stability for Wellesley who she supported in everything, entertained the many visiting guests. "My mother supported WTP in everything he did... they entertained a lot and there used to be a constant stream of visitors, either people down on their luck, refugees from Russia, struggling pianists and so on, as well as people interested in spiritual matters. All this made for a lot of work for Florence, but she enjoyed it and her parties were famous." "My father was a very good host and to use a commonplace phrase, was the life and soul of the party." (p165) They were a devoted and Florence's much earlier death left Wellesley in great grief. [*#Two Worlds of WTP*].

⁵⁷⁹ **Alexander Cecil Tudor Pole** (1887 Somerset - 1963 Mexico) wireless engineer who developed a passion for Theosophy and moved to South America. He went on after this to be a war liaison with the Russian Army [*#Two Worlds of WTP*, p79; *#Abdu'l-Baha in the West*; *#Email* from chalicewell.org.uk].

⁵⁸⁰ See *#Mahmud's Diary*, 29 Sep 1912.

⁵⁸¹ **National Irrigation Congress**^W was held periodically in the US beginning 1891 [*#Wik*].

⁵⁸² **Mountfort Mills** (US: 1874 Boston - 1949 New York) was an eminent international lawyer, who became a Baha'i in 1906; he was numerous committees, was the first chairman of the National Spiritual Assembly of the United States and Canada and prepared the final draft of the Declaration of Trust and By-Laws of the US National Spiritual Assembly in 1927. He successfully appealed the case of the House of Bahá'u'lláh in Baghdád to the League of Nations. He visited Abdul-Baha in London, 1911. See *#Baha'i World*, v11, p509-11. [*#Mahmud's Diary*, Biographical Notes; *#Chosen Highway*].

⁵⁸³ **Joseph H. Hannen** (US: 1872 Pennsylvania-1920 Washington DC) was a leading Washington Bahá'í and active teacher of the Faith, becoming a Bahá'í shortly after his wife, Pauline⁴⁹⁰. They both pioneered the Faith to blacks in the US, teaching Louis Gregory. He was named a Disciple of 'Abdu'l-Bahá by Shoghi Effendi. See *#Bahá'í Faith in America*, v2, p137,224-6. [*#Mahmud's Diary*, Biographical Notes].

⁵⁸⁴ AT: "in London", i.e. Sep (Oct) 1911.

⁵⁸⁵ A Country Rector in *#Chosen Highway* account below.

enclosed⁵⁸⁶. He leaves the house a new man. This story looks as a page of a novel, does it not? Well. We saw it with our own eyes!

⊕ [Lady Blomfield:]

Another day, whilst several personages were talking with 'Abdu'l-Baha, a man's voice was heard at the hall door. "Is the lady of this house within?" The servitor answered "Yes, but -" "Oh please, I must see her!" he interrupted with despairing insistence. I, overhearing, had gone into the hall.

"Are you the hostess of 'Abdu'l-Baha?" he asked.

"Yes, Do you wish to see me?" "I have walked thirty miles for that purpose." "Come in and rest. After some refreshment you will tell me?" He came in and sat down in the dining-room. In appearance he might have been an ordinary tramp, but as he spoke, from out the core of squalor and suffering, something else seemed faintly to breathe.

After a while the poor fellow began his pitiful story: "I was not always as you see me now, a disreputable, hopeless object. My father is a country rector, and I had the advantage of being at a public school. Of the various causes which led to my arrival at the *Thames embankment* as my only home, I need not speak to you."

"Last evening I had decided to put an end to my futile, hateful life, useless to God and man!"

"Whilst taking what I had intended should be my last walk, I saw 'a Face' in the window of a newspaper shop. I stood looking at the face as if rooted to the spot. He seemed to speak to me, and call me to him!"

"Let me see that paper, please," I asked. It was the face of 'Abdu'l-Baha.

"I read that he is here, in this house. I said to myself, "If there is in existence on earth that personable, I shall take up again the burden of my life."

"I set off on my quest. I have come here to find him. Tell me, is he here? Will he see me? Even me?"

"Of course he will see you. Come to Him."

In answer to the knock, 'Abdu'l-Baha Himself opened the door, extending His hands, as though to a dear friend, whom He was expecting.

"Welcome! Most welcome! I am very much pleased that you have come. Be seated."

The pathetic man trembled and sank on to a low chair by the Master's feet, as though unable to utter a word.

The other guests, meanwhile, looked on wonderingly to see the attention transferred to the strange-looking new arrival, who seemed to be so overburdened with hopeless misery.

"Be happy! Be happy!" said 'Abdu'l-Baha, holding one of the poor hands, stroking tenderly the dishevelled, bowed head.

Smiling that wonderful smile of loving compassion, the Master continued:

"Do not be filled with grief when humiliation overtakes you.

"The bounty and power of God is without limit for each and every soul in the world.

"Seek for spiritual joy and knowledge, then, though you walk upon this earth, you will be dwelling within the divine realm.

"Though you be poor, you may be rich in the Kingdom of God."

These and other words of comfort, of strength, and of healing were spoken to the man, whose cloud of misery seemed to melt away in the warmth of the Master's loving presence.

As the strange visitor rose to leave Him Whom he had sought and found, a new look was upon his face, a new erectness in his carriage, a firm purpose in his steps.

"Please write down for me His words. I have attained all I expected, and even more."

"And now what are you going to do?" I asked. "I'm going to work in the fields. I can earn what I need for my simple wants. When I have saved enough I shall take a little bit of land, build a tiny hut upon it in which to live, then I shall grow violets for the market. As He says 'Poverty is unimportant, work is worship.' I need not say 'thank you,' need I? Farewell." The man had gone. ○⁵⁸⁷

⊕ [Sohrab (late, 1959):] One day a hobo rang the doorbell and some argument took place in the hall. Apparently he was being turned away. Abdul Baha sensed what was going on and sent me to bring the man in. Now this hobo had been walking along the road forty miles away, when the wind brought a newspaper clipping to his feet. He glanced at it and proceeded to read about Abdul Baha. "Can this be true?" he said to himself. "I will go to London and see for myself." The Master kept him for quite a while and gave him money to buy a suit of clothes. After that he came continuously to the house and sometimes brought his hobo friends. Abdul Baha found him intelligent, and liked to have him by. Sometimes he would place him alongside of Lady Bloomfield, just to demonstrate his feeling of democracy, and Lady Blomfield responded nobly and, after a while herself made a favorite of the hobo.⁵⁸⁸

⁵⁸⁶ Which was written down (above) because he was deaf.

⁵⁸⁷ #Chosen Highway, pt.3, ch.2, p161.

⁵⁸⁸ #My Baha'i Pilgrimage, p99.

Actress and Elocutionist and Women's Vote

Then the curtain is raised again and a celebrated actress and also a teacher of elocution is sitting before the Master. She teaches Lady Blomfield's daughter, Nouri Khanoum, elocution and public speaking. Our Lady is also present. She is welcomed by the Master and somehow the question of suffragists comes in. She^{*589} emphatically declares that she is an anti-suffragist. She does not believe in women getting votes and she is working against the realization of such a dreadful thing! The Master is of course amused and tells the lady you have found an enemy, a foe worthy of your steel. "What is your belief in proof in working against suffrage?" The Master asks. "Oh! I feel that women must attend to the duties of the home and child rearing." She answers.

"But here is not a question of feeling, we like to have some evidence for your opposition. Suppose a judge is sitting in the chair and you and a suffragist are going to decide your case. The suffragist would say, that the plant and animal life already enjoy suffrage. There are male and female, their rights are equal and they are never fighting who is superior or who is inferior, because they receive the same kind of natural education. But in the human Kingdom there is this fight. In the vegetable kingdom only the female is productive; the male is barren. A female palm tree yields dates; a female fig tree produces figs; a female mulberry tree gives fruits etc; while the male trees are good-for-nothing. What will you say to this? Besides, a lioness is more valorous than the lion. The hunters are not as much afraid of the lion as the lioness. The lion may escape at the sight of a hundred hunters with their rifles aiming at him but the lioness will stand on her own ground. A mare is more patient and more mettlesome⁵⁹⁰ than the horse. Once an arab wanted to sell me his horse. He had a mare also. I told him I would like to buy the mare. He would not sell her - Why? Because if I keep this horse for ten years it will grow old and there will be no increase in the family while the mare every year brings a little horse into the world".

The anti-suffragist and the celebrated actress laughed. She could not say anything. "I bow my head before you. The proofs are unanswerable" she says. The Master tells her how in America in nearly all states woman are enjoying suffrage and so far as experience teaches us the women in these states have not abused their right and privilege. The interview was full of fun and laughter and serious discussion at the same time. She (the actress) left the Master after kissing His hand and expressing her great delight and gratitude.

Mr Sidley and Vegetarianism

Then Mr Sidley came in. He has been a vegetarian for 25 years and he is very much against meat-eating. Such a long explanation was given by the Master; why He has not explicitly commanded the people not to eat the meat, the wisdom of it. Secondly, how all phenomena are the eaters and the eaten and how all creatures are, in need of food, thus the mineral helps to feed the vegetable, the animal subsists on the vegetable and so forth; so this process of feeding helps the various kingdoms of life to advance. However, it is better if man can live on only vegetable and grains, because they are clean and delicate.

Address on Love at Lady Blomfield's

Tonight there is a meeting in Lady Blomfield's *drawing room*. People are being gathered. At 8.30 the Master comes out and gives a very wonderful address^{→P213} on Love. There are four kinds of Love. 1st Love from God to God. 2d Love from God to Man. 3d Love from Man to God. 4th Love from Man to Man. He spoke in detail on each one of these loves. However there is another love He said which may be called personal attraction. That is not lasting. It is subject to change and corruption. After the talk tea and cake were served to the guests by the charming hostess and her daughters. Love to all Ahmad

⁵⁸⁹ Nouri Khanoum's elocution teacher (as later becomes clear).

⁵⁹⁰ **mettlesome** = spirited, courageous.

5 Jan - Farewell, Maharaja

Sunday

Weather : ☁️ cloudy; moderate wind; 4.6mm rain; no bright sunshine.

London

97 Cadogan Gardens

London S.W.

Jan. 5th 1912

Dear Harriet!

The English

This is Sunday and tomorrow at 10 am Our train will start for Edinburgh so this is the last letter that I am writing to you from London in which we have already spent 20 memorable days for ourselves and the Cause. Just at this time there is a great spirit of attraction and enkindlement amongst the Bahais as well as those who are on the verge of becoming as such. It has often been repeated that once the English public takes hold of this Cause they will spread it most energetically. Therefore there are many important men and women who come and go with zeal to do that which lies in their power to propagate these doctrines. They are an excellent race, full of pluck and courage.

Illness, Interviews, Daily Schedule

This morning when I entered in the Presence of Our Lord I found Him indisposed. Last night He said, He could not sleep He had fever, the climate not agreeing with Him. I was very sorry but He came out and at about 9 o'clock the interviews started. Every evening at midnight or after midnight, Our Beloved gets up and for at least two hours He prays and communes with the Infinite and when He gets up in the morning, He again prays for more than one hour. Does not this teach us a lesson in prayer with God, Our Maker who sustains us, provides for us and protects us?

A Woman's Questions on Spirit and Heaven

A woman who lives in the *same* house called on the Master and had many questions about Christ "within", visions, dreams, spiritual life and many other topics. Lovingly Our Beloved discarded her ideas and notions about these matters telling her the realities of every question. "Today" He said "the door of the Kingdom of God is open, you must enter therein". "Where is this Kingdom?" she hesitatingly asks. "It's the Celestial Kingdom of Abha" the Master answers her. "Oh! I don't see it! Is it impossible for me to enter therein". "No. Turn your face to God; trust in Him, submit all your thoughts and ideas to Him and He shall lead you to His Eternal Kingdom!" "But, I have been doing this for long years" "Very good! I hope you shall attain therein".

English Minister in China on Women

After a few more people coming and receiving divine Blessings, an English Minister who has been in China for 40 years is ushered into the Presence of Our Beloved. He is interested in the education and uplift of the Chinese women. He has done everything possible to help them. He has heard that the Bahais are doing a wonderful educational propaganda work in Persia and he likes to get the facts so that he may write them for the Chinese people to show them how their Asiatic brothers are advancing in education. The Chinese are great imitators and if you show them how their Persian sisters are progressing they will walk in the same footsteps. The Master was patient enough to give him enough data and material so that he may go and write his article. "This is indeed a marvellous man" he ⁵⁹¹ says as he goes out of the room, his face beaming with happiness.

⁵⁹¹ "This is indeed a marvellous man" is said by the visitor.

How To Hold Meetings

Then one of the friends comes in and asks how the Bahais must conduct their meetings in London⁵⁹². "When the believers gather together" the Master answers "their sole object must be the commemoration of God. When all the friends are present, one in the most clear and effective voice may read a prayer or commune. Then for 5 or ten minutes to most quiet communing with the source of life, and thinking how they should be better and act nobler; then one who knows how to speak may rise and deliver an address either on the proofs and evidences of the Cause, the hardships and tribulations of Baha-ollah, the exposition of the Bahai principles, quoting from the Tablets of the Blessed Perfection to the Kings and rulers etc etc. When this is over, one or the same person may read another supplication, thus bringing the meeting to a close. Then they may either talk with each other in groups or may return to their homes or they may serve refreshments. The questioner asked about music. "As regards to music they may act as they are pleased. If they like to have it, all right, if not, again it is all right."

Farewell Address to London on the Principles Spreading

At twelve o'clock the Master entered the *Drawing room* and delivered a farewell address, expressing His hope that the seeds which He has sown in the ground of the hearts may develop and grow and bring forth many harvests.

Interviews, A Rastam Pasha in Turkish Government

Today He did not go out, because it was rainy, foggy and very damp.

The afternoon was devoted to many more interviews. The wife of an Englishman who has been serving in the Turkish Government for 40 years came to see the Master. This Englishman was working with another Englishman who was given the title of "Rastam Pasha"⁵⁹³ by the Turkish authorities⁵⁹⁴. It so happened that the Master knew Rastam Pasha when he was the governor of Lebanon. "He was a good man" Our Beloved said. "He was more loyal to the Turkish government than most of the Ministers. If Turkey had five⁵⁹⁵ Ministers like Rastam Pasha, she would not have met so many difficulties". Then the Master told us several intimate stories about this man which in turn surprised and delighted our guest. The story of Rastam Pasha's hunting with the Emperor of Russia⁵⁹⁶ and how he saved the latter was very dramatic. Another story was about his loyalty in keeping fast during the month of Ramazan, although he was a Christian. Then the story of Sultan Abdul Aziz⁵⁹⁷ sending a necklace to Queen Victoria and its subsequent sequel was most interesting.

Painter, Evolution

Later on a celebrated painter came and the Darwinian theory of evolution was discussed, its fallacy proved, the two kinds of evolution "horizontal" and "perpendicular" material & spiritual touched upon⁵⁹⁸.

⁵⁹² There were perhaps about 40 Bahá'ís in London in 1913 [#Email from R Weinberg], although exact numbers are hard to say, particularly as members (who today can vote) and simple admirers were quite vaguely distinguished.

⁵⁹³ **Rüstem Pasha** (? - 1885) was an Italian with Ottoman connections, acquiring Ottoman citizenship; he rose rapidly and was well respected by all, becoming governor of Mount Lebanon (1873-1883) for 10 years in which he ruled well but had great difficulties from interference and intrigues by international powers; thereafter he became Ottoman ambassador to London where he died in 1885, which may account for Sohrab calling him an Englishman. He never married. [#Long Peace by Akarli]. (The earlier Rustem Pasha^{SW} (1500-1561) was son-in-law of "Suleiman the Magnificent" (1494-1566).)

⁵⁹⁴ AT: "Sultan"; a sultan was a sovereign ruler, or like one.

⁵⁹⁵ Or "fine" - the handwriting is ambiguous.

⁵⁹⁶ Alexander II^{SW}, or else perhaps Alexander III^{SW}.

⁵⁹⁷ **Sultan Abdu'l-Aziz**^{SW} (Constantinople: 1830-1876) - 32nd sultan of the Ottoman Empire, reigning 1861-1876, and the first Ottoman ruler to come to Britain, in 1867. [#Wik].

⁵⁹⁸ From statements elsewhere written, presumably what was disproved here was the atheistic notion that we are only a material body shaped by chance (lacking spirit and divine support).

Miss Herrick's Meeting on Spiritual Negligence and Materialism

Later Mrs Cropper brought her auto and the Master was whisked to Miss Herrick's meeting⁵⁹⁹ where we found more than 150 people (a group of friends) all anxiously waiting the arrival of the Master. He gave a very spiritual lecture, the subject of which it is hard to say. But it was about the negligence of the people about God and their submerging in the Sea of Materialism.

Maharaja of Rajputana

Tonight His Highness Maharaja of Rajputana^{444 445} dined with the Master. He is an exceedingly charming personality and speaks the English language very fluently. Many topics were discussed, the elevation of the women in India, the progress of aviation⁵¹, dispelling prejudices from amongst the religions and castes in India, the Aryan race, their original home and their migration to Europe.

He stayed till 10.30 and invited Our Beloved, Lady Blomfield and her two daughters and the servants⁶⁰⁰ of the Master to dinner on the night of the 18th^{P174} which invitation was accepted. On the 21st he⁶⁰¹ sails from Marseilles for India.

Love to all Ahmad

Edinburgh (6-10 Jan)

6 Jan - Train and Arrival

Monday

London Weather : ☁☀ overcast; showers early, then fine; light wind; 5.1mm rain; 1.8hr bright sunshine. "That morning the weather was bright and the sun was shining brilliantly." [Lutfullah]

Edinburgh Weather : ☀☁☁ changeable character; morning, bright and sunny; midday and afternoon, overcast, with occasional light drizzle; fresh SW breeze; evening, milder, a moderate breeze springing up from the south; temperature up to 12 C.

Jan 6th 1913

Dear Harriet

Whyte's House

Well, here we are in *Edinburgh*⁶⁰², in the very artistic house of Mrs Jane E. Whyte⁶⁰³, one of the noblest and kindest women that I have ever met. Her house is very big and very beautiful. On the second floor⁶⁰⁴ she has one of the largest and loveliest libraries that I have ever seen. On the third

⁵⁹⁹ This statement could simply mean organised by Mrs Herrick, rather than necessarily at her home.

⁶⁰⁰ Presumably Lady Blomfield's servants were looking after the house whilst Abdu'l-Baha is staying; see fn 158 for their details.

⁶⁰¹ The Maharaja is meant, Abdu'l-Baha already having clear plans for France, although Abdu'l-Baha himself did have travel ideas for India (→ fn52).

⁶⁰² **Edinburgh** is the capital of Scotland. The Edinburgh section (5-10 Jan) is available as a separate booklet, with supplementary details, online⁶⁰⁶. For the social and religious background of the Edinburgh visit, please read [#7 Candles of Unity](#).

⁶⁰³ **Mrs Jane Elizabeth Whyte née Barbour** (UK: 1857 Bonskeid-1944 Buckinghamshire) Jane's name from childhood within the family was Monica^m, and there is a painting of her as a child stepping across a stream in the hills with her brother. She married (1881) Dr Alexander Whyte, and they moved into 7 Charlotte Square (1889). She travelled to visit Abdu'l-Baha in Akka in 1906 and received in return from Abdu'l-Baha the tablet Seven Candles of Unity⁶⁰⁷. "Though she did not figure so prominently before the public as her husband did, Mrs Whyte was the mainspring of many social movements, and there was at one time hardly a cause in Edinburgh with moral and religious aims with which she was not either directly or indirectly connected. She was distinguished by great resource and organising capacity and by an untiring energy."⁵; "Mrs Alexander Whyte, who died recently, for a full half century took an active part in many of the most forward looking movements of her day... They included the provision of nursing services in the Hebrides long before any official body had realised their need, the interlinking of art and especially craftsmanship with the life of the church, the provision of coeducational residential schools, the carrying out of a survey in the depressed part of Edinburgh. Many plans destined to affect the life of the world were discussed round her table, where men of such varied personality and interests as General Booth,...Mr W.B Yeats, Baron Friedrich Von Hugel could be met."⁸ She was instrumental in arranging Abdu'l-Baha's visit to Edinburgh, and it is at this time that we see His stay here. In summer 1917 she and her husband moved down to London to be near their children; her husband passing away in 1921, Jane continued to live there quietly, being met there by Balyuzi at Lady Blomfield's in the 1930s^c. At her funeral in Edinburgh she requested no mourning or flowers. [⁵ [#Scotsman](#), 14 Nov 1944 p4; ⁸ [#Glasgow Herald](#). 6 December 1944; ^m [#Email](#) from Whyte relatives Jeremy and Joanna; ^c [#Abdu'l-Baha by Balyuzi](#)].

⁶⁰⁴ **Second Floor** = First Floor above ground; what we might call the Ground Floor, First Floor, Second Floor, the author follows American usage in calling First, Second and Third Floor. (There was also a basement and attic.)⁶⁰⁸.

floor⁶⁰⁵ the Master has a large most comfortable room with a beautiful fire-place which warms the room and gives to it an air of calmness and quietness.

About Edinburgh

As far as I could gather at the table *Edinburgh* is a very beautiful city, enjoys the splendid reputation of having a wonderful University, with its medical department very famous throughout *England* and the East; so that students from Burma, Russia, Egypt, India and Persia crowd its lecture Halls and study the profession of Medicine. Its population is 300.75 thousands⁶⁰⁶.

Mrs Whyte in Acca

Many years ago I believe Mrs Whyte goes to Acca and for 3 days she stays there receiving the divine teachings⁶⁰⁷.

Mr Whyte

Mr Whyte⁶⁰⁸ is a celebrated clergyman and well known throughout this part of the world.

Train Journey

This morning I got up very early, wrote a few letters, packed my satchel and at 8 o'clock I was ready to start. By that time Lady Blomfield and her two daughters arrived to meet the Master and accompany Him to the *station*. For the next 4 days they are going to the sea shore to rest and will be back before our return on Friday.

Having all our luggage ready Doctor Mourae⁶⁰⁹, Mirza Mahmaud, Haji Ameen and myself in a taxi cab started ahead of them about 9.10 for the station to buy the tickets and secure the seats.

The Master arrived a few minutes later and after a while all of us were in the car⁶¹⁰.

Mirza Lotfallah Hakim was added to the party which travelled from America for Europe. At 10 o'clock the train was pulled out of Euston *Station*, while the Persians, Mrs Cropper, Lady Blomfield and other friends were shaking hands and handkerchiefs in the air. On the train I read a portion of Thomas Moore's⁶¹¹ *Utopia to Our Beloved*. Later on at twelve o'clock we all had lunch in the dining car, the Master had, however His own dinner which was prepared by Sayad Assadallah.

⁶⁰⁵ **Third Floor** = Second Floor above ground.

⁶⁰⁶ The 1911 Census has 320,318 for Edinburgh City (Leith with 80,488 was outside the city) and 507,666 for Edinburgh County. It's hard to know whether Sohrab is envisaging 300 075, 300 750 or even perhaps a mishearing of 375 000.

⁶⁰⁷ Mrs Whyte's account^{Text} of her 1906 visit to Akka is in *#7 Candles of Unity*, pp 47-49.

⁶⁰⁸ **Dr Alexander Whyte**^W (1836 Kirriemuir (Scotland) - 1921 London) was born in Forfarshire (North of Dundee). As his father had left he was brought up by his mother, a weaver and harvester. He apprenticed in shoemaking but developed an immense thirst for knowledge and knowledgeable people, particularly in the religious, becoming a much sought-after debater and preacher, experiencing the schism in the Church of Scotland to free the church from the state leading to the creation of the Free Church^W, with which he was aligned, and was immensely stirred by the great revival that swept Scotland in 1859^W fuelled by lay preachers. In his early years he lived on very little, teaching for an income and to study. He studied at Aberdeen and theology at Edinburgh New College, after which he served as a church colleague in Glasgow, during which time he met his father and sister for the first time; he then became colleague at St George's Free Church, Edinburgh (later St George's West, 58 Shandwick Place), where he became sole minister for 22 years and then with a colleague until 1916 (John Kelman, who is later met in this diary). His preaching and message centred on an unstinting and energetic examination of personal integrity, duty and spiritual improvement, with less focus on social causes. He was a staunch champion of the right of Christians to form and share their own ideas when conformity was being imposed on them, understanding that they were the trailblazers of tomorrow's progress in truth. At 45 (1881) he married Jane Barbour, having three sons, three daughters and a son who died in infancy. In 1898 he was elected (1 yr) Moderator of the Free Church General Assembly^W. 1900 saw the union of the Free and the United Presbyterian Churches of Scotland as the United Free Church which he warmly advocated, and later enthusiastically supported uniting this with the Church of Scotland. In 1909-1918 he was principal and professor of New Testament literature of New College^W, Edinburgh. In 1910 he was presented with the freedom of the City. He championed liberty in biblical criticism, and was a famous preacher, distinguished by a rich imagination with a streak of humour, a passion for righteousness and a rapturous mysticism; for twenty years his evening sermons were published in the *British Weekly*, and he wrote many volumes on biblical subjects and books on notable individuals. It was at this time that Abdu'l-Baha visited and stayed at their house, 6-10 Jan 1913. He continued his work, until in summer 1917 he and his wife moved close to and then within London to be near their children, where he died, and was shortly buried in Dean Cemetery, Edinburgh. [*#Life of Alexander Whyte*; *#Oxford DNB*]

⁶⁰⁹ **Dr Mourae**, 'a fine Baha'i', mentioned again on p181.

⁶¹⁰ **car** = railway carriage.

⁶¹¹ **Thomas Moore**^W (1779 Dublin - 1852 Wiltshire (England)) was an Irish poet, singer, songwriter, and entertainer [*#Wik*].

Here in *England* the Railroad charges 2 shillings and half⁶¹² for lunch and give you a great deal to eat, very wholesome food. After lunch the Master had a nap and at 4 we all had tea in His Presence.

Miss Ramsey

He spoke to us at the time about a Miss Ramsay⁶¹³ from *Scotland* who was a most zealous missionary in *Acca*. She was not friendly to the Cause but the Master showed her all manner of kindness because she was very faithful to her Christ. "Miss Ramsey! do you know how much I love you? Look in your heart and see how much you hate me, to that extent I love you," the Master would tell her as she would try to turn her back upon Him. She had the Bible in her hand and from morning till evening she would go from house to house and read it to the people. For a long time she used to come to our house and read it to the members of His Household. They listened to her every time most attentively. Finally she thought that now I have converted them. One day she was reading when one of the family asked her the meaning of the verse read. She could not give it. They told her this is a prophecy about the appearance of Baha-o-llah. You see, it is so plain. She got very wrath and left the house. She was very charitable. She spent all her money in this work. She had 12 girls educated in the college in *Beirut* at her own account and often she gave money to the poor in *Acca*. For forty years she labored very faithfully and when she was 70 years old she said I must return now to *Scotland*. I have grown too old to be useful. [Abdu'l-Bahá said:] I gave her a farewell banquet. I liked her very much. I would like to see her in *Scotland*. I will tell her, see, how I have come to see you.

Islamic Sect

Then He told us the evolution and progress of a Mohamadan Sect in *Persia*, how they became powerful and influential through their chastity and purity.

Arrival in Edinburgh

About 6, the lights of *Edinburgh* are seen. It seems the city is illuminated. The train enters in the station⁶¹⁴ at 6.15 and as we alight Mrs Whyte, Mrs Fraser⁶¹⁵ of *London* and several other friends hail our Beloved⁶¹⁶. An automobile takes the Master, Mrs Whyte and Ahmad⁶¹⁷ to her home⁶¹⁸, the

⁶¹² 2½ shillings was £11 in 2018 currency (RPI).

⁶¹³ Miss Wardlaw-Ramsay (years unknown) of the Church Missionary Society. OT: "Miss Ramsey". She opened a station in 'Acca. (See *#Studies in Babi and Baha'i History*, pp75-76); "Some years ago there lived in *Acca*, a Scottish missionary who was working most earnestly to spread about her the Christian religion. the results acquired, however, were negligible. Now, although this lady did not like us, I always on meeting her inquired after her health; so, one morning, as I was sitting in the bazaar with a Jewish Bahai, I greeted her as she passed by. Then I said, "Do you see my companion? He was born a Jew and had no regard for the Christ; yet today he believes in him and loves him." "Is this true?" the missionary exclaimed, astonished, "Then, may I be permitted to ask him a few questions?" "Certainly," I answered, "you may ask him as many questions as you wish." Whereupon the lady turned to the Jew and inquired, "Do you look upon Jesus as your Lord?" "Yes," answered the man. "And how did you come to do so?" she pursued. "Do you want scriptural proof or rational proof?" "Scriptural proof." Then, during nearly half an hour, the Jew spoke very eloquently, advancing quotation after quotation from the Old Testament to prove the validity of the claims of Jesus. Presently, he was asked for rational evidence, and this phase also he was able to treat with equal force and fluency. When the man had concluded, the missionary remained silent for a moment; then she said, "This is indeed a most wonderful thing - a miracle; yet I am not satisfied. If only you had kept him at the fountain of the Christ; but instead you have made him believe in Baha-U-Llah and all the Prophets." This missionary could not appreciate the fact that it was the words of Baha-U-Llah that had made of the Jew a follower of Jesus." [*#I Heard Him Say*, p115-6]; "I met a Scottish lady who ran a missionary school. She was an ardent Christian and most anxious to make converts. Thinking that I was a good prospect, she invited me to study with her, and I caught at this chance of learning the Bible and English too. I attended her school assiduously in the evenings, and while I was more interested in the language than in the Bible, I got a lot out of both. I owed this lady a great deal, and respected her love for Christianity which had impelled her to uproot herself from home and take up residence in a strange land. It was a good experience and very useful to me." [*#My Baha'i Pilgrimage*, p61-2].

⁶¹⁴ Princes Street Station^W ^{img} ^{Map} (closed 1965), on the west side of Lothian Road as it meets the Princes Street (the entrance arches still stand on Rutland Street). The LNWR-Caledonian route began at Euston and ended at Princes Street Station. The timetable for the time (July 1913) gives 18:14 arrival.

⁶¹⁵ Mrs Isabel Fraser (fn 91) stayed on with Marion Jack in *Edinburgh* to promote the Faith after Abdu'l-Bahá had left, holding Bahá'í classes at *Woodburn, 54 Canaan Lane* [*#Theosophy in Scotland*, eg 1913-06 p25, 1913-10 p81].

⁶¹⁶ "Mrs. Whyte and some prominent men welcomed the party on the platform." [*#ABE1963*] Traditionally, it is recollected that Bagpipes welcomed them. It is hard to imagine Sohrab missing this out, equally, Lutfullah was on the *Edinburgh* Assembly and the notion may come from him. Perhaps the answer could be that the bagpipes were playing but unrelated to the visit, yet seemed nicely timed for His arrival.

⁶¹⁷ Ahmad Sohrab, the author of this diary. He often writes in the third person.

⁶¹⁸ 7 Charlotte Square^W ^{Map} ^{img} the journey was 500 metres^{img}, presumably transporting some baggage. This is a grand Georgian Town House, now run by the National Trust as a period museum. The layout is as follows: Basement (Servants Area: Kitchen, Hall and Bedrooms), Ground Entrance Floor (Entrance and Inner Halls, Dining Room (front), Master Bedroom (back)), First Floor (Large Library (front), Parlour (back)), Second Floor (Bedrooms and Dressing Room(s)), Third Floor (Bedrooms).

three others⁶¹⁹ in a *hotel* near by⁶²⁰. Mrs Whyte welcomes the Master, inquires about the trip, etc. In the house Rev. Whyte, who is a vigorous old man is introduced with her two daughters⁶²¹, and her two sons⁶²². Her eldest son⁶²³ is gone to Belgrade⁶²⁴ to attend to the wounded. Her eldest daughter⁶²⁵ who met Our Beloved last year in *London* is married and lives in another city.⁶²⁶

⊕ [Mahmud Zaqani:] As the train was approaching *Edinburgh*, in the late afternoon, 'Abdu'l-Bahá, calling His little party together, said, "We are now coming to Edinburgh, and this is the beginning of the diffusion of Divine fragrances there. You must consort with all the people with such devotion, radiance and spirituality, that all may testify that you are of heaven, and the servants of the Kingdom of God: that your hearts are illumined: and your souls adorned with the mysteries of the Kingdom."⁶²⁷.

⊕ [Lutfullah Hakim:] It was in the morning of Jan. 6th 1913 that the beloved Master Abdul Baha left by train from *London* for *Edinburgh*. That morning the weather was bright and the sun was shining brilliantly. Many of the friends both Persians and Europeans came to the station to see the beloved Master off. But we were four Persians (namely Sayed Assodullah an old and devoted Persian, Mirza Mahmud Zargoui secretary, Mirza Ahmed Sohrab interpreter and myself) who went with Him to *Edinburgh* and back. We had lunch with Him on the train. After lunch the Beloved rested a little. When we got near to *Edinburgh* the Master called us four to His compartment and advised and directed us saying that we are going to Edinburgh where is the beginning of defusing the ABHA Message. We must associate with the people with such enthusiasm and spirituality that all may witness that we are heavenly servants who have turned to ABHA Kingdom with hearts full of light and life full of garden and roses. Then He told us wonderful accounts and real stories and then said now that we are the servants of Divine Threshold and guards of the Everlasting Kingdom we should rise with full enthusiasm and with whole heart and soul to serve His Threshold. Think what we will have to do. However He advised us in detail. About 5 P.M. the train arrived in *Edinburgh*.

Mrs Alexander Whyte of 7 Charlotte Square, Edinburgh (the wife of the well known Rev. Alexander Whyte) a very close friend of Mrs Thornburgh Cropper who knew the Master well and had met Him in London and elsewhere had invited the Master while in London to go to Edinburgh. she (Mrs Whyte) and many people had come to the station to meet the Master. It was a most wonderful sight at the station. The Master wished to stay in a *hotel* but with repeated begging and wish of Mrs Whyte that He should stay in her (Mrs Whyte) *house* He accepted it. So He and the interpreter lived at *Rev. Alexander Whyte* and we three Persians stayed in a *hotel* near by. ○⁶²⁸

⊕ [Balyuzi:] On the train 'Abdu'l-Baha told His attendants that they were going to a city where the work of teaching the Cause was just starting and that they should associate with the people with exemplary devotion. Then He told them the story of the Sufi leader, Nur-'Ali Shah⁶²⁹, who had to flee his homeland because of the hostility of government and people, could not dwell in peace even in the neighbourhood of the holy Shrines of 'Iraq due to the opposition of the divines, and died an outcast in Baghdad. A few who had remained faithful to him in adversity, though heavily burdened with the cares of the world, pledged themselves not to allow the memory of their master to fade away. They arose with sincerity and determination and, although their work was not of high import, their success was great. How confirmed, said 'Abdu'l-Baha to His attendants, they would be, whose task was to serve the Cause of Baha'u'llah, should they arise with equal devotion.⁶³⁰

⊕ [Prof Stewart:] His company consisted of three people, and these were entertained in a *hotel* within a stone's-throw of the house where he was. I have forgotten their names, and unfortunately I destroyed, only a month or so ago, the notes on which details were entered. The most personal attendant was called, in translation, the "Lion of God", an old

⁶¹⁹ Lutfullah Hakim enumerates Abdu'l-Bahá's companions as 'Sayed Assodullah [Siyyid Asadulláh-i-Qumí] an old and devoted Persian, Mirza Mahmud Zargoui [Mírzá Mahmúd-i-Zarqání] secretary, Mirza Ahmed Sohrab interpreter and myself'.

⁶²⁰ **Roxburghe Hotel, 38 Charlotte Square**^{Map}, presumably - "...within a stone's-throw of the house where he was" [#Prof Stewart 1943]. "Mrs Whyte... insisted that the whole party stay at the manse" [#ABE1963].

⁶²¹ Margaret Whyte (1882-1954) & Rhoda Whyte (1890-1966) probably - see fn 625.

⁶²² These are two of **Gustavus Whyte, Robert Whyte** or **Lancelot Whyte**. There were four sons, and as only one is mentioned as away, this may well mean that all three were present, although only two at this moment. Lancelot is mentioned later.

⁶²³ **Frederick Whyte, Sir** (1883-1970)^W went on to become a Liberal MP (incl. parliamentary private secretary to Winston Churchill 1910-15), and became influential in the East as President of the Central Legislative Assembly in India and political advisor to the National Government of China; he chaired of the Indian Red Cross Society and was one of the figures pressing to ensure Abdu'l-Baha's safety in 1918.

⁶²⁴ **Belgrade**^W is the capital of Serbia^W, south-eastern Europe.

⁶²⁵ **Janet Whyte** (1886 Edinburgh - 1954); she wasn't however the eldest: there's a confusion in the text, no doubt because two of his children had just got married (1912), Fred, the eldest male, to Margaret who happened to have the same name as the Whyte's eldest daughter, combined with a natural expectation that the eldest gets married first.

⁶²⁶ The 1911 Census lists Alexander Whyte (75, United Free Church, b. Forfarshire, Kirriemuir) and Jane Elizabeth Whyte (50, b. Midlothian, Edinburgh), daughters Margaret S. S. Whyte (28, b. Midlothian, Edinburgh) and Janet Whyte (25, b. Midlothian, Edinburgh), two sons Gustavus Aird Whyte (22, student, b. Midlothian, Edinburgh) and Robert Barbour Whyte (18, student, b. Perthshire, Killiecrankie) and seven female servants - **Mary Macaulay** (32, cook, b. Rossshire, Carloway [Isle of] Lewis), **Hester McKechnie** (38, sewingmaid, b. Argyllshire, Killarow [Kilarrow] (Islay)), **Ann Inglis MacDonald** (26, laundrymaid, b. Lanarkshire, Govan), **Robina M. Stuart** (24, tablemaid, b. Midlothian, Edinburgh), **Joan Howell** (20, under tablemaid, b. Midlothian, Edinburgh), **Helen Jane Moran** (22, scullerymaid, b. Perthshire, Doune), **Mary Martin** (34, housemaid, b. Midlothian, West Calder), all unmarried except Mr and Mrs Whyte. Rhoda and Lancelot must have been away.

⁶²⁷ Account by Mahmud Zaqani (perhaps with additions) in #ABE1963.

⁶²⁸ Account by Lutfullah Hakim in #Lutfullah 1948.

⁶²⁹ **Nur-'Ali Shah** (d. (3) Jun 1800) - for this figure who had a huge following, see #History of Persia by John Malcolm vol 2, p295 onward.

⁶³⁰ Account provided by Balyuzi in #Abdu'l-Baha by Balyuzi.

man, picturesque in appearance and of a most attractive spirit, whose after-dinner stories were a great delight. There was a young man, an interpreter, who was not of the inner company, I think, and who had a more or less permanent home in *London*. Then there was a very handsome, cultured man, who was a poet of some distinction, according to the interpreter, and whose talk, even in translation, was deeply interesting, spiritually discerning, and beautifully expressed⁶³¹. These three, while sleeping and eating in the *hotel*, were Dr. Whyte's guests, and to emphasize that, he invited an elderly Quaker lady, a young artist⁶³², and myself⁶³³ to be fellow guests with them in the *hotel*. We had a private suite and did not mingle with the other guests, and it was for us three a very delightful experience.⁶³⁴

⊕ [Late account:] When Abdu'l-Baha and His friends started the trip from *London*, they had got Economy tickets for the friends, and a first-class ticket for Abdu'l-Baha; but when the train started, Abdu'l-Baha came out from the first class to join the friends, saying He wanted to sit with them, and so the first class was not used. Throughout the journey He was giving them advice, and on how to behave in *Edinburgh*; it was so very moving for them all. Reaching *Edinburgh*, Mr Whyte and Mrs Whyte came with two carriages to receive Abdu'l-Baha at the station. Abdu'l-Baha was invited to take His place in the first carriage with the Rev Whyte; in the second carriage, Mrs Whyte rode with another. A number of other carriages took the remaining companions. As they travelled in the carriages, people were standing on both sides of Princes Street, enjoying greeting the procession. They were received by Rev Whyte and the people so majestically, it was like a royal visit.⁶³⁵

⊕ [EHC Pagan:] It was in the August of 1911 that I first heard of Abdul Baha from his devoted follower, Tudor Pole. His enthusiasm filled me with the desire to know more about the Bahai movement and, if possible to visit Palestine and see the great leader with my own eyes. A year later, after having read every publication I could find on the subject, and talked with many who had firsthand knowledge, I began making enquiries about the journey when I heard to my joy that Abdul Baha was coming to Europe and would actually visit us in *Scotland* soon after Christmas.⁶³⁶

Dinner and Visitors

At 7.30 we have dinner, our Persian brothers coming too⁶³⁷. At eight a number of people who have been serving on the committee of arrangement⁶³⁸ are invited to visit Our Beloved. There are, however, many other people. The Secretary⁶³⁹ of the Esperanto Society, the general Secretary⁶⁴⁰

⁶³¹ Assad'u'llah, Lutfu'llah Hakim and Mahmud-i-Zarqani.

⁶³² Miss Watson is likely, since she and a minister ride out with Abdu'l-Baha later to visit the artist John Duncan and the Forth Rail Bridge (p 132, 9 Jan).

⁶³³ Prof George Shaw Stewart (1867 Glasgow - ?) was a professor of theology and minister of the United Presbyterian Church in Inverness^{ABW}. His own brief account gives him as a Doctor of Divinity (D.D.) living in Edinburgh^{PS}. "From 1912 to 1914 they [Dr Whyte and his congregation] had among them a man of outstanding spiritual power in the Rev. George S. Stewart, formerly a missionary in South Africa, whose profoundly devotional spirit and love of mystical theology brought him into close contact with Dr. Whyte."^{LAW} In the 1940s he is listed as a professor of the Free Church of Scotland^{PO}. See note immediately above - he appears to accompany Abdu'l-Baha on 9 Jan (p 132). [^{ABW} #Abdu'l-Baha in the West; ^{PS} #Prof Stewart 1943; ^{LAW} #Life of Alexander Whyte, p568; ^{PO} #PO.]

⁶³⁴ Account by Prof George S Stewart in #Prof Stewart 1943.

⁶³⁵ Marginally abridged account of an #Email from I.A. in 2012, who had been present during Lutfullah Hakim's tellings of 1950. It is of late date, and so its accuracy is left to readers to gauge for themselves. The route would have included a short distance along the west end of Princes Street, and the station itself was called "Princes Street Station", so it is quite reasonable that the route journeyed in the dark by a newcomer might be remembered as "Princes Street".

⁶³⁶ Account by EHC Pagan in #EHC Pagan.

⁶³⁷ i.e. From the hotel. [v. #Lutfullah 1948].

⁶³⁸ Presumably the committee would have been similar to this one - "The remit of the Assembly Arrangements Committee is to make all the necessary arrangements for the annual General Assembly of the Church of Scotland. This involves advising the Moderator on his or her official duties where required and the care and maintenance of the Moderator's official residence in Edinburgh's New Town." [#Web churchofscotland.org.uk].

⁶³⁹ William Main Page^{SW} (1869 London - 1940) was a solicitor in the Scottish High Court, and a vice-consul of Czechoslovakia. He was an Esperantist from 1905, its Edinburgh Secretary 1906-14, at which time Abdu'l-Baha visited, and held high offices including president at local and national levels, editing and authoring Esperanto magazines, articles, books and hymns. Notably he was President of the 1926 World Congress in Edinburgh. [#Encyclopedia of Esperanto]. William is seen later waving Abdu'l-Baha and His party back to London on p138.

⁶⁴⁰ Major David Graham Pole (Britain: 1877 Edinburgh - 1952 London, m.1918). David was the third of four sons of a ship's master in Leith, Edinburgh. As a child he had an austere family upbringing with daily worship, and when at 10 his mother died he was boarded out in a scottish village school. On his father's remarriage he returned to Edinburgh and at 18 apprenticed there as a solicitor for five years, and was admitted, becoming a notary, spending a decade building up a legal practice. He joined and gained a significant position in a Masonic Lodge, where the ideals of brotherhood, purpose in Creation and gradual progression of human position greatly appealed to him. He had a sensitivity to social issues, and as a student was active in an Edinburgh club for working men and girls, and was associated with Patrick Geddes⁶⁵⁶ in a project to beautify derelict land around with flower cultivation. At 22 (1899) he had also joined the Royal Scots and become a 2nd lieutenant, then in 1912 become a captain, and it had been in the Officers' Mess that he learnt of the Theosophical Society with its universal brotherhood, and at once joined it, which greatly enlarged his view. As General Secretary in Scotland he had, until the end of his life, a regular correspondence with the overall president in India, Annie Besant, and this thereafter engaged him in the plight and politics of India and the movement for its self-rule. It was at this time that we read of Abdu'l-Baha's visit to him in Edinburgh, and the correspondence between them that followed. The great war that soon came was a harrowing experience that through conversation with ordinary workers in the trenches made David intensely aware of the conditions of ordinary people's working lives, and the religious discussions strengthened him. "One could hardly imagine that all these men were within a day or two at most of what may be one of the biggest and bloodiest battles of history. And yet there is a wonderful sense of abiding peace and content amongst them all - stranger still an inclination amongst officers in small groups to discuss such subjects as Death. I was very glad to find my ideas very generally held about Death being merely a shaking off of chains that bind us down here and merely a doorway into a fuller freer life". He wrote many letters to Jessie Hair Pagan (fn 786), who married him at the end of the war in 1918 after her husband had died and to whom he was greatly devoted, and they went on to make a fine sight for friends with her greatly his elder and very early deaf, and him devotedly calling her his 'Lamb'. His life after the war was taken up with struggling to express these ideals of brotherhood and change through the medium of politics, with his own candidacy (he had grown up conservative, become a liberal, and after the war associated with labour). He passed away in 1952. At the time of Abdu'l-Baha's visit he

of the Theosophical Society, several professors and many clergymen with their wives are present. The Master comes down. First coffee is served. Then He speaks about His trip from Alexandria⁶⁴¹ to N. Y.⁶⁴², how some of the friends insisted that He may take the Titanic instead of the Cedric direct⁶⁴³. Afterward people were introduced to Him and He spoke with the Secretary of the Esperanto Society.

This led our Beloved to speak on the various means of unification, that although each a powerful agency for unity, yet they were not sufficient. The power of the Holy Spirit is the eternal bond that binds the hearts of men together. Then He spoke on the misunderstanding which exists between the present nations and religions of the world and how easy it is to do away with these bones of contention. He then reviewed His address before the Jews in San-Francisco¹²⁹ which created a tremendous effect, because most of these people are very devoted Christians.

⊕ [ABE:] ...some distinguished guests paid their respects to 'Abdu'l-Bahá. 'Abdu'l-Bahá spoke to them, at length and in great detail, about the teachings of God in this age, the manner in which all the Manifestations of God had appeared, and how man has always denied and rejected Them at the time of Their appearance.⁶⁴⁴

An old scotch song was sung after the Master's address which was very sweet and effective. The Master bade them good bye and went to His room.

The Esperantists are arranging a wonderful program, the cover of which is the full size photo of Our Beloved. The meeting is tonight⁶⁴⁵ in the *Freemason's Hall*.

Last night as I alighted from the train Miss Fraser⁶⁴⁶ handed me several newspapers clippings containing some articles about which I will mail them to you later on with the rest. *Edinburgh* people, all that we have seen are very interesting and hospitable, kind to the strangers and loving to foreigners. Please remember me to all the friends. I remember all of them and if I had time I would have written to every one. Ahmad

7 Jan - Outlook, Esperanto, Orientals

Tuesday

Weather : ☀️☁️☔️ *Southwesterly gale all day, with occasional light showers, up to an hour's sunshine; evening fine, calmer; temperature up to 13 C.*

Jan 7th 1913

Dear Harriet!

These days are rapidly passing and once gone they shall form the glorious background of our lives, the springs from which new inspirations shall flow, the caskets which contain the treasures of the heart, the blue-turquoise heaven towards which all of us aspire, the garden of memory in which all these flowers are gathered to perfume the nostrils. After all if the soul is not enriched by these divine experiences, if the spirit is not transformed in the image and likeness of God, if the heavenly life is not obtained then it is better to abandon all hope for future advancement.

Esperanto Society 1

We had a very wonderful day full of interesting experiences from early morning till now returning⁶⁸⁵ from the enthusiastic Esperanto meeting. For the City of *Edinburgh* it was indeed a miracle. Nothing could show more definitely the power of the Cause and the influence of the

lived with his father John at 13 Cameron Park and worked at 105 Hanover Street. [#Dictionary of Labour Biography v13, Pole; #PO Edinburgh 1911-12]

⁶⁴¹ Alexandria[🌐] in Egypt.

⁶⁴² New York. This trip aboard the Cedric is chronicled in #Mahmud's Diary, 25 Mar-10 Apr 1912[📄].

⁶⁴³ To His devotees that He give up a ticket on the Titanic and choose the slow boat instead must have seemed a miraculous decision. Abdu'l-Baha tended to explain it in terms of taking the humbler routes in life.

⁶⁴⁴ #ABE1963, 6 Jan.

⁶⁴⁵ The diarist must have completed the letter the next day since the meeting is on the 7th.

⁶⁴⁶ Isabel Fraser had gone ahead to "prepare the way". Compare how Elizabeth Herrick had gone ahead to Liverpool to prepare the way, p25.

word⁶⁴⁷ of Our Beloved than the two meetings of today; each unique and distinguished in its own sphere.

Morning Prayer on 7 Jan

It was about half past eight when I heard the bell calling us as I found later to prayer.

When I went down to the *Library*⁶⁴⁸ I saw principal Whyte with the members of the family standing on one side and all the maids⁶²⁶ which were seven, I think, standing on the other side, each having a hymn book in her hand. Mrs Whyte gave me one of these books and she went to the organ. All of us sung the songs and afterwards Rev. Whyte prayed while all of them knelt down. It was a very new experience to me. Of course this is their daily custom for the Master and the servants to pray to God every morning before starting their daily labors. This is a very lovely custom and affords one a few moments whereby to commune with his Creator. After the prayer we had breakfast and I carried up Our Beloved's tea to His room⁶⁴⁹.

Visitors with Children

About 10.30 a number of people came to see Our Beloved, some with their children; others to receive His Blessings. The children of one of the callers were dressed à la Highlanders⁶⁵⁰ which looked very pretty.

⊕ [Lutfullah Hakim:] ...as there has been notices and articles in the local papers of and about the Master and the Teachings many visitors came to the Master and heard of the Glad Tidings from Him.⁶⁵¹

Outlook Tower - Departure

At 11 o'clock, the brother⁶⁵² of Lord Haldane⁶⁵³ the Chancellor or Secretary of the Navy of Great Britain sends his magnificent auto mobile to the Master to go out and visit the "*Outlook Tower*"⁶⁵⁴ which is guided by the great learned scholar and astronomer⁶⁵⁵ Prof Patrick Geddes⁶⁵⁶.

⁶⁴⁷ Or perhaps "work".

⁶⁴⁸ For the house layout, see appendix on p238.

⁶⁴⁹ Abdu'l-Baha during his tour wouldn't have breakfast; presumably he was occupied with preparations, correspondence and prayer.

⁶⁵⁰ **Highlanders** (OT "Hylanders") = people living in the Scottish Highlands[🌐] in the northern half of Scotland. Presumably dressed in kilt and costume.

⁶⁵¹ #Lutfullah 1948.

⁶⁵² **Sir William Stowell Haldane**[🌐] (Cloan, Scotland: 1864-1951, m.1892). William was the sixth and youngest son, his father being Writer to the Signet (a solicitor) and his grandfather the Scottish evangelist James A Haldane. He was educated at Edinburgh Academy and Edinburgh University, received professional training and at 26 also became a Writer to the Signet. He began business on his own account which he steadily built up and soon began to be employed in important litigation. At 28 he married Edith through whom he had three sons and a daughter, and at 41 (1905) he became Crown Agent for Scotland, an office of great responsibility for all judicial proceedings in which the Lord Advocate appears (the office lasting for his duration), and as such also a Prison Commissioner for Scotland. For 12 years he discharged his many duties with exceptional industry and efficiency, and in 1912 was knighted. In 1910 Haldane he became Scottish Development Commissioner in which he was particularly interested in promoting forestry and its research, and was part of the Edinburgh Free Public Library committee. It is at this time we see him sending his car for Abdu'l-Baha's use. It is not certain how he became connected, although 17 Charlotte Square right beside had once been owned by the family, he lived a few moments away at 55 Melville Street and had offices close by at 4 N Charlotte St. (If he was in Edinburgh they probably met, unless the car was available through his being away.) In the war he was concerned with land reclamation schemes in Scotland, and always continued to take a practical interest in agriculture and farming to the end of his life. His wife died in 1943, and he himself passed away in 1951 in Cloan in Perthshire, their family 'home'. The diary later calls this brother "Sir", which distinguishes him from his other brothers, one of whom was famous for inventing the gas-mask. His Crown Office workplace was 9 Parliament Sq. [#Times, Obituary 8 Nov 1951 p8, #PO 1911-12 Edinburgh].

⁶⁵³ **Lord Richard Burdon Haldane**[🌐] (Viscount) (Scotland: 1856 Edinburgh - 1928 Cloan) was born at 17 Charlotte Square in Edinburgh, educated in Edinburgh/Germany; a Labour politician, lawyer and philosopher, he was one of Britain's most notable ministers and at the time of writing had just been Secretary of State for War and was now Lord Chancellor [#Oxford DNB].

⁶⁵⁴ **Outlook Tower**[🌐] [🗺], 549 Castlehill, Edinburgh EH1 2ND.

⁶⁵⁵ Geddes was interested in natural science generally, it may be astronomy featured prominently in the conversation.

⁶⁵⁶ **Sir Patrick Geddes**[🌐] (1854 Scotland-1932 France), 14 Ramsay Garden[🌐] [🗺] close by. Geddes' father was a quartermaster in the Black Watch and his mother from a family of strict Presbyterian covenanters. Born in Aberdeenshire at Ballater and spending his youth near Perth, he was an able student. He liked and took with his father vigorous outdoor activity, long country rambles, and gardening, inspiring a deep love of nature. His mother wanted him to enter the church, however he wished to understand the universe through science and evolution. His father did not approve and wanted him to follow his brother into banking, so they agreed a compromise, and after working in a bank for eighteen months (1871-3) his father relented and at 20 he went to study at Edinburgh; but it was not about evolution and he left after only a week. After some wait he studied under Thomas Huxley in London, who employed him as a demonstrator, and sent him for further training in Paris, where he became passionate about marine stations as educational tools for natural science and was greatly influenced by French life. He became devoted to using the ideas of natural science to evolve societies peacefully as a whole, and spent much time travelling, and walking around cities, choosing Edinburgh as the context for his research, where he lived at Ramsay Gardens. He earned a living demonstrating in zoology and medicine, and did voluntary work in the city. Observing demolition and regeneration he saw the need for context and history and strived to preserve and rehabilitate Edinburgh history with volunteer teams. He purchased the old Camera Obscura building near the castle in 1892 and set it up as the Outlook Tower museum, where he presented new ways of looking at the city based on geographical, historical, and sociological perspectives and fostered Scottish identity. His

Scenery in Edinburgh

As we drove out we saw from afar the wonderful *mountain* upon which the old *castle*⁶⁵⁷ of the Scottish Kings is built.

It dates back to the 12th Century and is an interesting historical spot. On this mountain, the base of which is decorated with a lovely *blue lake*⁶⁵⁸ there has been built in those bygone ages a *road*⁶⁵⁹, on one end of this road the *castle* was constructed and on the other end a *monastery*⁶⁶⁰. This was the beginning of *Scotland*.⁶⁶¹

Outlook Tower - Arrival

Having reached the *Outlook Tower* Prof Geddes gave Our Beloved a rousing reception. The Outlook Tower is an educational institution which attempts to teach astronomy, natural geography, oceanography maps etc.




There are hundreds of maps of various countries, different kinds of globes, maps depicting the progress of the nations; maps portraying the growth of Edinburgh, special rooms devoted to different continents, even upon the floors of the rooms maps were drawn. Prof Geddes with great interest took us through these rooms⁶⁶², floor after floor till we reached to the highest room in the Tower. *Here* the room was made dark, in the center there was a round revolving canvass and in the ceiling a hole. I suppose over the roof our Prof. has installed certain mechanical devices and sun-cameras which are connected with wires to this room. Now by the manipulation of these wires the most marvellous thing becomes visible before your eyes. The Master and all of us are gathered around this round revolving canvass. Suddenly we see the city with its streets with its smoking chimneys with people walking to and fro, cars running hither and thither, even women dusting rugs from the windows. You must know this is not a moving-picture but just at that very moment that we were looking at the canvass these things were going on in the outside world. Most amazingly, every part of the city was shown, the scene constantly changing, giving us the most kaleidoscopic pictures of the real life of Edinburgh.⁶⁶³

Coming out of the Tower we had a most charming view of the whole city. The Master praised his energy and patience for Prof Geddes has devoted 25 years of his life to this.


Country Drive

Then after leaving the *Outlook Tower* we had a drive through the *country*⁶⁶⁴. One of the most beautiful things about Edinburgh is that it enjoys many green and verdant mountains at the foot of

approach inspired a number of Edinburgh students to continue this work, and others. He began annual summer schools in 1885, with at peak 120 students. At 32 (1886) he married Anna Morton (1857-1917) daughter of a Liverpool-Irish merchant, having three children, and she worked tirelessly to free him everyday cares to sustain his many schemes. His interest in history and identity involved him in celtic revival (→ Glastonburgh Cup fn 577), education. He was involved with many other characters - Alice Buckton through Sesame House, John Duncan⁷⁶⁰ through his celtic revivalist art, the Edinburgh College of Arts and the Whytes. He was offered a knighthood but declined it on the grounds of insufficient income. It is at this time Abdul-Baha makes his visit, when he was at 14 Ramsay Gardens. As a town-planner in Palestine he had involvement in the cypress avenue leading up to the Shrine of the Báb (#Abdu'l-Baha by Balyuzi, p447; #Leroy loas, p218), and he also planned a Bahá'í House of Worship in India. During the War he taught that war comes from national governments and peaceful trade from smaller localities. Having worked in India from 1914, a perfect setting for his ideas with its rapid industrialisation, Geddes transferred (1919) to the University of Bombay with an expansive free time to research. His wife having died he remarried, to Lilian Brown (d. 1936), and in old age he moved to France for his health. He accepted a knighthood in 1932, the year he died. Ten years after, Lewis Mumford wrote an emotional eulogy of Geddes as the best possible guide to present and future: 'What he was, what he stood for, what he pointed toward will become increasingly important as the world grows to understand both his philosophy and his example' (Condition of Man, 1944, 382). [#Oxford DNB].

⁶⁵⁷ **Edinburgh Castle**    upon Castle Rock, dominating the centre of the City has royal apartments (although after the 15th Century Holyrood Palace served as the main residence of Kings and Queens). [#Wik]

⁶⁵⁸ **Duddingston Loch**    beside Arthur's Seat.

⁶⁵⁹ **The Royal Mile / High Street**  .

⁶⁶⁰ **Holyrood Abbey**   , founded in 1128, which much later was used as a royal residence, and then **Holyrood Palace**    was built up.

⁶⁶¹ A visitor today would describe the larger Arthur's Seat as a small mountain or large hill, and Castle Rock as an outcrop or rock. In olden times Edinburgh was much as described: a castle with a downhill road flanked by buildings. This was the beginning of Scotland from a particular organisational perspective.

⁶⁶² "...took Him by the arm and showed Him around" [#ABE1963].

⁶⁶³ Known as a Camera Obscura. A description of the building with floor plans can be found online[®].

⁶⁶⁴ The country was quite near - Edinburgh in 1913 was far smaller than today. For those familiar with Edinburgh, its boundaries were Arthur's Seat, Carlton Hill, Stockbridge, the start of Gorgie Road, the Meadows (with sparser housing to Blackford), with a relatively recent connection up Leith Walk to Leith.

which there are lovely lakes⁶⁶⁵. The scenery is most entrancing. One of the mountains is called *King Arthur's Seat*⁶⁶⁶ where with his 12 Knights he discussed the finding of the Holy Grail⁶⁶⁷. The *palace of the King*⁶⁶⁸ was shown to us that when George V⁶⁶⁹ comes to Scotland he lives there.

⊕ [ABE:] ...they all went for a drive down the *Royal Mile*, past *Holyrood House*, and up the *King's Drive*. They found the scenery very pleasing.⁶⁷⁰

Princes Street

Returning home the Master walked for nearly one hour in the nearby *park*⁶⁷¹ and then we switched toward *Princes Street*⁶⁷² where all the principal shops and department stores are. Here also is the magnificent statue of Sir Walter Scott⁶⁷³. Our Beloved bought several things in different stores and returned home.

⊕ [G S Stewart:] He felt the cold very trying and his hostess found from his attendant that he was most insufficiently clothed for this northern city and a forenoon was spent in providing for his greater comfort - to the interest and admiration of several shopkeepers, unaccustomed to oriental dress and speech.⁶⁷⁴

⊕ [E H C Pagan⁶⁷⁵ :] Our only anxiety was lest the rigours of an Edinburgh winter should press hard on the physique of an oriental who, at an advanced age, was touring the World and had never been so far north before. But, when the time came, a miracle seemed to happen; for we were granted four mild and sunny days in which to welcome the venerable guest to our beautiful capital.⁶⁷⁶

Charlotte Square; Dinner; Rest

We had dinner, the Master afterward going to His room to have a much needed rest. I have not been feeling well for the last two days, having caught a severe cold. So I went to the *Library* and put my large, comfortable chair in front of the cozy, bright fire place and tried to warm up myself. At 4 the Master had His tea and Mrs Whyte also came in to have a cup of Assam tea.



Oriental Students


At five o'clock the Oriental students began to come⁶⁷⁷. First the Master met some of them in the small private room, then at 5.30 He entered in the large *Library* where all of them were sitting. There were almost 200, more than fifteen nationalities from Asia, all gathered under one roof, the most potent evidence of the power of the Word of God. First Rev. Whyte expressed his pleasure at having "our great Master amongst us" and talked several minutes;




⊕ [G. F. Barbour:] Dr. Whyte presided at a meeting in his own study of students from the Orient, including Hindus, Moslems, Parsees, and Jews. His opening words, addressed to Abdul Baha, were:

"Dear and honoured Sir, I have had many meetings in this house, but never have I seen such a meeting. It reminds me of what St. Paul said, ' God hath made of one blood all nations of men,' and of what our Lord said, ' They shall come from the East and the West, from the North and the South, and shall sit down in the Kingdom of God.'"

⁶⁶⁵ *Blackford Hill* (1 lake) and *Arthur's Seat* (3 lakes) are the only near ones, the next being south in the Pentlands - perhaps only *Arthur's Seat* was visited.



⁶⁶⁶ *Arthur's Seat*   rises 250 m above the city and is the main peak.

⁶⁶⁷ Legendary story  of seeking the cup Christ used at His last meal, for many holding a philosophical rather than physical meaning.



⁶⁶⁸ *Holyrood Palace*   , Edinburgh EH8 8DX; see fn 660.

⁶⁶⁹ *King George V (George F E Albert)*  (1865-1936) King of the UK, British Dominions and Emperor of India, and grandson of Queen Victoria [#Wik].

⁶⁷⁰ #ABE1963.

⁶⁷¹ *Queen Street Gardens*, maybe. The nearby park could be *Queen Street Gardens*  (350m away) or *Princes Street Gardens*  (400m away). In favour of *Queen Street Gardens* is the lack of any description (it lacks noteworthy features unlike *Princes Street Gardens* with its fountain, many statues, gardens (albeit in winter) and temple-like art gallery), the manner in which the author expresses switching toward *Princes Street* (350m; the important word here is 'toward', suggesting distance, rather than 'onto', suggesting nearness), the fact they could have passed *Princes Street* gardens coming back from the drive and didn't stop there then, and that these gardens are very much the pleasanter of the two, suggests it was *Queen Street Gardens* they more likely went to. On the other hand, in favour of *Princes Street Gardens* is that it was then followed by visiting *Princes Street* shops.

⁶⁷² *Princes Street* , the main shopping street in Edinburgh.

⁶⁷³ *Scott Monument*   (built 1840-1846) is 61 m high, dedicated to the writer Sir Walter Scott, the nearby station being named after his *Waverley* novels.

⁶⁷⁴ Account by Prof G S Stewart ⁶³³ in #*Prof Stewart 1943*.

⁶⁷⁵ *Elizabeth Harley Cunningham Pagan* (1869 Fife - 1934), daughter of a banker, theosophist, sister of David Graham Pole (the General Secretary)'s wife; graduated from the University of Edinburgh. Head of the *King Arthur School*, Edinburgh.

⁶⁷⁶ Account by E H C Pagan in #*EHC Pagan*.

⁶⁷⁷ #ABE1963 mistakenly puts this on the afternoon of 8 Jan. See also fn 755 (Islamic Society).

The teaching of the Bahai leader, and the fidelity to the ideals of their faith which his followers had shown through much persecution-especially to that of world-brotherhood and the application of the law of love throughout all human affairs-appealed to Dr. Whyte as a significant manifestation of the Christian spirit outside the bounds of Christendom.

○ ⁶⁷⁸

then a gentleman from India spoke very beautifully about the wonderful effect of the Bahai Cause and on behalf of the students thanked "Our Master" for His Presence. Then a very eloquent student from Damascus⁶⁷⁹ spoke. His speech was on peace, brotherhood and a warm welcome to the Master.⁶⁸⁰

Then Our Beloved arose from His seat and spoke on Medicine, how the doctors must ever be the means of physical and spiritual healing. He spoke also on a few Bahai principles and advised them when they return to their respective countries they must be like shining stars. After Our Master's talk which was quite long a student from Persia spoke and on the part of the students he tendered a rising vote of thanks which was carried amidst loud clapping of hands.

Then the Master called 3 of the Egyptian students and talked with them for some time.

⊕ [Lutfullah Hakim:] ...in the morning and afternoon very many people of different thoughts came and saw the Master and He spoke to them and overjoyed their heart's desire and wish.

In the afternoon there was a large gathering of the students from India, Egypt and Japan in the big *Hall* of Dr Whyte's house at which the Master spoke so wonderfully. First Dr Whyte turning to the Master said "O dear Master I have had very many meetings in my life in this house but never have I seen such a meeting as this. This loving gathering reminds me of the saying of Peter who said 'God has created all from one blood and of the saying of Christ who said that in that Day East and West, South and North will enter the Kingdom of God'".

Then an Indian student got up and greeted the Master's coming to this country on behalf of all of his fellow students. Then one of the Egyptian students spoke saying that this meeting is the cause of great honor for us that we are in the presence of a person who is the greatest Teacher from the East....

Then the Beloved got up and spoke of the oneness of the teachings of all the religions and of the Truth of Islam. His talk was so effective that all the students were overjoyed with happiness.

Then Dr Whyte got up and thanked Mrs Whyte (his wife) that she was the cause of the coming of Abdul Baha there and because the cause of such a great blessing. On that day money were being gathered for the poor from amongst those present The Master also gave some few pounds as well. This action of the Master touched all those who learnt of this very much. ○ ⁶⁸¹

⊕ [Florence Altass⁶⁸².] (The meeting may be this one, although it is not for certain.)

...as always, [Florence] felt drawn to Scotland where she attended Baha'i meetings at the home of Dr. and Mrs. Alexander Whyte... Florence had the bounty of meeting 'Abdu'l-Baha at the Whyte's home, although she was not aware that He was to be present. In a recorded interview in later years she recalled, 'Of course when I saw Him I knew who He was. Oh, you couldn't mistake Him. And that heavenly smile! It was a perpetual smile, and yet it wasn't, if you can imagine; it looked as though He smiled at everyone, and yet the smile seemed always to be there. And His eyes looked as if they were looking through you. He had the most gentle voice; I've never heard a voice like it. I would like to hear it again. He embraced a good many people; He didn't me, He just shook hands. Several of us He just shook hands with.' Florence wrote of that meeting: 'When 'Abdu'l-Baha shook hands with me, He seemed to transmit something to me, and I've never been the same since...' Asked if He spoke in English at all, Florence laughingly replied, 'No. There was an interpreter - who spoilt the whole show! It wasn't that his voice didn't suit me, it was that although 'Abdu'l-Baha spoke in Persian, you understood; you knew what He was saying, somehow. One was so enamoured of His voice that one sort of felt what He was saying. It was as though He delivered His address in English, although He spoke Persian.' So great was the throng seeking admittance to the presence of the Master that Florence refrained from attending subsequent meetings though she was strongly drawn to do so and regretted to the end of her days the loss occasioned by her extraordinary courtesy and consideration for others. Her one meeting with 'Abdu'l-Baha formed the theme of many of her poems which she continued to write till the end of her life. ○ ⁶⁸³

⊕ [Florence Altass:] I had known Dr. Johnson and Dr. Hakim who had invited me to meetings and I went regularly and always felt the profundity of the readings. It all rang so true.

⁶⁷⁸ Account by G. F. Barbour in *#Life of Alexander Whyte*.

⁶⁷⁹ **Damascus**^W is the capital of Syria in the Middle East. *#ABE1963* has "Egyptian student".

⁶⁸⁰ See *#ABE1963* for a summary-style (adding little) of the speeches of these students and Abdu'l-Baha.

⁶⁸¹ *#Lutfullah 1948*. The Islamic day starts sunset the evening before, so he begins this account "On Jan 8th..."

⁶⁸² **Florence Elizabeth Altass** (1884 Suffolk, England - 1982 Hastings, England) - a Baha'i nurse who preferred natural and intuitive healing methods to drugs, who served as nurse at the Austrian imperial court; she met Abdu'l-Baha in Edinburgh at the Whyte's [*#Baha'i World*, vol 18, pp 788-790 (pdf 809-811), "In Memoriam".] She does not however state which meeting, since there was also the women's meeting of 9 Jan (p133), but the statement of not attending subsequent meetings suggests it may be this one.

⁶⁸³ *#Baha'i World*, vol 18, pp 788-790 (pdf 809-811), "In Memoriam".

Then the great day arrived when the Beloved 'Abdu'l-Baha gave a talk. Although I didn't know the language, I felt I knew the message He gave. The interpreter didn't mean anything to me, somehow my eyes were riveted on The Great Teacher and Messenger. His great blue eyes seemed to pierce my very soul and I knew then I belonged, but not on the outer plane. Within me a battle went on for years after, as I had been an ardent Catholic and felt that Church held my allegiance.

When 'Abdu'l-Baha shook hands with me, He seemed to transmit something to me, and I've never been the same since...

...The gentle voice of 'Abdu'l-Bahá still rings in my ears and His lovely blue eyes have followed me all my long life... ○
684

Esperanto Society 2 (Universal Language)

At 7.30 we had our dinner and at 8 o'clock the automobile was ready to take the Master to the *Freemason's Hall*⁶⁸⁵ to address the Esperanto Society²¹⁶. The program of which I enclose. As we reached at the door there were more than 300 people standing outside desiring to enter in the Hall, but it seemed they could not. The floor and the gallery seat about 1000 people. It is a new building and the architecture is very majestic, simple and dignified, well lighted with brilliant electricity.


⊕ [Dundee Courier:] ...The audience... consisted almost entirely of women, fashionably dressed for the most part, who accorded to the saintly-looking Abdul the most sympathetic of hearings...⁶⁸⁶

On the platform there sat 3 rows of Professors, Scholars and clergymen of the city, most prominent people⁶⁸⁷. When our Beloved entered upon the platform all the audience rose to welcome Him. It was a wonderful sight never to be forgotten. Not only all the seats were taken but all the aisles were crowded with people standing, while outside there were hundreds of people disappointed. It seemed that all Edinburgh was there. Before the Master sitting on the platform the musical program was given and so the addresses started. First Rev. John Kellman M.A.D.D.⁶⁸⁸ spoke for some minutes. He gave the short history of the Movement etc. Then Mr Andrew Wilson⁶⁸⁹ (look for his academic letters in the program) spoke on the progress of Esperanto and welcome to Abdul Baha.

⊕ [Scotsman:] ABDUL BAHA... addressed a large gathering of ladies and gentlemen in the Freemasons' Hall last night under the auspices of the Edinburgh Esperanto Society. The mission of Abdul Baha is to explain the Bahai teachings to the Western world... Much public interest was taken in last night's meeting, the hall being crowded, and a large number of the audience standing throughout the proceedings. Dr Kelman occupied the chair. Abdul Baha was a striking figure on the platform, garbed in loose Persian robes. Accompanying him were some of his followers, also in distinctive dress. [...Kelman's address →P213 ...] Mr Andrew Wilson, Special Councillor, British Esperanto Association, formally welcomed Abdul Baha on behalf of the Esperantists.⁶⁹⁰

⊕ [Edinburgh Evening Dispatch:] Abdul Baha, whom the audience greeted by rising from their seats, expressed his gratitude for the remarks of the previous speakers.⁶⁹¹

⁶⁸⁴ *#Baha'i Journal UK*, 1967/02-03, "A Meeting Recalled". The last sentence, written in 1978, is in *#Baha'i World*.

⁶⁸⁵ **Freemason's Hall, 96 George Street** , Edinburgh EH2 3DH. See opening of letter, p119. Mrs Whyte organised this with the Esperanto Society in December 1912 on the agreement that she would cover any deficit of costs. In the event it cost £20. 4/6 and ticket sales were £22. 12/- (making 452 reserved seats, which were at 1/- each), yielding an excess of £2. 7/6 used to publish the address as a pamphlet (£1. 7/6) and a gift of £1 of Esperanto literature to Abdu'l-Baha. The Society received several congratulatory letters from abroad. [*#Esperanto Society Council Minutes*, 27 Dec 1912, 10 Jan 1913, 7 Mar 1913].

⁶⁸⁶ *#Dundee Courier*, 1913-01-09, p5, "Universal Brotherhood of Man".

⁶⁸⁷ Many were likely looking for doctrines to contend about, but were not given any!

⁶⁸⁸ **John Kelman** (1864-1929) was born in Ayrshire, the son of a Free Church of Scotland minister, and educated in Edinburgh. He had a very open-minded, joyous, optimistic approach to theology and humanity, and an easy sociability, sincerity and intelligence that endeared him to all. At 28 he married and in 1907 moved ministry to become junior colleague to Dr Whyte, where his addresses attracted large numbers, and his many books appreciated. It is at this time that we see him giving a short history of the Baha'is prior to Abdu'l-Baha's address. Later he moved for a short period to New York where he was in great demand, but the work there exhausted his health and he returned to Britain and shortly retired to Edinburgh, dying at his home in 1929, his wife surviving him, and well-loved by many. [*#Oxford DNB*; *#Scotsman*, 4 & 6 May 1929 Tributes]. OT: Kelman. At this meeting he was presiding [*#Dundee Courier*, 1913-01-09 p5].

⁶⁸⁹ **Mr Andrew Wilson, O.B.E.** (1877-1942) was educated and lived in Edinburgh, and became a highly-qualified and awarded engineer. He carried out water and sewage works for many counties in Scotland, gave expert evidence in English and Scottish Courts and Parliamentary Committees and was arbiter in many arbitrations. He was treasurer and master of The Merchant Company of Edinburgh, where an oil portrait of him hangs. He was Special Councillor of the British Esperanto Society at the time of Abdu'l-Baha's visit. (See also Sir John Clark⁷¹³.) [*#Various*]. He had quite a few 'academic letters' by the close of his life - O.B.E., D.L., J.P., M.Inst.C.E., F.R.S.E.

⁶⁹⁰ *#Scotsman*, 1913-01-08, p10.

⁶⁹¹ *#Evening Dispatch*, 1913-01-08.

Then Our Beloved delivered a stirring speech^{→P213} on the necessity of a universal language, telling stories and points which throw the audience into laughing⁶⁹² and good humor. He carried the audience with His irresistible eloquence on and on to a rarer sphere of unity and unfolded before their eyes the benefits of a universal auxiliary language. There were two tables around which the reporters sat and Our Beloved's address will appear in all the Esperanto magazines and papers as well as tomorrow's dailies⁶⁹³.

After the Master's address Prof Geddes delivered an interesting address showing the progress of events and thanking the Master for His words of wisdom.

Then the Master spoke with several of those who were on the platform and shook hand with more than 200 of the people.

⊕ [Diary next day:] As I came out of the *Freemason's Hall* a young Mohamadan Hindu who is a medical student in the University gave me a letter for our Beloved. Later on when I read it to Him, the young man desired to be married by the Master to a Scotch "lassie"⁶⁹⁴.

⊕ [EHC Pagan:] On the evening of Tuesday 7th January 1913, a large audience under the auspices of the Edinburgh Esperanto Society, filled the *Free Masons' Hall*, George Street; and there, from a remote corner in a distant gallery, I saw and heard the Master for the first time. My very eagerness made me impatient of preliminaries, and perhaps unduly critical of the opening remarks from a local clergyman⁶⁸⁸ who seemed to feel his position acutely; for, instead of using his eloquent gift of extemporaneous speech, he read a carefully prepared statement in which politic insistence on religious barriers somewhat impaired his graciousness as host to such a guest as Abdul Baha. He was followed by Mr Andrew Wilson, F.R.S.E., special Councillor of the British Esperanto Society, in whose name he expressed a warm welcome to Abdul Baha, in Esperanto, of which the Master showed hearty appreciation. Of his address that evening I can find no record, but I well remember with what vigour the aged prophet¹⁵ strode about the platform and how his richly sonorous voice rang out in answer to the greetings offered him by the officials of the Society. He spoke in Persian, each sentence being translated for us into English as soon as spoken. He limited himself to the subject of Esperanto, and illustrated the lack of some such Universal language by humorous anecdotes of travel and also by the fact that notwithstanding his familiarity with at least ten Eastern languages, he required an interpreter in order to communicate with a Western audience. He told us that one of the Bahai principles was the cultivation of a language which all human being should learn next to their own so as to promote understanding among the nations and to conduce to Universal peace. He looked forward to a time when the world would be a Federation of States, instead of a congeries⁶⁹⁵ of separate peoples rivalling and distrusting one another. He said that the Federation of Europe would actually come about in this present century, which he declared to be the most wonderful in all human history. Little did we then think from what terrible suffering this Federation would begin to emerge. It was in the hope of preventing war that Abdul Baha, on being released from forty years of imprisonment at Acca, carried to every country in Europe and North America, a Gospel of Peace; but the response evoked was not sufficient to avert the world-wide catastrophe war. He found preparations in some countries too far advanced to be arrested; and he shuddered at the perfection of military equipment that was proudly paraded before his eyes. Before many months had passed he foretold the origin and course of the great war, naming in order those countries that would one after another be drawn into it. But we in Scotland were still living in a fools' paradise, and did not understand why the "obsolete" subject of war should be his continual theme. Neither did we then see any sign of the Federation of Europe which he so confidently predicted; but we lived to see the allies pooling their resources for the purposes of war and, since then, associating themselves with their former enemies in efforts to combat the financial and industrial distresses that have followed in its train. And so it would seem that we are being forced through pain to that state of brotherly co-operation that should have been attained through love. ○⁶⁹⁶

⊕ [Christian Commonwealth:] Abdul Baha's first public appearance was on Tuesday evening, when in the *Freemasons' Hall*, one of the largest and most beautiful halls in the city, he confined his remarks entirely to the benefits of an international auxiliary language. The meeting was arranged by the Edinburgh Esperanto Society, and among those who accompanied Rev. Dr. Kelman, the chairman, to the platform were Professor Patrick Geddes, the eminent scientist, and Dr. Sarolea⁶⁹⁷, editor of "Everyman" and initiator of the local Esperanto Society ten years ago. The Esperantists were greatly pleased at Abdul Baha's unhesitating approval of their language, and at his important declaration, "Let us

⁶⁹² Or "laughter".

⁶⁹³ *#Scotsman*, 8 Jan, *#Evening Dispatch*, 8 Jan; it also appeared as a full Esperanto pamphlet and in the *#British Esperantist*, Feb 1913.

⁶⁹⁴ lassie = young girl.

⁶⁹⁵ congeries = disorderly jumble.

⁶⁹⁶ *#EHC Pagan*.

⁶⁹⁷ Charles Louis-Camille Sarolea (1870 Belgium-1953 Edinburgh), the son of a doctor, was a remarkable and energetic scholar, political writer, publisher and editor, travelling greatly, and knowing twenty languages. At 24 he moved to Edinburgh as the first head of French, soon married, and was a well-known figure in Edinburgh society. He was Belgian consul in Edinburgh for many decades, until his death. Most of his energy went into influencing the broader public, and he cultivated a very wide circle of acquaintances and was honoured in many countries. It was at this time he is seen taking the platform. During the War he led a tireless relief effort for Belgium and its refugees[Ⓢ], and he amassed one of the largest private libraries in Europe with over 200,000 volumes by 1930, which he had to buy a second house to accommodate. [*#Oxford DNB*; *#Web libraryblogs.is.ed.ac.uk "Untold Stories"*]

thank the Lord that this Esperanto language has been created. Therefore we have commanded all the Bahais in the Orient to study this language very carefully, and ere long it will spread all over the East." That Abdul Baha intends this command to be carried into effect is evidenced by the fact that he has ordered a supply of Esperanto Books to be Sent to Haifa, to be studied by his students there, and four hundred copies of the programme of the meeting, a beautiful production, are being sent to Persia for distribution among the Bahais there. The programme has a portrait of Abdul Baha, the photo block for which was lent by THE CHRISTIAN COMMONWEALTH, and contains the Esperanto poem, "Prego sub la verda standardo,"⁶⁹⁸ by Dr. Zamenhof⁶⁹⁹, Dr. George Matheson's⁷⁰⁰ "Gather us in," and quotations from the Bible, Baha'o'llah, and Burns⁷⁰¹. o ⁷⁰²

⊕ [Patrick Geddes:] It is impossible to estimate what definite results may remain or arise from Abdul Baha's three public appearances and private meetings; but his friends may fairly congratulate themselves on his reception in every case, which must certainly have exceeded even the most sanguine anticipations of their organisers, and this alike as regards numbers and receptivity of audiences. Never has Esperanto had so excellent a recommendation to the public who crowded the magnificent new *Freemason's Hall*, as this ardent appeal for it on the international and specific, and the moral and spiritual grounds, which, although realised by Esperantists themselves, have seldom, if ever, to the same extent been put by an effective preacher. Some disappointment, however, was felt that at this meeting the advocacy of internationalism through a common language should have left no time for a statement of the Bahai system as a whole. o ⁷⁰³

Letter from William Page to Mrs Whyte of 8 Jan 1913

⊕ Dear Mrs Whyte

Let me say on behalf of the Esperantists how much we thank you for the opportunity you have given us of hearing Abdul Baha's message on our platform. I cannot but think that you must have been a little disappointed that he devoted so much of his address to our movement, but that disappointment, if it exists, will be tempered by the fact that the address was keenly appreciated by the Esperantists. It has been taken down in shorthand, and is being translated into Esperanto for the purpose of having it made known in every country in the world. I am also putting myself into communication with the Esperantists in order to let them know the importance for them of Abdul Baha's command.

Yours Very Sincerely

(Sig) W. M. Page⁷⁰⁴

Return Home; Reporter

Tired and fatigued we returned home and a newspaper man interviewed our beloved on some points of the Cause.

⊕ [G S Stewart:] I saw him at Dr. Whyte's just after the meeting. He was lying back in an arm-chair, while his personal attendant massaged his legs. He was an exhausted man.⁷⁰⁵

Dinner + Overview

At 10.30 He had His dinner or supper. These two meetings today were very significant indeed, just, in *Edinburgh* where people have never heard the name of the Cause there is such tremendous interest. Mrs Whyte was very happy on account of the results of these two meetings.

The effect of the Master's talk to the students will be far-reaching. No one can estimate how much.

We have just received from brother Wilhelm⁷⁰⁶ 500 copies of Palo Altan⁴⁶ and we divided the same amongst the students.

Well, this is 1 o'clock after midnight. I am very tired and I must go to bed. Hope you can read this scribbling and add to it any word which I have left out. Love to all

⁶⁹⁸ "Prayer under the green banner".

⁶⁹⁹ Ludwik Lejzer Zamenhof (1859-1917) founder of Esperanto[®], whose daughter Lidia became a Baha'i.

⁷⁰⁰ George Matheson[®] (1842 Glasgow -1906 Edinburgh) was a Scottish minister and hymn writer, who was for much of his life blind.

⁷⁰¹ Robert Burns[®] (1759-1796), a Scottish poet and lyricist celebrated worldwide and widely regarded as the national poet of Scotland.

⁷⁰² #Christian Commonwealth, 15 Jan 1913.

⁷⁰³ #Christian Commonwealth, 15 Jan 1913 by Patrick Geddes⁶⁵⁶.

⁷⁰⁴ #Sohrab, copy for Harriet of W Page's⁶³⁹ original.

⁷⁰⁵ #Prof Stewart 1943.

⁷⁰⁶ Roy Cochran Wilhelm (1875 Ohio-1951 Maine) of New York, a coffee importer, was a Hand of the Cause, becoming a Baha'i in 1907, and a wealthy entrepreneur. He introduced Martha Root to the Faith, and served on many institutions including the National Assembly and its predecessor for many years. See #Baha'i World, v12, p662-4. [#Wik; #Mahmud's Diary, Bio Notes] AT: "Mr Roy C Wilhelm".

Ahmad

8 Jan - Rainy Hall, Col Arts, Messiah

Wednesday

Weather : ☁️☀️☁️ morning, cloudy with intermittent sunshine; afternoon, light showers; the evening sky was clear and starlit; light SE wind; temperature up to 9C.

Jan 8th, 1913

Dear Harriet!

Cables

This morning Our Beloved called me to His room and dictated many cables to be forwarded to all parts of the Orient so that the friends may know that He is well and upholding the standard of Baha-o-llah in amongst the contending nations of Europe "with murder in their eyes".

Morning Prayer on 8 Jan

The call to prayer was heard and I hastened down stairs to join the congregation. We sung a very comforting song and Principal ⁷⁰⁷ Whyte prayed while the rest on bended knees listened.

Mr Whyte and his work

Principal Alexander Whyte is not only a famous preacher of Scotland, not only enjoys the leadership of one of the most influential churches of *Scotland*⁷⁰⁸ in which he delivers lectures every Sunday morning, but he is the President of one of the greatest Theological Colleges in the Country. From these facts you can dimly realize how significant it is, the Master's Presence in his home as honoured guest by his own insistent invitations⁷⁰⁹. He is rather an old man but vigorous and active. He is at the head of a committee of 200 with another committee of 200 representing the two denominational churches of Scotland who are trying to unite them and remove the sectarian differences⁷¹⁰. They have been at it for two years and they are very hopeful. The committee had one of its sessions today and after 3 hours of deliberation Principal Whyte came home an optimist. Tomorrow they will have another session of 5 hours in the Theological College.⁷¹¹

He is much strengthened and inspired by our Beloved's words and encouragement.

Morning Papers

After the prayer I got hold of the only morning paper of Edinburgh which contained a fairly good article⁷¹². Later on the noon papers were read which contained better articles all of which I send you in a separate package. The editorial of the evening dispatch is very good.

Marriage Request

Last night as I came out of the *Freemason's Hall* a young Mohamadan Hindu who is a medical student in the University gave me a letter for our Beloved. Later on when I read it to Him, the young man desired to be married by the Master to a Scotch "lassie"⁶⁹⁴. He came this morning and after much talk we found out they cannot be married now because it takes ten days to get a license from the Registrar of the city. And as the Master would not perform the marriage ceremony

⁷⁰⁷ Principal of New College[📍], Edinburgh, a theological college, and now the School of Divinity.

⁷⁰⁸ *St George's United Free Church, 58 Shandwick Place* [📍], EH2 4RT.

⁷⁰⁹ It may have been rather more attributable to his wife's insistence for His coming, which the generous and ecumenical spirit of Mr Whyte undoubtedly upheld.

⁷¹⁰ The United Free Church (of which Dr Whyte was a member) and Church of Scotland. The foremost difficulty (which had caused the original separation in 1843) was over the need for the Church's spiritual independence from the State, resolved in 1929 following suitable parliamentary statutes of the state. [📍]

⁷¹¹ It might be wondered why Dr Whyte didn't himself invite Abdu'l-Baha to his own church nearby, but notwithstanding any complications that might bring it is clear how busy he was with matters of the utmost importance.

⁷¹² One presumes the *#Scotsman*. We also have the *#Evening Dispatch* for that day... one wonders what the other newspapers mentioned are.

without the young man's compliance with the laws of the country and as there was no time for such compliance, therefore the young man was disappointed. However, nothing could be done to change the situation.

Sir John Clark

Then a Sir John [Clark]⁷¹³ came to see the Master. He is the publisher of a 12 volumes of the Encyclopaedia of religion and morality⁷¹⁴ which contains an article on Bahai movement by Prof. Browne. He is the superintendent of the 4 largest schools⁷¹⁵ in Edinburgh having more than 4 thousand pupils.⁷¹⁶

Mr Whyte Autographs; Woman Makes Miniature

Mr Whyte was anxious to impress me with his importance and influence in many circles. He had a book of autographs, signed by Queen Victoria and many royal families and nobilities. He requested Our Beloved to write His autograph in it. He, however, wrote for him a very beautiful prayer which was translated. While He was talking with Sir John [Clark] there was a woman sitting in a corner of the room making a miniature⁷¹⁷ of the Master which was not finished.

Edinburgh College of Arts

About 11.30 the automobile of Sir [William]⁷¹⁸ Haldane was again brought at the door⁷¹⁹ and Our Beloved according to the invitation of the President⁷²⁰ went to the *Edinburgh College of Arts*⁷²¹. It is a very massive building. Nearly two thousand art students attend. They teach painting, sculpture, drawing and designing etc.

The Master conducted by the President of the College was taken to various rooms where boys and girls were painting, moulding etc. Their best student⁷²² in Sculpture is an Indian. So far at every student's competition he has carried away the highest prize. The Prof of Sculpture⁷²³ took us to

⁷¹³ Sir John Maurice Clark (1859-1924), 2nd Baronet (1900), M.B.E., V.D., J.P., D.L., was the oldest son of the Lord Provost of Edinburgh, where he was educated and married at 26. He had a high sense of duty as a citizen and gave much prominent public service throughout his life. He was quiet and unassuming in manner, and enjoyed widespread respect and friendship amongst his fellow-citizens, and was a Justice of the Peace for the city of Edinburgh. For 30 years he headed a well-known publishing firm engaged chiefly in publishing theological works, and was brought into association with leading figures in the world of theology and scholarship. He was a well-known figure in the United Free Church, frequently attending the General Assembly. He became Assistant, Treasurer, and then Master (1911) of the Edinburgh Merchant Company, and for some years was vice-convenor of James Gillespie's School and later of George Watson's Boys' College. At the close of his life he underwent an operation and never completely rallied, dying shortly after, survived by his wife and three sons and a married daughter. Other roles he held include director of the British Linen Bank, chairman of the Scottish Life Assurance Company, Colonel of the 7th Royal Scots and vice-chairman of the Mid Lothian County Association T.F. [*#Scotsman*, 1924-05-28 p8 "Obituary"].

⁷¹⁴ *#Encyclopedia of Religion and Ethics*.

⁷¹⁵ Through the Merchant Company of Edinburgh^W, these four schools - *Merchant Maiden Hospital* (now *Mary Erskine School*), *George Watson's Hospital* (now *George Watson's College*), *Daniel Stewart's Hospital* (now part of *Stewart's Melville College*) and *James Gillespie's Hospital and Free School* (now *James Gillespie's High School*) [*#Wik*].

⁷¹⁶ "That morning, many seekers after truth availed themselves of the opportunity of visiting Him." [*#ABE1963*].

⁷¹⁷ **miniature** = small artistic representation.

⁷¹⁸ For Sir William Stowell Haldane, see above, 7 Jan, p119. OT has a space for the first name.

⁷¹⁹ OT: "author" - perhaps 'auto' was in the diarist's mind?

⁷²⁰ Frank Morley Fletcher (1866 Lancashire, England - 1949 California)^W was an arts teacher, painter and printmaker, who studied in London and Paris and influenced some memorable artists. He is remembered internationally for his role in introducing and promoting Japanese colored woodcut printing in the west, seeing woodblock printing as a "democratic art" promoting broad-based community participation. After teaching in London and Reading, from 1907-23 he was director of the Edinburgh College of Art, at which time Abdul-Baha takes His visit. In 1924 he became director of the Santa Barbara School of the Arts in California, later moved to Los Angeles. Eventually his eyesight began to fail, and he moved to Ojai and died there in 1950. [*#Independent Santa Barbara*, 2008-03-13; *#Oxford DNB*, Lilian Snelling; *#Wik*; *#Emails*.]

⁷²¹ **Edinburgh College of Art**^W ^{Map} (1909) was at off (E of) Lady Lawson Street, Edinburgh EH3 9DF in 1913, in a huge red sandstone building in the Beaux-Arts style. Other characters in the diary are connected to the college or RSA and may have facilitated this visit, notably John Duncan⁷⁶⁰ and Patrick Geddes⁶⁵⁶.

⁷²² Fanindra Nath Bose (1888-1926) was the son of a minor official in East Bengal. As a child he joined the Calcutta art school, and later the Board of Manufacturers School of Art at Edinburgh. On graduating he worked with sculptor Percy Portsmouth at the Edinburgh College of Art, and a travelling scholarship enabled him to spend a year on the Continent. He continued his training in Paris but settled in Edinburgh, marrying a Scottish woman and opening a sculpture studio. He debuted at the Royal Scottish Academy in 1913 and a year later showed a bronze statuette, *Boy in Pain*, which was perhaps one that Abdul-Baha saw when He visited at the time. He was honoured greatly in Britain and India, rare for a non-European then, but turned down two of the highest honours. He died young following a brief illness [*#Art and Nationalism in Colonial India*]. See also fn 755 (Islamic Society).

⁷²³ Percival (Percy) Herbert Portsmouth RSA (1874-1953) was born in Reading, the son of a smith; at 29 he married. He taught sculpture at Edinburgh College of Art, during which time Abdul-Baha visited. Later he retired to Hertfordshire where he continued to work and exhibit, where he eventually passed away [*#Web* sculpture.gla.ac.uk].

this Hindu young man. His *studio* is next to the Professor and he is honoured very much. The Master talked with him, praising his work and giving him incentive to go to India and found the new school of sculpture. He was most delighted with Greek sculpture which are so life-like and human.

Poor Schools / Kings Commissioner



Leaving the *College of Arts* we were driven to the *poor district* where the schools for their children are most interesting. After long discussion in the educational circles and the Press the state has come forward and taken into hand the feeding of the very poor children at lunch time. The Master walked in these long halls⁷²⁴ where the children from 6 to 12 years - on one side the girls on the other side the boys - were sitting around large tables and eating their bowls of soup etc. He liked the sight and praised the teachers for their self-sacrifice and service. In one of these rooms the children sung to Him some nursery songs and He in turn prayed for them. They are going to frame the prayer and keep it in the room as a keepsake of this wonderful visit.⁷²⁵ As we came out of this school to go to a *kindergarten school*⁷²⁶ which was a block away hundreds of children followed us. Somehow the children got the notion that Our Beloved is the High Special Commissioner⁷²⁷ appointed by the King of England to pay them a visit, so they were very respectful. Having reached the *Kindergarten*, the little tots greeted Our Beloved. The teacher was delighted and surprised. She showed us the various little rooms and the playthings of the children; their little cots on which they sleep one hour a day, their gardens etc. The Master told her she is a noble worker, everyone must appreciate her services, she is serving indeed the future generation. May she be confirmed and assisted. We got in the auto and the hundreds of children with their small, darling hands and little capes bade a hearty farewell to the King's Commissioner.

⊕ [Lutfullah Hakim:] Then Mrs Whyte asked Him to go and see the *Art School* where He went and then to the *school* where the poor children were being taught. He was very pleased to see the children being taught arts and crafts.⁷²⁸



⊕ [Christian Commonwealth:] Mr. Andrew Young⁷²⁹, headmaster of the *North Canongate School*, who presided, said that the head of this great movement when he was in Scotland had the splendid courtesy to come down to the North Canongate School, and bless the bairns and their noon-day meal. Abdul Baha had won the hearts of the children by his great generosity and kindness... On Tuesday, the children of the Canongate enjoyed the lantern slides of the Holy Land, responding with eagerness to the lecturer's questions. When at the end they saw the picture of Abdul Baha, they cried out with delight, and sent their love to him.⁷³⁰

Shopping

At 7 *Charlotte Square* the Master asked Mrs Whyte to talk for around⁷³¹ half an hour. We roamed toward the *stores*⁷³² and looking through the window glasses, He was attracted by the opera-glasses. He bought ten of them to be taken to Syria for souvenirs⁷³³.



⁷²⁴ **North Canongate School**  , 5 New Street, Canongate (1900-1) was a large old reddish school building that still stands, with a demolition order over it; at this period it stretched to *Cranston Street*.

⁷²⁵ "He encouraged the children in their studies and admired their work." [**#ABE1963**].

⁷²⁶ **St Saviour's Child Garden, 8 (now 4) Chessel's Court**  (1906-1969) (entered where New Street meets Canongate) was a free kindergarten for the slum children who often had extremely inadequate parenting. It would greatly improve the children's skills, knowledge and manners, and the older children would feed into the *North Canongate School* just visited right by. For this kindergarten, see the very readable **#Diary of a Free Kindergarten** .


⁷²⁷ **Lord High Commissioner to the General Assembly of the Church of Scotland**[®] would be intended, Lord Glenconner, whom Abdu'l-Baha visits on 16 Jan (fn 939). "On the opening day of the General Assemblies, Princes Street is always gay with flags in preparation for the coming of the Lord High Commissioner, His Majesty's representative to the Assembly of the Church of Scotland." [**#Life of Alexander Whyte**, p414-5].

⁷²⁸ **#Lutfullah 1948**

⁷²⁹ **Andrew Young** (1858-1943)   - was a very likeable, kind and cooperative soul who took especial interest in educating and elevating the poor; it is said that he knew the poor more intimately than any other man in the City. In early life he had been a shoemaker, map moulder, joiner, and compositor, before becoming teacher and then headmaster at North Canongate School, which under his headmastership was said to be not merely a school but one of Scotland's greatest social laboratories and known internationally. It is at this time that Abdu'l-Baha came to visit it. After his retirement from the school in 1922 he became a Co-operative MP and a City Councillor, and held many important positions in different institutions. [**#Scotsman**, 1922-05-13 p13, 1924-03-17 p5, 1943-02-17, p3.]

⁷³⁰ **#Christian Commonwealth**, 7 May 1913, p. 562.

⁷³¹ i.e. to have a talk with Him for half-an-hour; "around for" in the original, with 'around' squeezed in the edge afterward in the wrong place.

⁷³² **George Street** , leading off Charlotte Square, although of course there were stores all around and on Princes Street. The suggestion of George Street is because they had been to Princes Street the day before (p121), the author doesn't indicate it is that street, there would be a tendency not to repeat the same street. There was an ophthalmic store at 52 George St, and also at 70 [**#PO** 1911-13, p955 pdf 1000 col 3].

⁷³³ These were usually about 3x magnification. A little later on 17 May 1913 in Paris, it is recorded that He bought half a dozen canes as gifts for the Syrian and Egyptian pashas [**#Abdu'l-Baha in France**, 17 May 1913].

Lunch; Universal Peace

We return home and have lunch. Some one asks whether the Master attended Peace Conferences in America. "Many of them" the answer is given and then an exhaustive discussion as regards Universal Peace is carried on. The Master says that in future no war must be undertaken by any nation without the consent of the people and the government may find out this matter by applying the law of Referendum.



Rainy Hall (On Baha'i Principles)

At half-past four after drinking a cup of tea we are driven to the *Rainy Hall*⁷³⁴. The Hall is large and filled to the door⁷³⁵. Prof Geddes⁶⁵⁶ introduces the Master to the audience who will speak to you on the ideas and ideals of the Bahai Movement. Then the Master rises from His seat and delivers a powerful speech^{→P219} on the many principles of the Bahai Revelation, a complete record of which will appear in tomorrow's papers⁷³⁶. The audience enjoyed the wonderful, illuminating address and repeatedly applauded. After Our Beloved's address Dr Barbour⁷³⁷ expressed the thanks of the audience to Abdul Baha for His eloquent exposition of one of the great movements of the time. What struck him when the Master was speaking was that He was giving expression to some wishes of their own hearts. The Rev. A. B. Robb⁷³⁸ said we have been in the habit of sending missionaries from the West to the East to preach the Gospel; this day we have a missionary from the East to preach the old Gospel and to preach it in a new and original way. Dr Kelman⁶⁸⁸ said last night that Abdul Baha was not here to preseletyse. I am not sure of that. I feel we are not preaching quite the Gospel we have heard today, though we are all longing to preach it and perhaps Abdul Baha's address would give some of us assurance to do so. After the meeting many people came forward and shook the Master's hand and expressed their delight and happiness

⊕ [EHC Pagan:] A large number of those present availed themselves of the Chairman's invitation to meet Abdul Baha in an adjoining room where we found him seated to receive us. We went in single file; and each had the separate privilege of a personal greeting that seemed like meeting one's dearest friend and at the same time receiving a benediction. When my turn came I mentioned the name of a Bahai friend in London who had asked me to do so, and I was rewarded by a specially radiant smile as he repeated the name, or rather his own abbreviation of the name, "Rosa"⁷³⁹, and spoke a few words in English. I could not claim more than this brief moment; but I heard afterwards from "Rosa" that he had mentioned the incident on his return to London.⁷⁴⁰


⊕ [Scotsman:] The Rev. R. B. Drummond⁷⁴¹, late of Castle Terrace Chapel, also said a few words, and the Chairman having conveyed the thanks of the meeting to Abdul Baha, the interesting meeting terminated.⁷⁴²

⊕ [Northern Whig, 1930:] The present writer well remembers the stir his appearance in a leading Presbyterian pulpit made in Edinburgh. A tall, strongly-built man, holding himself as an arrow, with white turban and raiment, broad thoughtful brow and piercing eyes, he looked a striking and picturesque figure.⁷⁴³

⁷³⁴ **Rainy Hall, New College, the Mound EH1 2LU**  , a gothic revival hall. New College is a renowned centre of theological studies, and at the time Dr Whyte was its Principal (1900-1918), it being run by the Free Church of Scotland of which his church was. Tickets to this event were 1s with Outlook Tower members free.

⁷³⁵ "Among the audience were church dignitaries and many eminent Edinburgh men." [#ABE1963]; "a large audience, mostly ladies" [#Scotsman, 9 Jan 1913].

⁷³⁶ #Scotsman, 1913-01-09, p11.

⁷³⁷ **Alexander Hugh Freeland Barbour** (1856-1927)  was the brother-in-law of Dr Whyte (living doors away at 4 Charlotte Square) and had joined St George's West Church as a student, and been an elder there for 40 years until death. He was passionate about his faith and the welfare of society and generously supported innumerable philanthropic schemes. In his career he was a world-famous gynaecologist and writer of medical books. [#Scotsman, 13 Jun 1927, p8, Obituary].

⁷³⁸ **Rev Alexander Barrie Robb** (West Lothian, Scotland: 1872-1939) was born at Armadale, West Lothian. The son of a farmer, he studied at Edinburgh University with many awards and positions. In his early ministry in a mining village he reined in drink and gambling, setting up positive activities for the men. In Dec 1908 he became minister of Laurieston Parish Church (Presbyterian), where to the end of his life he untiringly involving himself in everything to do with welfare, education, employment, community and beautification, the Village Square earning Laurieston the name "Garden City of the East", which he was a frequent contributor to local and national media and during World War I he served as a chaplain for which he was honoured by the King of Serbia. [#Falkirk Herald, 1939-01-28 Obituary.]

⁷³⁹ Ethel Rosenberg (fn 152), who was known as Rosa/Rosah/Roser in letters by Shoghi Effendi and Munavvar Khanum [#Email in UKBH].

⁷⁴⁰ #EHC Pagan.

⁷⁴¹ **Robert Blackley Drummond** (1833 Dublin - 1920 Edinburgh), son of a Dublin minister, was minister for over 50 years of St. Mark's Unitarian Church, Edinburgh (1858-1912). He introduced occasional readings from general literature ancient and modern at services alongside the Bible and stood strongly for a free undogmatic faith, advocating from the pulpit liberty of thought, speech and religion within the bounds of justice and rights. [#Scotsman, 1921-01-01, p6, obituary.]

⁷⁴² #Scotsman, 1913-01-09, p11.

⁷⁴³ #Northern Whig, 1930-04-04, p4.

City; Return

Returning home we had a splendid view of the general illumination of the City, as the *college of Theology* in whose large hall the Master spoke is built on the hill you can see the whole lighted avenues before you.

⊕ [Christian Commonwealth:] A statement of the Bahai system as a whole, however, was presented next day in a systematic discourse, and with numbered headings, in the lecture in the *Rainy Hall*, under the auspices of the committee of Outlook Tower, which he had visited with intelligent appreciation and sympathy rising at times to enthusiastic approval. This exposition was at once a sermon and a lecture, according as one viewed it from its beginning or recalled it from its close. Its beginning was an ardent expression of the spiritual unity of humanity, an appreciation of the historic religions, and an insistence upon the need and practicability of their increasing unison, and of their needed public action from inward good will towards international peace. Its later passages gave a no less cordial appreciation of science and industry, a demand for technical education and universal efficiency, and insistence upon the full equality of woman. Here, in fact, was made plain what is surely one of the greatest merits and recommendations of the Bahai system - its wide catholicity. For though all over the world old controversies are dying out, old hatreds abating, and though the need of reconciling us with the past and leading us onward into a renascent idealism, permeating modern life and directing its progress, is being widely felt, it is doubtful if any of our Western preachers, men of science or of affairs, has yet learned to give so simple, direct and categorical a statement of all this, at once from the spiritual and the material side, as in this long meditated, simply stated, teaching of Abdul Baha.

○ ⁷⁴⁴

St Giles Cathedral

Without resting much about 8 o'clock the auto took us to *St Giles Cathedral*. This performance was specially given for the poor ⁷⁴⁵. Thousands of people were present. The Master sat in the gallery and during the two hours program listened most carefully.

Opening Paragraph of the Letter:

As we entered *St Giles' Cathedral* ⁷⁴⁶ and the Beloved took His seat in the front row of the gallery looking down upon the mass of humanity who have gathered there to hear Handel's Messiah all the eyes involuntarily turned to Him with wonder and respect. Then the chorus with delightfully trained voices raised the exultant tone "And the Glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord has spoken it." ⁷⁴⁷ Was not this a wonderful prophecy which had they wisdom and perception they could see the Glory of the Lord revealed before their own eyes! ⁷⁴⁸



Please remember me to all the friends

Ahmad

⊕ [Lutfullah Hakim:] The Master was asked to go hear and see the concert that was given for the poor in one of the old churches. Many thousands were present. He went and was very pleased. When coming home He said it was a good gathering seeing the poor very happy. In reality the hearts of the poor are very tender and will be touched very soon. Then the Master related the account of a poor that happened while in Baghdad saying: "Once a poor came to our house. There was a small carpet there on the floor. He (the poor) touched and said 'it is so very soft and if any person sleeps over it he will sleep more and will become rested'. Then I said this may be yours take it. After sometime I saw (the poor) he said he thought one would sleep more over the carpet. But he found that it would make no difference whether one would sleep over the carpet or over a mat and so he sold the carpet." Then the Master said the hearts of the poor will very soon be touched and so the more one be the Cause of the happiness of the hearts of the poor the better. ○ ⁷⁴⁹

⁷⁴⁴ By Patrick Geddes (fn 656) in *#Christian Commonwealth*, 15 Jan 1913.

⁷⁴⁵ See description at start of day.

⁷⁴⁶ **St Giles Cathedral**  , Royal Mile, Edinburgh EH1 1RE, also known as the High Kirk of Edinburgh, was Edinburgh's religious focal point for at least 900 years [*#Wik*].

⁷⁴⁷ *#Bible*, Isaiah 40:5; about 10 mins into the piece.

⁷⁴⁸ This paragraph opened the letter and has been moved here to its chronological place.

⁷⁴⁹ *#Lutfullah 1948*. *#ABE1963* has a parallel account: " 'Abdu'l-Bahá enjoyed the programme very much, and when He returned, said, "It was a good meeting. I saw the poor people were happy. The hearts of the poor are very tender, and so they are hurt easily. Once, in Baghdad, a poor man visited us. He sat on a small carpet. Putting his hands on it, he said to me, 'I suppose one can sleep longer and relax better on this carpet because it is very soft? I gave him the carpet. After a few days I saw him again. He said to me, 'I thought I would sleep better on it, but really, it did not make any difference, so I sold it.' " Then 'Abdu'l-Bahá continued, "The hearts of the poor break easily, so there are no limits to the ways we can give them happiness. In 'Akká, many times I had the poor in my house. But you do not know the extent to which the poor in the East are in need: these poor people - what can they do!" "

⊕ [Dublin Daily Express:] In *St Giles' Cathedral*, last week, Handel's "Messiah" was sung by voluntary singers of the first rank in the musical world. The audience were the poor of the city, admitted by free tickets. The genius of the place, so far removed from the distracting associations of the theatre or concert toom, contributed to make the rendering and the hearing of the great oratorio what it ought always to be - a solemn religious service. Rev. Dr. W. Williamson opened the service by announcing the 100th Psalm, which the whole audience sang, and by prayer. Among the audience was Abdul Baha, the Persian Sage and religious reformer. He stood out of reverence when they sang, "He was wounded for our transgressions." ⁷⁵⁰

⊕ [Scotsman:] "THE MESSIAH" IN *ST GILES' CATHEDRAL*. - A recital of Handel's "Messiah" was given last night in St Giles' Cathedral under quite exceptional conditions. It was rather in the nature of a church service for the poor than of a musical entertainment. The various missions of the city were offered the opportunity of distributing tickets which would admit the poorest to assist at a production of Handel's masterpiece, which was conceived on the grandest scale. The very place, the genius loci, dis severed the customary connection with the concert-room, and imparted a religious feeling to a performance that was artistically of the best. On the initiative of Dr Wallace Williamson, the services of Mr Collinson and the Edinburgh Royal Choral Union had been secured; the work was quite familiar to them. By the benevolence of generous people attached to St Giles' some forty members of the Scottish Orchestra, and four soloists of first-class rank, were engaged to assist at a solemn and in some respects a superb rendering of "The Messiah." The service began with a portion of the Hundredth Psalm, sung by choir and congregation, and was followed by a short prayer, audible in every part of the Cathedral, by Dr Williamson. After that came "The Messiah," with, of course, such omissions from the original as modern conditions demand, The soloists were Mrs Mary Conly, Mrs Ada Crossley, Mr Gervase Elwes, and Mr Herbert Brown - quite a first-class quartet. The audience, so far as could be observed, were deeply moved by the beauty of a presentment of "The Messiah" which, though given free for the benefit of the more respectable poor of the city of Edinburgh, was in its church environment and in the perfection of its performance, quite noteworthy from the musical point of view. Dr Collinson conducted. Mr Siegl led the orchestra, and Mr Gavin Godfrey played the organ. Among the audience, in the reserved portion, was the Persian mystic, Abdul Baha, who arrived late, with a few attendants. ⁷⁵¹

9 Jan - Theosophical, Women's Equality

Thursday

Weather : ☁️🌧️☀️ morning, dark, a fresh SE breeze; afternoon overcast with a spell of sunshine; evening, clear dry and pleasant, with a light SE wind and a mild atmosphere; temperature up to 9 C.

Jan 9. 1913

Dear Harriet!

Ahmad Up Late; Morning Prayer; Newspapers

This morning I got up a little late because I went to bed extremely tired and wearied with the activities of the day. Having attended to my morning prayer with the rest of the family I was glad to read in the paper⁷⁵² a quite complete report of last night's meeting. It is fair and you will realize by reading it whether the translator has done well or not.

Visitors : Professor, Secretary, Theosophical Member

Later on a Prof. from Aberdeen⁷⁵³, the Secretary⁷⁵⁴ of the Islamic Society⁷⁵⁵ and a member of the Theosophical Society came to see the Master. The first asked questions about heredity, immortality of the soul and environment, the third about healing and incarnation and the second desired that the Master may speak to the members of the Islamic Society. All these questions were satisfactorily answered. Some more people came and received the blessing.

⁷⁵⁰ #Dublin Daily Express, 1913-01-18, p2, "The Presbyterian Church".

⁷⁵¹ #Scotsman, 1913-01-09.

⁷⁵² Presumably the #Scotsman, which ran a full report.

⁷⁵³ The study of Divinities was strong in Aberdeen.

⁷⁵⁴ G[hulam?] Mohammad Khan was the secretary of the Edinburgh Islamic Society at the time; the year after, the president. He graduated in Engineering in 1913 with a certificate of commendation for voluntary work. [#Scotsman, various.]

⁷⁵⁵ The Edinburgh Islamic Society had been formed a few years before (c. 1908) by a few of the Muslim students at Edinburgh University and was quickly very successful in terms of numbers of orientals from a wide range of countries, events, and regular publicity in the Scotsman and other newspapers. It included a good contingent of Indians, and Mr Bose - perhaps the sculptor⁷²² mentioned earlier - was listed among them, whilst the meeting of the Oriental Students on 7 Jan (p122) likely drew significantly from their number.

⊕ [Lutfullah Hakim:] In the morning till about noon many people of different types and thought came to the Master and had long talks and conversations with Him They had very many questions and difficulties that He answered and solved them for them. The answers were so comprehensive and satisfactory that all became content and happy. For instance they asked of the difference between Bahai Movement and of Christianity. The Master answered that the Fundamental Teachings of all the Religions are one and never change. The difference was only those that referred to the time and age which naturally would occur.

Very many different questions were asked and He satisfied them all that they became happy and content. ⁷⁵⁶

Visitors; Painter

At about 11.30 am, the auto which has served us for the last 2 days was present. This time a Miss Watson ⁷⁵⁷ and a Minister ⁷⁵⁸ came with the Master. First Our Beloved called ⁷⁵⁹ on a painter ⁷⁶⁰ of artistic and imaginative pictures.

He and his wife ⁷⁶¹ showed us some of the large paintings. One ⁷⁶² represented children doing almost all conceivable things ⁷⁶³, the other depicting the legendary story of Brigdet ⁷⁶⁴, another a little child riding on a lion, another a sinner before Christ and many other works. The Master blessed them and they were most pleased.

Drive to Forth Rail Bridge

Then we drove for nine miles ⁷⁶⁵ to see the greatest engineering feat of Scotland, a bridge ⁷⁶⁶, more than one mile long over a river ⁷⁶⁷. Having arrived there we came down to look at it. Indeed it is a very colossal affair.



We drove back home and on the way the Master spoke to the Minister, and Miss Watson. She is an artist of considerable ability and the Master praised her much for her keen intelligence and understanding, asking her to read the Bahai writings.

⁷⁵⁶ #Lutfullah 1948.


⁷⁵⁷ Described later as an "artist of considerable ability", it has not been possible to identify this lady, but was probably the artist staying with Abdu'l-Baha's companions. See fn 633 (6 Jan).

⁷⁵⁸ Presumably Prof George Shaw Stewart, who was in the hotel with a young artist to give company to Abdu'l-Baha's companions. Again see fn 633 (6 Jan).



⁷⁵⁹ **29 Bernard's Crescent** , Stockbridge, Edinburgh.


⁷⁶⁰ **John Duncan**  (1866 Dundee - 1945 Edinburgh) a foremost Celtic revivalist painter, on the Management Board of the College of Arts, who was guided along in this by Patrick Geddes ⁵⁵⁶ (who had taken Abdu'l-Baha around the Outlook Tower on 7 Jan, p120). John married Christine Allen in 1912 (who was related to Wellesley Tudor Pole's chalice activities) and they immediately moved to *29 Bernard's Crescent* as their home and his studio, where this visit took place. Both were members of the Theosophical Society. (See special notes  for identification.)



⁷⁶¹ **Christine Duncan née Allen** (c1886 - 1973, m.1912) Christine was the daughter of the Line Superintendent of the Great Western Railway and they had a high standard of living, travelling on trains in a personal carriage like royalty, and was sent to continental finishing schools, and was a spiritualist with psychical experience. She was one of the finders of the grail-like Glastonbury Cup (→ fn 577), and one of its keepers at Wellesley Pole's home as part of a wider celtic and feminine sacred revival, and probably met Abdu'l-Baha there on His 1911 visit. In that year her father died and her sister married, and she moving out of her role with the Cup to Edinburgh, where she married (Apr 1912) the Scottish Painter John Duncan ⁷⁶⁰ who shared a common interest in celtic revival; she had been living for two years in Edinburgh when Abdu'l-Baha visited her. Her suffragette sister ⁸⁴⁷ co-founded the Women Police Volunteers in London to rescue women from undesirable men for whose successes Mary, later Commandant, received an OBE and keen to get out Christine joined it and would patrol the streets of Edinburgh in navy blue uniform, long greatcoat and high black leather boots rescuing women from 'white slavery' and caring for women released from prison who she brought home to tea; the family frequently stayed on Iona, but John was often away and by 1916 she was frayed and in 1926 she suddenly abandoned marital life and ran off with her children moving to Cape Town in South Africa, where she became Secretary of the Child Welfare Society and from 1935 for many years with two other women she served with great success food to the destitute from the surplus from local firms and benefactors, particularly the mixed race centred there, her daughter running it after her death until 1992, and it is still running today, whilst sometimes visiting back to Britain. After a remarriage to a retired Colonel and bereavement she eventually moved back to Glastonbury to become the first warden to look after the Cup once more after Wellesley's repurchase of the properties, finishing her days in a South African nursing home. [*#Avalonians, #Little Book of the Great Enchantment*].

⁷⁶² **The Play Garden**  most certainly, which had two versions, and was painted at that time.

⁷⁶³ AT: "all kinds of delightful pranks".

⁷⁶⁴ **St Bride** , a title which would capture St Bride's Well where Christine believed she had discovered the Holy Grail, and also his new marriage, was painted in 1913 and is on display at the Scottish National Gallery. It depicts **Saint Bridget**  (various spellings) (450-525 AD), a well-known Irish Saint.

⁷⁶⁵ Undoubtedly up **Queensferry Road**  and on the final stretch down the B924; though not impossibly if they had other tasks up Corstorphine (today's A8) or even, more remotely, via Gorgie (today's A71).

⁷⁶⁶ **Forth Railway Bridge**  , Edinburgh EH30 9TB, an engineering marvel stretching 2.5 km from South to North Queensferry, opened 4 March 1890.

⁷⁶⁷ **Firth of Forth**  , where the River Forth flows into the North Sea.

Lunch

Arriving home we had our lunch. At the lunch table the Master asked Lancelot⁷⁶⁸, the youngest son of Mrs Whyte to study Persian and talked with Him a great deal about these matters.

⊕ [Lancelot Whyte:] I was the youngest child, yet I recall... Abdul Baha Abbas, the leader of the Persian Bahai movement, whose blessing on me made the East seem friendly for life.⁷⁶⁹

Women and Equality Meeting

At 4 o'clock Mrs Whyte had the meeting of Edinburgh women (150) in her own spacious *Library*. The Master came down. At first in an adjoining room, some noble Ladies were introduced. There was a Lady who goes to London. She is almost a Bahai and she invited the Master to speak in her large parlor. The Master told her to come and see Lady Blomfield. Then Our Beloved was conducted by Mrs Whyte in the other room. All arose from their seats. His talk was first devoted upon the Unity and Spirituality, then He branched off to the equality of women¹⁶⁶, the stories of several Bahai heroines etc⁷⁷⁰. It was a dramatic address in many of its passages. In the audience there were suffragists⁷⁷¹, suffragettes⁷⁷² and anti-suffragists⁷⁷³. It was a most difficult thing to talk in a way that all of them may be pleased, all of them may co-operate with each other. But after the meeting Mrs Whyte said that all of them were highly satisfied.

⊕ [EHC Pagan:] Abdul Baha addressed a Drawing-room Meeting on the subject of "Women's rights", which was a burning question of that time. Besides speaking of the high importance of Motherhood and all that is involved in the early training of children, he urged women to fit themselves by study and training in every kind of science and art and social service. "Fit yourselves for responsibility", he said, adding with sad emphasis, "you will inevitably have it thrust upon you." These words came back to many of us, when, before two years had passed, women were called upon to fill every kind of civilian post left vacant by our men at the front; and also to organise and carry out auxiliary army services for the relief of sick and wounded all over the world. Political enfranchisement has naturally followed this evidence of "fitness" in nearly every country concerned; so that his advice to adhere to a constructive rather than a militant policy seems justified... From this meeting at the house of his Scottish hostess, Mrs Alexander White, Abdul Baha and his Persian friends went to the *Headquarters* of the Theosophical Society... ○⁷⁷⁴

⊕ [Lutfullah Hakim:] In the afternoon there was a large meeting at Dr. Whyte's house where a large number of ladies who fought⁷⁷⁵ for freedom and equality of sexes and a large number of men who were against were present. The Master spoke so wonderfully on peace, equity and good will and on the Oneness of the World of Humanity and of the necessity of the spread of Divine Teachings and of the education and morals and actions of ladies to such a degree that they may reach to the station of man in every respect. He proved to them all these that they became content and very happy and felt that the Teachings of his Holiness BahaUllah were the real remedy for all the ills and sicknesses of the world. ○⁷⁷⁶

Bulgaria Hospitals

Mrs Whyte had received a letter from a women's nurse in one of the hospitals in Bulgaria about the awful conditions owing to the lack of medical treatment. So she read this letter to the audience and solicited funds for the wounded and sick in this hospital. There are more than 150 sick ones with only one doctor and one nurse. Turks and Bulgors are alike treated in this hospital⁷⁷⁷. The maid had a small tray in her hand at the door of the room and everyone gave something. Our Beloved gave £10⁷⁷⁸.

⁷⁶⁸ Lancelot Law Whyte (1896 Edinburgh-1972 London) was a Scottish financier and industrial engineer, and claimed to have worked with Albert Einstein on the unified field theory. Whyte proposed something he called "the unitary principle" to unify theories of physics. Married in 1921, 1926 and 1947. His account of 7 Charlotte Square is given as an appendix.

⁷⁶⁹ #Focus and Diversions, p11.

⁷⁷⁰ Tahirih (fn 551) undoubtedly foremost.

⁷⁷¹ suffragists = men or women who lobbied for women's right to vote, an issue that was at the fore of the times, and which came to pass in 1918 (40% of women and all men over 21) and fully in 1928 for women. [Ⓜ]

⁷⁷² suffragettes = members of the women's suffrage movement, often quite radical or militant.

⁷⁷³ "The Suffragettes were there and also an opposing group of men who occupied high positions in life." [#ABE1963.]

⁷⁷⁴ #EHC Pagan.

⁷⁷⁵ OT: thought.

⁷⁷⁶ #Lutfullah 1948.

⁷⁷⁷ Bulgaria (Orthodox Christian) borders Turkey (Muslim), having broken away from Ottoman rule and re-established as a constitutional monarchy in 1878 [Ⓜ].

⁷⁷⁸ £10 was worth £900 in 2018 currency (RPI).

On Confirmations

Then the Master came up and talked to us a long time on the Confirmations of Baha-ollah, how He has assisted all of us in performing services in His Kingdom. Then He quoted an arabic poet:- If divine assistance is with you you can draw the globe toward yourself with a hair; if confirmation is cut from you, even the chains will be broken." Then He told us a long story about a man who becomes the King of Persia through his fidelity and love to God.

Theosophical Society (On Indivisibilities)

We have just returned⁷⁷⁹ (11.30 pm) from the beautiful meeting in the Theosophical Society. There was a most lovely spirit of love and sympathy manifest there. Everything was warm and hospital. The audience running into several hundred of people most sympathetic. Members of the Society have come from *all parts of Scotland* and even from *Ireland* to hear the Master talk. It is one of the most wide-awake Theosophical Centers of Europe. They have a darling house, quite large and commodious, on the *second floor*⁷⁸⁰ of which they have their lecture Hall⁷⁸¹.

⊕ [Late account of the caretaker's memories:] Everyone was crammed into the room to overflowing, perhaps 120 people were inside, with the people flowing out the door and down the stairs; he remembered where Abdu'l-Baha stood, and the translator especially vividly; how that in those days, it was a particularly vibrant society, with children and teenagers present at the meeting.⁷⁸²

Private Room


They had invited the Master not only to deliver an address but to dine with them. Having left home in two automobiles brought by the General Secretary⁶⁴⁰ at <6>.45 we reached their headquarter after a few minutes. They have here one of the largest Theosophical libraries in the world and all their rooms were well-furnished. On arriving the Master was taken into a private room. Here He met a Mrs Brown⁷⁸³ who has been born in Ramleh⁷⁸⁴ from a Scottish father.

She is a Theosophist and devotes much of her time and her means to the maintenance of this establishment. The Master talked with her and prayed for her that she may soar to the heaven of Reality, a heaven whose sun never sets, whose moon never disappears, whose stars never fall. Afterward a mother⁷⁸⁵ with seven daughters, the first of whom⁷⁸⁶ has in turn nine daughters came in to receive the Blessing of the Master. "I hope your daughters may form a blessed family. Abraham was one single soul. God blessed him and today he is represented in millions of soul."

⊕ [I M Pagan:] We went in as a family, mother & her seven daughters & some of her grandchildren. He stood laughing happily at the long procession and we made a ring round him, & he congratulated mother & hoped she would have as many descendants as Father Abraham.⁷⁸⁷

Other Secretaries, Treasurers, Presidents of the various Lodges were presented to Our Beloved, especially a young couple who are the assistants of the General Secretary and who are going to marry next June were presented and both received a very wonderful blessing. "May you become as one pearl in a casket! May you two become as one soul in two bodies!" etc.

Address on Primordial Atom, Immortality of Soul, Unity of Manifestations


⁷⁷⁹ **28 Great King Street** , Edinburgh EH3 6QN (then and now). A ticket-only event (6d/ticket), tickets firstly offered to the Society members and then to the public.

⁷⁸⁰ i.e. the First Floor, immediately above the Ground Floor; Sohrab calls the Ground Floor the First Floor. See fn 604.

⁷⁸¹ A large 'L'-shaped room in a Georgian House.

⁷⁸² In the 1970s, the caretaker was still the same one who had been present during Abdu'l-Baha's visit, and he gave the description, recalled later by a Baha'i in 2011, [*#Verbal* by "JP"].

⁷⁸³ **Mrs Brown** (details unknown). Just a week later, a Mrs Brown from Edinburgh is staying with many others from Edinburgh at the Bristol Guest House where Abdu'l-Baha was staying, and are listed with Abdu'l-Baha, which may well be the same lady. [*#Clifton Society*, 1913-01-16, p4.]

⁷⁸⁴ **Ramleh**  was then in Palestine, now in Israel.

⁷⁸⁵ **Jessie Osborne née Pagan** (1843-1948) and her seven daughters, of 22 Newbattle Terrace, Edinburgh.

⁷⁸⁶ **Jessie Hair Pagan** (Britain: 1863 Fife - 1958 Surrey, m. & 1918), who married Mr Pole (fn 640) the Theosophical General Secretary in 1918. She had nine children (8 girls and 1 boy, by a prior marriage).

⁷⁸⁷ *#IM Pagan*.

Then at about 8 o'clock the Hall being filled, Mr Pole made a very short introduction, that it's the greatest privilege of his life to come in the Presence of Abdul Baha who radiates love.

⊕ [ABE1963:] Abdul-Bahá has tremendous spiritual powers. In my opinion, He is the focal point of the spiritual, intellectual, and theological forces of the present and future centuries. When people recognize the powers that 'Abdu'l-Bahá has access to, then they will have no doubt that this Cause will greatly revolutionize the religious and economic life of mankind. ⁷⁸⁸

The Master spoke ^{→P221} on three subjects, on the indestructibility of the primordial atom ⁷⁸⁹, on the immortality of the soul and on the unity of the Manifestations of God. It was a very powerful array of fact and it will appear in the Feb Number of "Theosophy in Scotland," a copy of January I mail with other papers in which the Master's arrival is announced on the first page.

⊕ [Lady Blomfield:] ...when He mounted the platform in the evening, before a packed hall, He looked very tired. He remained seated in silence for a few moments, after Mr. Graham Pole had reverently introduced Him. Then, seeming to gather strength, He arose, and with voice and manner of joyous animation, and eyes aglow, He paced the platform with a vigorous tread, and spoke with words of great power. ⁷⁹⁰

After the lecture He delivered a most powerful and spiritual prayer. He stood at the door and shook hand with all. They were delighted with the address and many of them thought it is so much like our own ideas.

⊕ [ABE1963:] When He sat down, applause and cheering reverberated throughout the building. The audience, most reluctant to leave, filed past the Master reverently. A young couple, who were to be married shortly, knelt in front of Him, and whilst holding on to His robes, begged Him to bless their lives. ⁷⁹¹

Rest and Theosophical Dinner

The Master rested in the room for half an hour and it was then announced that the supper is served. I suppose there were about 15 of the Theosophical Leaders who were invited for dinner. They had some Persian and Turkish dishes which were immensely enjoyed. After dinner, the autograph book of the headquarters, Bahai books, photos of the Master were brought to Him to write a line or sign His name, which He did with the utmost patience. The General Secretary was the happiest man on the face of the earth! He is a young man, full of enthusiasm, brimming over with hope and optimism.

⊕ [ABE1963:] ...the President brought the Society's Book, in which He wrote this prayer:- "He is God. O God, from the Sun of Truth cast a ray upon this Society, so that it may be illumined. ⁷⁹²

Return Home

Then the two autos being ready, he himself came with the Master to 7 *Charlotte Square*. Really I was so pleased with this meeting. The people were alive and appreciative and there was an air of culture and refinement about them. There were some newspapermen and I have no doubt an article may appear in tomorrow morning's paper ⁷⁹³.

⊕ [Lutfullah Hakim:] In the evening there was a large meeting at the Theosophical *Hall* where a very large number of people (Theosophists) were gathered. They had come from different parts of the country. They had either seen notices in the papers or were invited to come and hear the Master that evening. Both before and after the Master's talk the head of the Theosophist spoke so highly of Abdul Baha that one really became astonished. All those sayings of the Master and of the head of the Theosophist were published in the Theosophist paper later on and said how united they were with the Baha'is. I cannot tell you how wonderful and effective was the Master's talk that evening. It has been always fresh with me. It is as though it was a few days ago that He gave that exhilarating Talk and how wonderfully

⁷⁸⁸ #ABE1963. Sohrab's expression of Pole's welcome is more moderate and sounds more likely as he knew English directly and wrote it down that night, the ABE1963 account having to go via Persian and written down from notes later.

⁷⁸⁹ **Primordial Atom** - The singleness and indivisibility of true atoms which evolve their combinations to express different qualities, as an entry metaphor to the singleness and indivisibility of the human soul. His address to the Wimbledon Theosophical Society on 3 Jan (p105) is described similarly: "The Master spoke from their own standpoint; the evolution of the single atom through the various Kingdoms of being; in every stage going into the making of a certain composition and in every form appearing with a distinctive virtue. Then He spoke about the eternal dominion of God which is not accidental or temporal but everlasting. Therefore His holy Divine Manifestations have appeared always and His grace is never-suspended."

⁷⁹⁰ #Chosen Highway, pt.3, ch.2, p172.

⁷⁹¹ #ABE1963.

⁷⁹² #ABE1963.

⁷⁹³ #Scotsman, 1913-01-10, p6.

Majestic He was, is and will ever be to me as long as I live. Just think what it meant to the people who were present there that evening. I cannot explain. Should you refer to the article by the Editor of the Theosophical paper of Edinburgh Mr Graham Pole of that time you will see how he describes the Master and what an effect that evening had on all present. One could see from the faces how pleased they all were and how happy and content they all left the meeting.

After the meeting supper was given by the Theosophical Society in honor of the Master. The Theo. Society was so pleased that eve. that it is beyond my power to explain. After supper two young couple who were going to marry shortly came to the Master and knelt down and asked His blessing. The Master prayed blessing for them.

Then the head of the Society brought the Society's book and the Master wrote a prayer in it for them. Then he (the headman) gave his own book and the Master wrote in his book a short prayer as well.

This was the last evening of the Master's stay in *Edinburgh*. The Master's visit to Edinburgh though very short, only 4 days but had caused such an effect in the hearts of the people there that it was or is beyond me to be able to explain.

○ ⁷⁹⁴
⊕ [EHC Pagan:] Mrs Alexander White, Abdul Baha and his Persian friends went to the *Headquarters* of the Theosophical Society, in *Great King Street*, where they were entertained to tea by the General Secretary, David Graham Pole, and a number of members from various parts of Scotland and even from *England* and *Ireland*. Many of these were granted private interviews from which they returned refreshed, feeling their troubles lessened and their difficulties explained in a new and illuminating manner.

These interviews, following on the afternoon talk to women, must have tasked the Master's strength; and although he would let no one go away unsatisfied, he certainly looked very tired when he mounted the Theosophical platform to address the members and friends who had crowded to hear him. He remained seated in silence for a few moments after Mr Graham Pole had reverently introduced him to the audience and then, as if gathering strength from our sympathy, he sprang to his feet and, with voice and manner of joyous animation, and eyes aglow, he paced the platform and exclaimed, as translated to us sentence by sentence... →P221

...In thanking Abdul Baha for this inspiring and illuminating address, Mr Graham Pole asked the Master to give us his benediction, which Abdul Baha chanted musically in his own beautiful language. It has been rendered into English as follows:

"Oh, Thou Almighty God! Illumine our minds. May the eyes of the blind be opened and the ears of the deaf unstopped. Arouse the hearts that are dead. Quicken the souls that are fast asleep. Deliver us from every tribulation. Suffer us to attain to Thine Infinite Kingdom. Oh, Lord, confer on us Thy bounty, so that we may attain to Thy knowledge. May we be lovers of Thy beauty, no matter in which human temple it may appear. May we become the adorers of the Sun of Thy Reality, no matter from which dawning place it may shine forth. May we be the seekers of sweet fragrance, no matter from which rose it is diffused. Oh, Lord, deliver us from the material world and lead us on to Thine Eternal Kingdom, so that we may walk in Thy pathway, seek after Thy holy places, and in the consecration of the elect may we witness the transfiguration of Thy bounteous Truth. Thou art generous. Thou art compassionate. Thou art omnipotent. Thou art Omniscient."

Abdul Baha remained at the Theosophical *Head-quarters* where he was entertained to supper before starting for *London* by the night train⁷⁹⁵. those who were privileged to be with him at table were struck by his geniality and by the special concern he showed in seeing that a member who was deaf⁷⁹⁶ should not lose her share of the happy conversation around her. ○ ⁷⁹⁷

Overview

Well, Harriet! This is the last letter from Edinburgh. Tomorrow morning at 10 we will take the train for *London*. Altogether the meetings in *Edinburgh* were miracles of the Power of Abdul Baha. In a city where there is no Bahai assembly⁷⁹⁸, no active workers in the Cause, to witness so much interest not only on the part of the public but the Ministers. All the Ministers praising Our Beloved and His Teachings. Such events are really incomprehensible! Every gathering was well attended and many people were disappointed because they could not get any seat; all the audiences were sympathetic and glad to hear the message of love and life.

Good bye for tonight.

Love to all

Ahmad

⁷⁹⁴ #Lutfullah 1948.

⁷⁹⁵ Perhaps this had been their intention but tiredness recommended the morning, or a misinterpretation of something that was said.

⁷⁹⁶ Graham Pole's wife Jessie was deaf from an early age, and may well have been who is intended.

⁷⁹⁷ #EHC Pagan.

⁷⁹⁸ (Spiritual) Assembly - The general community-group coming together, rather than what we would now call a Spiritual Assembly.

Undated Meeting with Abdu'l-Baha presumed in Edinburgh

⊕ [Scots Pictorial:] To be ushered into the presence of Abdul Baha, Abbas Effendi, "the Servant of God," is to have the curtains of time lifted back and to hold converse with a prophet of Israel. The artistic dignity of his quietly coloured Eastern gown, the white folds of his turban, and the patriarchal beard which hangs upon his bosom all contribute towards giving the immediate impression of an Eastern scholar and divine. But it is the finely moulded contour of his face, the gentle movements of his hands, and the deep expression in his eyes which make it manifest that here, indeed, is an embodiment of the prophets of old. In comparing Abdul Baha to the Biblical prophets, there is a distinction to be made. The early prophets descended upon mankind as the scourgers of iniquity and as swords of the Lord. This messenger comes as a great reconciler of all faiths, as the forerunner of universal peace. In his eyes there is suffering and love. He is a man who has looked aghast and with pity upon the turmoil of life, and has heartfelt thoughts to utter.

When I entered the dimly-lit room, Abdul Baha was seated deep in a great arm-chair. At his feet reclined a companion in quiet conversation with him. Nearby there sat one of his secretaries⁴⁷, a slenderly-built young Persian, with a delicately-shaped nose and a short square-cut black beard. He looked like a figure from an Assyrian statue. A gentle and courteously-mannered Persian, Mirza Ahmad Sohrab, acted as interpreter.

In a low and gentle voice Abdul Baha spoke to his interpreter, who translated his message into English, sentence by sentence.

[...Abdu'l-Baha's speech about religious harmony and kindness...]→P223

When he had finished speaking the prophet smiled gently. With a feeling of deep reverence I clasped his hand as he wished me good-night. When I had left the presence of Abbas Effendi I asked Mirza Ahmad Sohrab for the history of the Bahai movement. [...Sohrab's speech on the establishment of the Faith]→P223 o 799

⊕ [Chosen Highway:] The following is a message to the Theosophists, who received Him with so much enthusiasm during His stay in Scotland:

"Give my most friendly greetings to all the Theosophists. You have risen to help humanity because you are freeing yourselves from superstition and you are casting ignorance far from your minds. You wish the welfare of mankind, and this object is a mighty one. Every man that in this day rises to save his brothers is nearing the threshold of God, for all the Manifestations and Prophets of God have striven to bring about unity among men, and they have worked for harmony.

"The foundation of the Divine teaching is this unity and harmony. Moses strove for unity among men; the Christ did all to promote this understanding, and Muhammad proclaimed the necessity of this union. The Buddha also worked for the same great goal. The Gospel, the Qur'an, and all Holy Writings are the basis for this unity. The foundation of the religions of God is one; the faith of God is one: to bring between men love and understanding. Baha'u'llah has renewed the teachings of the Prophets and of the Manifestations, and has again proclaimed the Oneness of the foundation upon which the religion of God is established.

"He is bringing together different nations, and He has been able to unite antagonistic sects. The spirit of Baha'u'llah is bringing all the members, and all the organs of the body of humanity, to a complete understanding. As you are members of this body of humanity striving to bring about the accomplishment of this great aim, I pray God to assist you."⁸⁰⁰

10 Jan - Train to London

Friday

Edinburgh Weather : ☁ all day, overcast with rain and a cold strong SE breeze; temperature up to 7 C.

London Weather : ☁ misty; moderate wind; no rain; no bright sunshine.

97 Cadogan Gardens

London S.W.

Jan 10th 1913

Dear Harriet!

Scotland

Our Beloved was most pleased with the results of the work in *Scotland*. For during 3 days of our stay there, many people accepted the Cause to the extent that they came to Him and asked how should they join the Bahai Cause. I believe from now on there will be Bahais in Scotland and of course many people who will be always interested and many Societies who will be glad to open

⁷⁹⁹ 'Ion', (Journalist for) #Scots Pictorial, Vol XIII, O.S. No 696, 18 Jan 1913, p335. [#7 Candles of Unity].

⁸⁰⁰ #Chosen Highway, ch.2 p172.

their platform to Bahai teachers. The Scottish people are deeply religious and once they accept the teachings they will become very active Bahais. The seeds of Truth are scattered in the prepared soil, now someone who can teach wisely must go there and water them: then many harvests shall be garnered and heavenly Benediction shall descend.

Morning and Packing; Call to Prayer

This being our last day in *Edinburgh* I had to get up very early morning, pack up my small satchel and be ready to be called by Our Beloved which He did after a while. I packed His satchel too and was doing something else when the call to prayer reached my ears. I hastened downstairs in the large *Library* and joined my voice with others in Thanksgiving to the Lord. Having a hasty breakfast I returned upstairs. Mrs Whyte came in with her autograph book in which Our Beloved wrote a most beautiful prayer with His own Hand. The Persian friends came from the *hotel*⁶²⁰ and between Our Master and Mrs Whyte there was a long discussion as to who is going to pay the Hotel Keeper. Mrs Whyte having already been making the arrangements wanted to pay and the Master insisted gently that He has money and He must pay. At last Mrs Whyte yielded reluctantly and the Master ordered Mirza Lotfallah to go and pay the bill.

A curious event happened this morning which was very interesting. Principal Alexander Whyte in giving me one of his printed books on the life of Jacob Boheme⁸⁰¹ said:- "I wish you were a Christian." I answered: "We are all Christians. The Bahais are teaching today the Christ".

Farewells and Departure, Maids Rewarded

It was about 9.45 when we came down to go to the *station*. Our Beloved asked for all the maids⁶²⁶. When they all gathered He said: "You have a very good lady. For the last few days you have served me. I am very pleased with you. I will never forget you. I will pray for you that you may become confirmed and assisted and that your head be crowned with the diadem of eternal glory." Then in the palm of each hand He puts a £1-⁸⁰². Two automobiles take us to the station which is very near⁶¹⁴. There we meet Mr Page⁶³⁹, the active and energetic Secretary of the Esperanto Society, Mr Pole⁶⁴⁰, the kind and hospital Theosophical General Secretary; one of the Persian students and two Ministers with several ladies and gentlemen who have come to say farewell to Our Beloved. Their hearts are full of gratitude. They are happy because the Sun of Truth shone from the horizon of their Country. Just at 10.05⁸⁰³ the train was pulled out of the station and our eyes could see on the platform the hands and handkerchiefs waving farewell to Him.

⊕ [Lutfullah Hakim:] On Jan 10 before leaving Dr Whyte's house for the station to leaving for London the Master called all the servants and maids of the house and spoke very many words of advice to them and also said how happy He was of their services during His stay there and to each He gave some money as well. All the members of the house were very much affected of His departure. Even Dr. Whyte was very much touched. He (Dr Whyte) gave his book and the Master wrote a prayer for him in his book. He (Dr Whyte) and many came to the station to see the Master off.

Mrs Whyte, the heads of Esperantists and Theosophists Societies begged His blessings. He spoke so touchingly and heartfully to them all. I cannot express how touching that farewell in the station was and of how Dr and Mrs Whyte and others were affected is beyond saying.⁸⁰⁴

⊕ [EHC Pagan:] And so this memorable visit came to an end; echoes of the Master's words were heard on the following Sunday from some city pulpits; and a few letters appeared in Newspapers. ○⁸⁰⁵

⁸⁰¹ **Jacob Boehme**^{®w} (1575-1624) was a German Christian mystic. Dr Whyte made great study of Boehme and was very keen to ensure everybody had books on his life and thought. "If any reading apprentice-boy wishes to know about Behmen, and his poor mother cannot spare a shilling - if he will send me his name and address, he will get Behmen by return, on condition that he will send me a post card when he has read the little book, telling me about the good he has got from Jacob Behmen, the working shoemaker, but all the same the founder of German philosophy, and one of the saintliest of men." [*#Life of Alexander Whyte*, p344].

⁸⁰² £1 was worth £90 in 2018 currency (RPI). In the 1963 account it is a guinea, making the difference between a note and a coin. "He expressed His deep appreciation of their services during their stay, and gave each of them a guinea. The gentleness of His manner and speech affected some so much that they broke down into tears." [*#ABE1963*]. Compare the text for fn291 where He shows the same kindness to a footman, and also p25 "Sailors and Servants Thankful to Master" on 13 Dec 1912 for a similar response of the servants to Abdu'l-Baha's kindness as he left the ship.

⁸⁰³ OT: 10.5 - The timetable for this train lists "10.5" for departure, meaning 10:05, and this is also how the diary states it.

⁸⁰⁴ *#Lutfullah 1948*.

⁸⁰⁵ *#EHC Pagan*.

Cables; "Scotland Illumined"

The Master dictated some cables to be sent to America. One to Mr Roy Wilhelm in New York: "Scotland illumined. Greetings to all friends."

⊕ SCOTLAND IS ILLUMINED CONVEY GREETINGS FRIENDS ABBAS. ⁸⁰⁶

⊕ [Sometime on this day, the famous tablet to Andrew Carnegie was translated ^{→P235}.]

Isobel Fraser

On our train the ever-faithful Miss Isabel Fraser⁸⁰⁷ who came especially to Edinburgh to serve as an advanced publicity agent was with us on the train and Our Beloved called her to His Reserved Compartment. All the way from Edinburgh to London, now and then the Master would give her teachings and instructions; especially about the prophecies of the old Testament concerning the coming of the Messiah. "This is a great Dispensation" the Master says. "All its events are unique. Baha-ollah appeared with such Majesty and Power that even the enemies were discomfitted⁸⁰⁸". They arose in persecution and in order to exile Him but they were unable to ridicule or scoff at the Cause. The greatness of this Cause will become apparent in the future." Miss Fraser told us how on her arrival in *Edinburgh* she went directly to see two of the Editors and gave them literature and articles some of which were printed.

One of these editors said <?????> that the people of Scotland cannot realize what a wonderful event has happened in the history of Scotland. But I know and appreciate and will do everything to bring the principles of this Cause before the attention of the public.

⊕ [ABE1963:] During the journey, He remarked, "Such soul-stirring influence among people is solely due to the Might and Confirmations of the Kingdom of God, that in the great gatherings of this city, and in the house of one of their eminent clergy, we, a few souls from Persia, were enabled to diffuse the signs and teachings of God with such power and might, and speak of the glory and greatness of Muhammad, the Messenger of God, to such an extent that all became humble and showed their humility and respect. The eye of creation has not seen such assistance and confirmations before. "We must appreciate these confirmations and in thanksgiving arise in His service. ⁸⁰⁹

Lunch in Train; Spiritual Food

At 1.30 pm all of us took lunch in the dining car with Our Beloved. He said: The most important food is the spiritual food. This material food must be eaten three times a day but whosoever eats of the spiritual food shall never hunger. The Spiritual food is the love of God, the Knowledge of God, attraction with the Breaths of the Holy Spirit and abstraction from material desires. These very conversations of ours today consisted of the spiritual food. God had so destined that you (Mrs Fraser) be here with us in this train so that undisturbed we may talk together on these ideal subjects. There must be a wisdom in this. I hope that you may become a great teacher of this Cause and be my daughter.

Chinese and Roman Artists

Later on the Master told her a story⁸¹⁰ of a competition between the Chinese and Roman artists. The king appointed a large hall where both of them could paint. The Chinese asked for a curtain to be hung in the middle of the Hall so that their competitors may not see what they are doing. The Chinese Artists worked for 6 months day and night but the Roman Artists did not work and everybody thought they are going to lose. Just one day before the King's coming to give the award, the Roman Artists set to work and polished the wall like a mirror. The King's Ministers and courtiers came. First they saw the Chinese paintings. They were marvellous and beautiful. The curtain then was put aside so that they see also the Roman works. The wall polished by the Roman Artists was so transparent that the Chinese paintings on the opposite wall were entirely reflected therein.

⁸⁰⁶ Cable in *#US Archives*.

⁸⁰⁷ AT: Isobel, OT:omitted

⁸⁰⁸ **discomfitted** = routed, defeated.

⁸⁰⁹ *#ABE1963*.

⁸¹⁰ This story also appears in *#I Heard Him Say*, p64. By Roman is likely meant Byzantine.

The award went to the Romans. Now, may your heart be as pure and as transparent so that the pictures and images of the Kingdom of Abha may be reflected therein.

⊕ [Lutfullah Hakim:] On the way to *London* in the train the Master said that it was through the Bounties of the ABHA Kingdom that the hearts were very much affected in *Edinburgh* to such an extent that people became so humble and gave such respect. We should value and appreciate the value of these ABHA Bounties and rise and serve more and more in the Path of the Kingdom. The whole of that day the Master was very happy and joyful of His visit to Edinburgh.

⁸¹¹

⊕ [Diary Later:] We have many friends in Scotland, many devoted friends, amongst them is Mrs Whyte. I am most pleased with my visit to that country. Scotland's weather is very invigorating. The City of *Edinburgh* is beautiful and its inhabitants progressive and deeply religious. They are very firm and of strong character. They are thirsty for spiritual water. They are not dogmatic but they feel a heartfelt sincerity about their religion. This is good. They have a deep sense for spiritual ideals. While there, they asked me many questions; and several large meetings were organized and we delivered addresses. The people of Edinburgh are intelligent and critical. They investigate. They do not accept anything on blind faith. All their questions were dignified and based on a desire to learn. An especial meeting was held in Mrs Whyte's house for the Oriental students. They were from China, Japan, Persia, India, Turkey, Syria, Arabia, etc. It was a wonderful demonstration of the union of the East and the West. Those were strong purposeful young men.

Another meeting was organized by the Esperantists and one by the Theosophists. Both these meetings were marvellous. Mr Page the Secretary of the Esperanto Association and Mr Graham Pole, the General Secretary of the Theosophical Society were most intelligent and sympathetic. They were very kind and hospitable. In short I met many people in Edinburgh whom I shall never forget.

There are certain souls whose thirst is never allayed, while others are satisfied with one drop. The larger the vase the greater its capacity to hold water, but when the vase is small, there will be very little water in it. When his holiness Christ appeared, the Jews said: 'we have enough water in our vases. We do not need the fountain of Christ. We have been blessed with many prophets during the Jewish history. These prophets have been the divine Cup-bearers. We have quaffed the pure water from their hands. Are we going to run after this new spring? But those souls who were really blessed and glorious they drank deeply from the fountain of Christ and yet were they thirsty, yet were they seeking. His Holiness Baha-ollah says in one of his Tablets: 'if you drink all the seas of the earth there must be no sign of wetness on your lips; they must be parched with more thirst. You must be always thirsty for the water of reality and significances. The more the circle of your information is widened, the greater must become your search. Through this open attitude man will become perfect, but a soul whose cup is filled with a few drops will never become perfect. ○

⁸¹²

⊕ [Isabel Fraser:] He [Major Graham Pole] and Mrs Graham Pole met Abdul Baha on various occasions and Miss Fraser in a letter of January 14th 1913 wrote: "Abdul Baha had been looking out of the window for a long time when he suddenly turned and said 'Communicate the following to Mr Pole of the Theosophical Society. I was exceedingly pleased with the high tone and spirituality of the meeting last evening. I am grateful for thy love. My hope for thee is that thou mayest become illumined like unto a bright torch in the kingdom of Baha u'llah.'" ⁸¹³

London: Arrive Euston Station; Taxi to Cadogan Gardens

We arrived in *Euston station* ¹⁴⁸ at 7 o'clock. Miss Jack ¹⁷⁶ and several other friends were there to greet Our Beloved.

In a taxi cab we drove to *97 Cadogan Gardens*. The ladies were waiting for the coming of the King. After a few minutes the Master expressed the desire of going to a *hotel* and have the meetings here. They have troubled themselves too much. Lady Blomfield and her daughters and Miss Platt ⁸¹⁴ moaned and lamented and pleaded, the latter on her knees till the Master consented to stay. Haji Ameen and the rest are gone to Paris but two new Persians have arrived from Tehran.

I had a very bad headache so I went to bed before 11 o'clock.

I enclose a copy of "vote" ⁵⁵³ in which the Master's address is printed (not all of it) also a copy of Edinburgh paper.

Love to all Ahmad

⁸¹¹ #Lutfullah 1948.

⁸¹² #Sohrab, 12 May 1913.

⁸¹³ #GP 1943-07-27.

⁸¹⁴ Beatrice Marion Platt (1878 London) was Lady Blomfield's governess for her daughters and spent a lot of time in her company during these and other times. She helped Lady Blomfield and her daughters take down and compile Paris Talks, and she ensured with them that everyone during the visits (presumably in 1913 as 1911) was comfortable. [#Chosen Highway, pt.3, ch.2; #Lady Blomfield, as index]

London (11-21 Jan) + Bristol (15/16 Jan), Woking (17 Jan)

11 Jan - Caxton Hall Farewell Meeting

Saturday

Weather : ☁️ dull, rainy; gentle wind; 4.8mm rain; no bright sunshine.

Jan 11th 1913

Dear Harriet!

The Master Loves Light

"I not like dark. I like light." This was the answer of Our Beloved in English to a query about the weather of London! How divinely characteristic of Him. Those who are made of the essence of light are attracted toward light. Our Master is a world-illuminating Sun whose rays and effulgence flood the regions. Wherever⁸¹⁵ He appears darkness flies away. For darkness is the absence of light; ignorance is the absence of knowledge; poverty is the absence of wealth. If we desire to quaff⁸¹⁶ water, we go to the spring; if we like to get sweet fragrant flowers we enter the rose-garden; if we aspire to soar heavenward we receive the wings of assurance and firmness, and if we seek the good-pleasure of the Beloved, we follow His Behests and Commands! May all of us say with the Master, "I not like dark, I like light."

Cablegrams; Teachers for Edinburgh; Edinburgh Receptive

This morning the Master called me and dictated several cablegrams which were immediately translated and forwarded to their respective destinations. Since His return to *London* He is anxious that teachers may go to *Edinburgh* and yesterday the name of Miss Buckton²²¹ was mentioned in the train; that as she knows how to speak with Church people, she is certainly the one to go there for a while and try to teach and water the seeds that the Master has sown; for there were many people who have expressed their desire to join the Bahai Movement. Therefore this morning when Miss Schepel⁸¹⁷ and Miss Buckton came in the Master called them in and after greeting them and inquiring about their health said to the latter⁸¹⁸:-

"You must go to *Scotland*. The people are immensely interested. *Edinburgh* has great capability. There are many people who are interested. You must go there and teach in churches, in societies, everywhere. We have scattered good seeds in that soil; now souls who can water this cultivation must go there."⁸¹⁹

Three New Persians

Then the three new Persians who have arrived during our absence went into the Presence of Our Beloved and He greeted them most affectionately. They would hardly speak or raise their heads. One of them is a very prominent Bahai from Teheran, his name is Mirza Aqa Gaem Magam, he is well-known for his faith and steadfastness.

⁸¹⁵ Or "whenever".

⁸¹⁶ quaff = drink heartily.

⁸¹⁷ Miss Annette Hamminck Schepel (1844 Netherlands - 1931 Glastonbury, England), promotor of child education and women's equality, and Alice Buckton's long-term companion; they were living in Byfleet, Surrey, when 'Abdu'l-Baha visited there in 1911. Annette with Alice had visited Abdu'l-Baha in Akka for a few weeks in 1910. In 1911 she was honorary secretary of the Baha'i Centre in London. In 1913 she moved with Alice to Glastonbury to create an education establishment that came to focus around sacred drama, arts and crafts. OT: "Chapel". [*#Beneath the Silent Tor; #Abdu'l-Baha in London; #Abdu'l-Baha in the West; #Baha'i News*, v1 n6 (24 Jun 1910).]

⁸¹⁸ AT adds "to the latter".

⁸¹⁹ "When He returned, He found Isabel Fraser waiting to say good-bye. She stated that she was leaving for London and then to Edinburgh with Alice Mary Buckton to teach the Faith." [*#Sohrab*, 14 Feb 1913, summarised in *#Abdu'l-Baha in France*] and "Isabel Fraser told Him that when she returns to London she will go with Alice Buckton to Edinburgh to teach the Faith." [*#Sohrab*, 22 Mar 1913, summarised in *#Abdu'l-Baha in France*], "Abdu'l-Bahá received letters and reports from the Bahá'ís of London. Of note was the report mentioning the activities of Alice Buckton, Isabel Fraser and Marion Jack in Edinburgh were they gave many lectures and started a weekly meeting. They planned to go to Liverpool and Manchester next." [*#Sohrab*, 24 May 1913, summarised in *#Abdu'l-Baha in France*]

Others; Mz Valliolah Khan Translates

Then other friends arrived and had interviews. Now that our brother Mirza Valiolah Khan⁴⁵¹ is here he is pushed in the service of translating and translates for those who come to see the Master very beautifully. As this morning I was translating some Tablets therefore I was deprived of knowing much what was going on.

Two Sisters from Honolulu; Caxton Hall Farewell Meeting; Honolulu Sisters

However about noon two ladies⁸²⁰ arrived who are from Honolulu⁸²¹. They know very well Doctor Auger, Miss Muther and Miss Alexander⁸²². The Master was delighted to see them and welcomed them with sweet smile⁸²³ and cordial heart. He sent word that there will be no public speaking today as there is going to be a large public farewell meeting in *Caxton Hall*¹⁸⁸ arranged by Mrs T. Cropper at 4 o'clock.

Mrs Cropper was present with her auto and took out the Master for a drive. The weather was cold, rainy and misty, so Our Beloved returned after a short while. Before going, Lady Blomfield invited our two guests from Honolulu to have dinner with the Master. Having returned He asked for the Honolulu friends and they came into His presence and each thought this was the best day in her life. They were by the way two sisters. The following message was dictated for the Honolulu friends through them:-

"Convey to all the friends in Honolulu my love, my kindness and my longing. Write to them that they are in my thought. I supplicate and entreat in their behalf at the Threshold of Divine Glory, begging for them Confirmation, Wisdom and Bounty; wishing for them heavenly assistance, desiring for them the descent of the Breaths of the Holy Spirit, hoping for them the splendors of the world-illuminating Sun of Reality. It is my earnest prayer that each one of those friends may be like a fruitful tree. Be expectant for the appearance of this Bestowal! Before long the rays of the Kingdom shall flood all the regions. Then the Everlasting Glory of the believers of God shall become manifest and evident. Therefore day and night strive so that you may enter in the Kingdom of God. Be firm in the Covenant, so that if the people of all the world gather together, they may not succeed to shake you. Firmness in the Covenant is the foundation of progress and success." ⁸²⁴

Lunch

The Master made them sit at the table on both sides of himself. They were very happy and considered this day as the greatest day of their lives. Their names I think were Misses Rice.

Caxton Hall Farewell Meeting on the Heroes of the Faith; Plenteous Refreshments; Speakers and Attendees

As today is Mrs Cropper's Farewell meeting⁸²⁵ at *Caxton Hall*¹⁸⁸, she was back again to take the Master with herself at 4 o'clock⁸²⁶. The great big Hall, when we entered was filled to overflowing. Not having any seat left many people were standing. All arose when the Master entered. A very prominent person whose name I have now forgotten introduced Our Beloved. The audience was composed of people who have come from far off country places⁸²⁷ and although the weather was

⁸²⁰ Nellie Rice and Alice Rice (births and deaths unknown), two sisters (as the diary shortly states). Nellie was a Theosophist, and her meeting here is noted in *#Hawaii Alexander*, p22 bottom right-23 top left.

⁸²¹ Honolulu[🌐] is in Hawaii, in the middle of the huge ocean, halfway between Mexico and China.

⁸²² Agnes Alexander, who left an account (*#Hawaii Alexander*) of the Faith in Hawaii and mentions this meeting (fn 820).

⁸²³ OT: "small" a mistake for "smile".

⁸²⁴ A different translation of this appears in *#Hawaii Alexander*, p23.

⁸²⁵ 11 Jan is quite early for a farewell meeting given that Abdu'l-Baha stayed on until the 21 Jan, but originally the departure was expected 15th or 16th Jan (see p79 / fn396); there were also, along with Bristol, extra plans for Liverpool (p178) which were unable to happen - large events will have needed advance booking.

⁸²⁶ This demonstrates how some of the letters were written throughout the day rather than at the end of the day. Two pages earlier in this letter, in a different mode of his handwriting, he writes in the future "there is going to be a large public farewell meeting in Caxton Hall arranged by Mrs T. Cropper at 4 o'clock", whilst at this point he says, in the past, "she was back at 4 o'clock".

⁸²⁷ AT: "several towns".

gloomy and rainy, it did not play any part in their decision. It was a very enthusiastic audience, very representative of the best in *London*. Mrs Cropper had requested the Master to speak on the life of Baha-ollah and similar incidents. Consequently while Our Beloved sat on the chair and the translator⁸²⁸ stood behind His chair He began His eloquent address by quoting a verse from Isaiah chapter 45 verse 5th⁸²⁹. Then He spoke about the appearance of the Bab, Baha'u'llah, martyrs who have given up their lives, Qurratu'l-'Ayn⁵⁵¹ and some of the Teachings. It created a profound impression for always the recital of the tragic stories of the friends make me quite oblivious and the words are like hot volleys of rifles.

After the address Our Beloved went into a large room where the refreshment table was served. A very long Table over which all kinds of cakes and fruits were prepared in abundance could be seen and people gathered, here and there sipping coffee or drinking tea. Many friends and strangers came in this room to shake hands and receive Our Master's blessing. Clergymen, Parliamentarians, ministers, writers and prominent thinkers were introduced whose names are forgotten as soon as heard. Altogether it was a unique meeting and Mrs T. Cropper must be indeed complemented in working up such a delightful gathering. While the Master was talking with people in the refreshment room, in the Hall speakers dispensed the sweet aroma of oratory. Amongst the speakers were Bishop Bacon⁸³⁰, a Roman Catholic who spoke very beautifully of the Cause, Captain St Jones⁸³¹, Mr Eric Hammond, Mr^[s?] Sidley⁸³², Miss Buckton and Lady Blomfield. I was not there to hear their speeches because I had to stay beside the Master to translate, but from the reports, all of them spoke very beautifully and commented favorably on the address of Our Beloved.

⊕ [Christian Commonwealth:]

Joyous Gathering at the Caxton Hall.

The friends and followers of Abdul Baha came together in large numbers last Saturday afternoon to take farewell of their leader, who leaves England next Monday for Paris. It was an animated assembly and there was none of the "sadness of farewell," so closely knit are the Bahais. After Abdul Baha had delivered his address an hour of social intercourse gave his followers opportunity to approach him, and for each he had a message and a hand clasp. Some of his messages will probably be cherished by their recipients for a long time. While I was speaking to the Bahai leader a lady drew near with a little girl and both were introduced as mother and adopted daughter. Abdul Baha's eyes kindled as he said that the lady had undertaken a good work and that God would assist her in carrying it out. To another group I heard him say that this was the age of eloquence and that the message of Baha'o'llah must be uttered by all who had been taught its meaning. The master passed from group to group attended by the interpreter, Mirza Ahmad Sohrab, speaking freely and copiously to all.

Mr. Eric Hammond, author of the "Splendour of God," acted as chairman of the meeting, and among the speakers were Mrs. Cobden Sanderson⁸³³, Bishop Bacon, Captain St. John, Miss Buckton, Mrs. Sidley, Prof. Margoliouth⁸³⁴, of *Oxford*, and Maharajah Rana of Jalawar⁴⁴⁵. ○⁸³⁵

⁸²⁸ Ahmad Sohrab, the author; AT: "I".

⁸²⁹ "I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me / That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else." [#Bible, Isaiah 45:5-6].

⁸³⁰ **Francis Herbert Bacon** (c. 1857 - >>1932) was a Canadian. When in 1908 the Old Roman Catholic Church of G. Britain was instituted from Europe, he was shortly after (1911) ordained Bishop. This was a divergence from Catholicism on papal authority and various late matters, and held sympathy with Anglicanism, and he animated a friendship with the Eastern Orthodox. After Bishop Bacon meets Abdu'l-Baha, he became active in Canada and the US (1914-19), lecturing and ordaining, and returned to England (1917) where he ran a chemist and resumed dialogue with the Anglicans, was ordained by them, resigned, retired into lay life, resuming activities on return to America. Perhaps more will turn up about this character. [#Arnold Mathew by Kersey].

⁸³¹ **Captain St (Sergeant?) Jones** (James? John (below)?) of the Salvation Army. A captain will have performed between 5-15 years of service, and a sergeant was a non-commissioned officer of the Salvation Army in a ministry position in USA Southern.

⁸³² Perhaps Mrs Sidley, given the Christian Commonwealth account and that Sohrab's 'Mr' reaches the edge of the paper and seems to linger on the 'r' and that Sohrab was absent from seeing this portion.

⁸³³ (**Julia Sarah) Anne Cobden-Sanderson** (1853-1926)[Ⓜ] was a socialist and suffragist; born in London, the fifth of six children of a radical politician and statesman, at 24 she took up social work in the East End of London. After marriage she and her husband, who explored metaphysics and went on to do book-binding and promotion of the arts, engaged in philanthropy, theosophy, and vegetarianism; they joined a Socialist Society and hosted a wide array of political and artistic friends. After 1900 she played a more active part in the socialist movement and took a special interest in the needs of children, campaigning for school meals and compulsory medical inspection, and was thereafter prominent in the employment campaigns. In 1905 she joined the WSPU[Ⓜ] (before it became militant) during which she was imprisoned, gaining the suffrage movement a high profile mistreatment, but in 1907 left it to help form the non-militant Women's Freedom League[Ⓜ], taking part in prominent actions. By the time she is seen here on Abdu'l-Baha's visit, she was supporting non-payment of taxes as a means to gain women's vote and equality, the right to work, and land reform. During the war they mixed largely in pacifist circles. She continued her service to humanity, until her passing in 1926. [#Oxford DNB.]

⁸³⁴ **David Samuel Margoliouth** (1858-1940) was a remarkably gifted orientalist, whose father was a missionary to the Jews; he studied at Oxford and collected most of the classical honours available. He became chair of Arabic at Oxford, publishing, translating, teaching. He married a like-minded scholar Jessie Payne Smith (1856-1933) and she would likely have been present on this day, and it is easy to envisage their attending Abdu'l-Baha's address at Oxford on 31 Dec. Dr Margoliouth occasionally preached in an Oxford city church, attracted large audiences of undergraduates, and

Ahmad Meets Old Co-Student

One of the most interesting experiences was to meet in this gathering my old co-student in Teheran. He is my namesake - Aga Ahmad Khan. Both of us used to go to school together probably fifteen or maybe 20 years ago. For sometimes⁸³⁶ we corresponded together. Oh! I was so glad to see him. He is a tall young man. He knows English very well and in two weeks he is going to America. I hope you, Louise and Carrie⁴³ and Mrs Krug and all the friends will be very good to him. I love him very much. He is going to be in New York for some time. He is of independent means. Anything the friends do for him and any attention shown to him will be very much appreciated. I will give him a letter of introduction. I believe his purpose for the present is first to see the country and the people and if he makes up his mind he may start to study something.

At Sir Richard Stapley's; Etiquette Narrowly Preserved

Arrival and the Guests

Having returned to 97 Cadogan Gardens we had only 1 hour rest and were whisked again in the auto to the palatial residence of Sir Richard and Lady Stapley⁵¹³ 33 Bloomsbury Square⁸³⁷. This gentleman is very well-known in England and much respected. For the last 20 years he gathers in his house once a month the most thoughtful people of the two hemispheres and invites the leaders of the various movements to speak to them. So having heard Our Beloved a few days ago, he was so attracted that he arranged this great Banquet in his own home in honor of the Master. There were several Professors, many clergymen, leaders of Peace movements, women who have worked in philanthropy, in fact men and women of great thought and brains.

Entrance in Couples; Etiquette Narrowly Preserved

As the Master entered the house Lady Stapley⁸³⁸ came forward to greet Our Beloved and introduce Him to other guests. After a few moments Lady Stapley coupled the guests, and men and women holding each other's arms á la Parisienne with much dignity and elegance filed into the dining room. The Master standing aside and watching the procession of couples asked me whether this is the custom and I thought of course it was. So the Master without any further ceremony went forward and got hold of the arm of an old woman and proceeded. Lady Stapley was confused, for I suppose the custom is that the Lady of the house will conduct the guest of honor toward the end. Mirza Mahmoud was allotted to Miss Buckton and it happened that he was just before the Master, so he was ashamed to hold the arm of a lady before the Master but He said it is all right. I was the very last and for my companion I had my shadow - I filed in alone and solitary. However as there was a long corridor before entering the dining room, Lady Stapley hurried along and got hold of the Master's arm and from behind I had to explain the situation. So after all, it turned out that Lady Stapley entered the dining room with the Master and the etiquette was not violated.

Dining Room

The dining room was decorated most lavishly, the table flowers were beautiful and before the Master there was a large cake with the word of "Unity" on it; on four corners of the cake there were beautiful white doves (one of which I mail to you in a separate package) and on the center two lovely hands clasping, the symbol of the Unity of the East and the West. In order to translate I sat next to the Master, a place which I always avoid to fill, because there are worthier people than poor me.

agonized greatly over victims of persecution. His wife's death in 1933 though was a great blow from which he never recovered. See also Cheyne⁴⁶². [#Oxford DNB; #Times, 1940-03-23 p8 Obituary.]

⁸³⁵ #Christian Commonwealth, 1913-01-15.

⁸³⁶ 'For some time' is probably meant.

⁸³⁷ 33 Bloomsbury Square, London @Map; the whole side of housing has been demolished since - presumably it was hit in the war - and replaced by 37-63 "Victoria House". In its time, it would have stood exactly in the middle of the east edge. [#PO 1914, #OS 1914.]

⁸³⁸ Annie (Elizabeth) Jenner Stapley, Lady (1839 Brighton - 1917 London, m.1866), wife of Sir Richard Stapley. [#Sussex Agricultural Express, 1920-05-28, p3; #Abdu'l-Baha in the West.]

Much discussion was carried on and after the dinner the Menu of which I enclose (vegetarian) we retired to the *winter garden* to drink coffee.

⊕ [Menu Enclosed:] Jan - 11.th / Soup / Tomato & Okra cream. / Palestine Soup. / Entrées / Salsify vol-au-vent / Potato balls. / Nut <Luenelles>, Bechamel, / Celery. / Sweets / <Guams> - Jellies - Pears - Apricots - / Cheese Roquefort

Addresses in the Reception Room

Then we went to the large beautiful reception room and Sir Richard Stapley welcomed Our Beloved in the most eloquent words tempered with the greatest amount of respect and enthusiasm.

Then the Master spoke on Universal Peace and through what power it is possible to bring it about. They were all charmed and delighted. After His wonderful address men and women asked questions to every one of which efficient and satisfactory answers were given. They were amazed at the wisdom and knowledge of Our Beloved. In connection with a certain question He gave us a story which I will quote here for your benefit.

Story of the Donkey Breaking Up a Dog-Fight

Once years ago I was sitting near the window of my room. Looking out of the window I observed there are many dogs in the square who are fighting amongst each other. Standing far away from the scene of turmoil there was a donkey. This donkey desiring to be a pacifist left his place and came over to divide these dogs with his muzzle. Not succeeding in this and realizing that the dogs would not listen to his pacific methods he turned around and began to kick and thus succeeded in dividing the dogs. Now the Master said these nations are fighting amongst themselves like dogs. Who is going to divide them.

Some one from the audience (Mr Moscheles) said I will be that donkey. Then everybody laughed.

The Master prayed that this house may ever be the center of Peace and Reconciliation and that the charming host and hostess be like the luminous stars.

We returned home at about eleven o'clock. Love to all Ahmad

⊕ [Lady Blomfield:] A reception was given by Sr. Richard and Lady Stapley in honour of 'Abdu'l-Baha. A picturesque and symbolic decoration was that of a large iced cake with flights of snow-white doves radiating from it. One of these doves was given by the Master to each guest as a souvenir of the Eastern Harbinger of Peace, Who spoke earnestly to us of the duty of each one of those assembled to work, body and soul and spirit, for the Most Great Peace.

"When a thought of war enters your mind, suppress it, and plant in its stead a positive thought of peace. These thoughts, vital and dynamic, will affect the minds of all with whom you come into contact, and like doves of peace, will grow and increase till they spread over all the land."

The devotion of the Master's followers was wonderful, and sometimes took embarrassing ways of showing itself.

As we were starting to the entertainment, one of those who dearly loved 'Abdu'l-Baha, Siyyid Asadu'llah, followed Him. Finding the car full of invited guests, he sprang on to the roof, and arrived with us! When we were announced, the host and hostess hid their surprise, and welcomed the faithful friend.

At a sign, an extra seat was placed at the table for him, who refused to be separated from his Master.

Knowing nothing, and caring less, for conventionalities, he spent a happy evening in the presence of the Beloved One.

○ ⁸³⁹

⊕ [Balyuzi:] After dinner in the drawing-room, Sir Richard's distinguished guests were addressed by 'Abdu'l-Baha. Following His address many questions were put to Him. He was asked whether unruly children should receive corporal punishment. His answer was very clear: not even the animal should be beaten. He was asked if, when a country was in a state of disorder and its people were oppressing one another, the people of another country should intervene to protect the weak. He said that mankind was one family, the earth was one homeland; there must be co-operation and mutual aid and protection, but intervention should be free of self-interest, and sound counsel should aim at reconciliation. During the early part of January London skies had been very blue, but on the 13th thick fog descended. 'Abdu'l-Baha spoke at *Cadogan Gardens* on the darkness of superstitions and imitations which cloud the Sun of Truth.

○ ⁸⁴⁰

⁸³⁹ #Chosen Highway, ch.2, p167.

⁸⁴⁰ #Abdu'l-Baha by Balyuzi, Ch 19. The comment of not even animals being beaten, echoes the story of the donkey above.

12 Jan - Quakers Meeting, New Congregational Church

Sunday

Weather : ☁️☀️ fine; light wind; 2.8mm rain; 3.8 hr bright sunshine.

Jan 12th 1913

Dear Harriet!

Light of Life in an Arsenal District

I heard Lady Blomfield quoting last night a few lines from Longfellow⁸⁴¹. It was à propos⁸⁴² of the meeting in the *New Congregational Church* in Woolwich⁸⁶⁶ which is an arsenal⁸⁴³ district of London and also à propos of the Master's address and His Presence - the Presence of the Apostle of Peace - in an arsenal district where cannon, powder and rifles are made to kill our brothers. One confers life, the other takes away the life; one bestows joy and love, the other teaches misery and hate; one unfurls the Flag of Peace and goodwill, the other waves the standard of war and rancour; one is the cause of the illumination of the world of humanity, the other is conducive to the inky darkness of the hearts of the people; one scatters the seeds of love and amity, the other sows the weeds of strangeness and hostility; one is the means of prosperity and progress, the other wretchedness and ruin - in short one is light the other is gloom.⁸⁴⁴

Lady Blomfield quoted the following lines with all the fire and enthusiasm of a lover of Peace:-

"Were half the power that strikes the world with terror,
Were half the wealth that's spent on camp and court,
Given to redeem the human mind from error,
There were no need of arsenal and Forts."⁸⁴⁵

Seekers; Sufism; Three Types of Knowledge

This morning Our Master between 8 and 11 was interviewed by many eager seekers of knowledge, especially a young man from California⁸⁴⁶ whom we met last night at Sir Richard Stapley's. He brought with himself a young lady who had "steeped her soul" in mystic lore and Sufi writings. Many interesting points were discussed about the Persian Sufis and "soul projection" and the three kinds of Knowledge. The Sufis believe there are three paths of Knowledge. 1st Knowledge based upon Tradition. 2nd Empirical Knowledge; 3d Knowledge by actual experience. For example when you hear about fire, this is knowledge by tradition, when you see the fire, this is the second kind of Knowledge, but when you put your head in the fire and it burns with fire, this is Knowledge by Experience. Therefore the first two kinds of Knowledge are not reliable and a true Sufi will not give any credence to such. The same example may be used as regards to sugar: you hear first about sugar, you do not know how it looks, you do not know how it tastes, then you see it, this is of course a step higher but not high enough, when, however you taste it, then your Knowledge is certain. Then the Master gave them at her request the names of some celebrated Persian Sufis.

Suffragists and Suffragettes - Miss Allen; Mrs Pankhurst

After these two interesting people a Miss Allen⁸⁴⁷ who belongs to the Suffragette Society called on Our Beloved. She brought the Suffragette Magazine in which the Master's full address⁸⁴⁸ is printed.

⁸⁴¹ Henry Wadsworth Longfellow^{SW} (USA 1807-1882) was an American poet and educator, who wrote the well-known Song of Hiawatha [#Wik].

⁸⁴² à propos of = appropriate to.

⁸⁴³ arsenal = military supplies.

⁸⁴⁴ cf. #Star of the West, 1912-12-31 p9, PDF3 p327, "A Crumb from the Table of Abdul-Baha" ^{SW}Text.

⁸⁴⁵ "The Arsenal at Springfield"^{SW} by Longfellow. The quote is almost identical to the original.

⁸⁴⁶ Perhaps the Californian poet on p172, who had been several times and lost his wife in the San Franciscan fire.

⁸⁴⁷ Mary Sophia Allen (1878-1964) was born in south Wales, the daughter of a superintendent of the Great Western Railway. She was educated at home and at College, and connected to several characters in this diary, Christine Allen (her sister) and Wellesley Tudor Pole. In 1909 she left home to join the militant campaign for women's suffrage, serving prison terms and going on hunger strikes. She meets Abdu'l-Baha and discusses militancy. Shortly after she moved to Edinburgh as an organizer. During the war the suffragettes paused their activities and she joined the voluntary women police as a constable (her sisters Margaret and Christine being and becoming involved) and was later commandant, moving to Lincolnshire and Hull. Their campaign centred around preventing prostitution and white slavery of women in factories and rescuing those in such positions. She received an

As you know this is the organ of the Militant Party and Mrs Pankhurst⁸⁴⁹ is at the head of it while the Master spoke before the Suffragist Party which desires to get the vote for women by pacific methods. However the organs of both parties have produced the Master's address and I have mailed to you the "Vote" and the "Suffragette". The Master told Miss Allen if a person whose constitution is weaker, and whose nerves are not strong, if such a person desired to get equal to an athlete he must have lots of exercise in the gymnasium; he must have fresh air, good food etc⁸⁵⁰. not that he may simply assert that I am equal to the athlete. The women through the acquirement of sciences and virtues must receive their rights and not through militant methods. Such undignified measures will postpone their own cause. Let them study everything. Today in nine States of the United States, the women are voting but this was accomplished quietly without such militant extravagances. Then she asked whether she could bring Mrs Pankhurst to meet Our Beloved which the Master said she could.⁸⁵¹

Two Close Friends of Queen Victoria

Then Our Lady brought two women who have been the closest friends of Queen Victoria. As they entered they saluted the Master according to the etiquette of the Court which was most interesting⁸⁵². They had a most delightful interview and they left Our Beloved with radiant faces and happy hearts. When they were going to leave, Our Beloved looking at the fire place which was blazing forth its warm flames said:- "When the hearts of human beings are set aglow like this fire it is very good. May your hearts be enkindled with the Fire of the Love of God."

Noon Address on the Civilisations of East and West (Spiritual and Material)

Several other interviews occurred and then Our Beloved came into the large room to speak to the friends who were gathered. He gave them a short address on the civilization of the East and of the West; how one must learn from the other. The East which has ever been the dawning-place of the divine Sun of Reality teaches the principles of the heavenly civilization, while the West has inculcated the doctrines of material civilization.

Address on the Meditative Faculty at Quaker's Meeting House

After this address the Master was carried in an auto mobile to⁸⁵³ the Quaker's⁸⁵⁴ meetings or the *Meeting-House* of the Society of the Friends. There were several hundred men and women present. The church was extremely quiet. On the platform two men and two women were sitting. The Master very quietly entered the church. No one was speaking⁸⁵⁵. The Master sat down and closed His eyes in meditation. I asked the woman who conducted us whether this is the time to speak. She said yes. It was 11.45. I told the Master. As soon as He arose from His seat, from another corner a woman prompted by the Spirit got up and began to talk. The Master sat down and waited until the lady began and talked for about 5 minutes. Then finishing her points she sat down. Our Beloved then got up and gave a beautiful address^{→P225} on the Meditative Faculty. I am fortunate enough to get a copy of it from the stenographer who reported it, while I was translating the words for you so that you may make copies for the friends. Therefore I do not go into the details of the address.

OBE for these services. Women police forces were initiated abroad and she travelled, lectured and inspected extensively in many countries. Her habit of permanently wearing her uniform permanently in private life led to complications from her looking like an official state representative. Her dislike of communism led her to espouse fascism before the war as its antidote. She always had a strong general interest in religion and in later life she joined the Catholic Church. [#Oxford DNB.]




⁸⁴⁸ At *Essex Hall*, 2 Jan 1913 on p102, and the address is in the Addresses section, p208.


⁸⁴⁹ Emmeline Pankhurst, who visits Abdu'l-Baha for an interview on 19 Jan, see fn 1012.

⁸⁵⁰ A vivid metaphor, given the suffragettes were on hunger-strike and made very weak and ill by it and the force-feeding, especially those of weak constitution.

⁸⁵¹ She comes to see Abdu'l-Baha on 19 Jan, p179.

⁸⁵² **Hand Salute** - Perhaps this is related to this note regarding the forces: "In 1890, the hand salute only was decreed by Queen Victoria because of her displeasure at seeing officers and men stand uncovered [on their heads] when they appeared for royal commendation." [#Web, bluejacket.com].

⁸⁵³ **52 St Martin's Lane**   (then as now) which is 4 km  drive north east of Lady Blomfield's; the building entrance is the same, but the north side particular has been lost. [#PO 1914 full address; #Paris Talks just lane name and society; #OS 1893-6.]

⁸⁵⁴ **Quakers** or the **Society of Friends** or simply **Friends** are a Christian movement originating in the mid 1600s in England, trying to recreate the approach and structure of the early Christian Church.

⁸⁵⁵ The Quakers are known for the silence of their meetings, with people suddenly standing to speak.

Drive Through Park; Lunch at Mrs Cropper's; Rest

Returning *home* Our Beloved had a lovely drive through *the Park*⁸⁵⁶ to *Mrs T. Cropper's house*³⁵⁵ and then we had lunch. Then He had a nap, after which we had tea.

Visitors; On Animals

In the afternoon⁸⁵⁷ several people came in to see the Master. The question of animals was touched because a man who is working in this line was presented. The Master said that those who are adorned with good attributes will not of a necessity associate with those who have evil tendency⁸⁵⁸. Then He told us a lovely story about a specie of nightingale in Syria who are small and sing most melodiously. These nightingales can never endure the imprisonment of a cage. It will die in the cage and it can never be transported from one place to another.

The Traveller Henry Savage Landor

Later on Mr Henry Savage Landor⁸⁵⁹ who is a great traveller came to see Our Beloved. This man has travelled through China, Japan, Tibet, Persia, India, South America and many other countries and he has written many books. He is interested in the old cities and ancient civilizations. Fifteen years ago trying to enter Tibet in disguise, he was discovered and was tortured almost to death⁸⁶⁰. He is an excellent man, full of fire and courage. Some years ago he crossed from Africa from one end to another end on mule and horseback. "It is very good to meet a globe-trotter" the Master said. "You have been travelling in the Eastern countries and I have been journeying through the Western climes and now in *London* the metropolis of the modern world we meet each other." Then many other interesting subjects were discussed. He told for instance that in some of his travels through the Central Asia he saw the ruins of one city six or eight miles long⁸⁶¹. He was a most educated man and the Master joked with him about taking a trip to a higher world. Now that he has visited almost all the countries of the world.

"Yes but it may take too long" he says. "No it will take only a twinkling of an eye. Some people travel on the 20th Century Limited⁸⁶² and they reach their destination very quickly; others travel on a lame donkey and it may take them a long time." He⁸⁶³ laughed over this simile which was so exact, for he knew well how the Oriental people travel.

Statement on Equality of Rights for Christian Commonwealth

The Editors of the Christian Commonwealth had requested the Master to dictate a short statement on the equality of rights, so that it may be printed in the current issue along with the opinions of other men about the suffrage. Therefore Our Beloved dictated this morning a very beautiful message which was translated and sent to him. You will read it when it is printed.⊕ [Christian Commonwealth:] In view of the impeding discussions in the House of Commons, we communicated with a number of representative men and women, and have received the following replies:- [...]

Abdul Baha

The world of humanity has two wings: one wing is the male, the other the female. When both wings are strengthened alike the bird will be able to soar heavenward. When women are granted the same educational advantages as men, the

⁸⁵⁶ **Green Park**^W ^{Map} ^{Jm} likely, as it is both the natural park on this route and they had not been to it; otherwise, a rather round-about route would take them between *Hyde Park* and *Kensington Gardens*, both of which they had already been to.

⁸⁵⁷ At this point (or maybe shortly) we seem to be back at *Lady Blomfield's*.

⁸⁵⁸ AT: Oddly rewrites as, "will of a necessity try to improve the conditions of those who have evil tendencies". Perhaps the author later felt it a strong statement and that the 'not' must have been a mistake, however the original seems preferable, association being one of attraction to.

⁸⁵⁹ **(Arnold) Henry Savage Landor** (Italy: 1867-1924)^W, explorer and artist. Henry was born in Italy, his grandfather a famous writer. He abandoned a study of portrait painting in Paris to travel round the world, supporting himself by painting portraits of distinguished people he met on the way. His remarkable reckless adventures all over the world with hair-raising escapes were written into books which spell-bound the reader. In one of his books he had written^W how the Baha'is of Yazd influenced the land to be peaceful. OT has "Landaw", but AT in various places, "Landor". [#Oxford DNB.]

⁸⁶⁰ See his "In the Forbidden Land".

⁸⁶¹ The text is confusing, perhaps due to a distraction from writing; the OT is "...city sixty long years (a)long" and OT "eight miles" with the sixty not crossed. Perhaps the City of Merv^W is intended.

⁸⁶² **20th Century Limited**^W was an express passenger train in America known as the world's greatest train for its speed and plush treatment of passengers [#Wik].

⁸⁶³ AT: "Mr Landor".

same opportunities to serve mankind, the same prerogatives -when they have received the suffrage, humanity will receive a new power, and the human race will wing its flight toward the ideal summit of progress and perfection. ○ ⁸⁶⁴

⊕ [The Vote:] A copy of this issue will be sent to every Member of the House of Commons and many other public men and women... ⁸⁶⁵

New Congregational Church Address

At about 5.30 Mrs Cropper was again ready to take Our Beloved to the church⁸⁶⁶. As it was quite far, in another side of London, therefore we had to start early. We arrived there (*New Congregational Church*) at about 6.30. All the Persians having started earlier were there. The Church was full. As soon as the Master arrived the whole audience arose as a sign of respect. Our Beloved for half an hour rested in the Minister's office which was at the back of the Chancel⁸⁶⁷. Meanwhile the Congregation was going through the usual program. The Minister⁸⁶⁸ before Our Beloved enters gave a very eloquent introduction. First he gave a brief account of the history of the Cause with the greatest enthusiasm. Some of his striking statements are as follows:- "Abdul Baha calls Himself the Servant of God but I prefer to call Him My Master and myself His Servant. Abdul Baha is the King of Kings. He desires to be known as the servant of God, and, for this very reason we all call Him Our Master. I shall be proud to call myself His servant. Accept the light from whatever place it may shine forth. Baha ollah was an Aristocrat of the Aristocrats but he gave up every thing so that he may be able to assist the poor. I desire you to arise when He enters the platform in order to show Him the sign of respect and love due to Him."

On the entrance the whole audience arose again and Our Beloved gave such a penetrating address that even Lady Blomfield and Mrs Cropper who have heard Him often thought it was the most wonderful of all. It stirred the souls and created a holy atmosphere of love and good-fellowship. After the address the Master gave £5⁸⁶⁹ to the Minister as His contribution for the poor of the Church. He could not believe His eyes. "It is our custom to contribute something to every Church we go to and we should not deprive ourself from this pleasure and service in this Church." In leaving the Church the people had formed two lines through which Our Beloved passed. The automobile was surrounded with hundreds of men and women eagerly longing to receive a last glimpse of the "prophet who comes from Jerusalem". I suppose the address will be printed in their two local papers and if I get hold of some copies I will send them to you.

It was a very lovely service. The Minister was so touched by the Master's words of life that I cannot describe it. Arriving home at about 9 o'clock we had our dinner in the Presence of the "King of Kings".

We are all happy because the eyes are being opened and the ears day and night listen to the divine Melody.

Love to all Ahmad

⊕ [Christian Commonwealth:] On Sunday night Abdul Baha paid a visit to the New Congregational Church, Woolwich, where Rev. J. J. Poole, the pastor, introduced him to a large gathering, which was keenly interested in the service which followed. Mr. Poole said that Abdul Baha was no ordinary person, but a religious teacher whose message was laying hold of the people in the West and in the East, and he hoped and believed that what the Master taught would be

⁸⁶⁴ *#Christian Commonwealth*, 15 Jan 1913, p. 283, col 4, "Fiat Justitia".

⁸⁶⁵ *#Vote*, 17 Jan 1913: "CONCERNING THE FRANCHISE BILL. // The Press and Woman Suffrage. // ...This week's Christian Commonwealth is a special Suffrage issue. The contents include an interview with Mrs. Henry Fawcett; "Women Suffrage and the Reform Bill," by Philip Snowden, M.P.; "The Inwardness of the Present Position"; communications from many leading people, including the Bishop of Hereford, Archdeacon Wilberforce, Rev. R. J. Campbell, Canon Cremer, Canon Peter Green, Canon Simpson, Rev. H. Scott Holland, Rev. T. Rhondda Williams, Dr. Scott Lidgett, Rev. F. B. Meyer, Mr. Walter Crane, Jerome K. Jerome, and Abdul Baha Abbas. A copy of this issue will be sent to every Member of the House of Commons and many other public men and women..."

⁸⁶⁶ **New Congregational Church, Parson's Hill** (NW side)^{Map}, was 20 km^{Jrn} east of Lady Blomfield's. The minister is given later as Rev Pool. In the 1913 Suburbs directory he is listed as running the "Congregational Church (Co-operative Institute), Parson's Hill" which is listed under the NW of the then Parson's Hill as "New Congregational Chapel (held in Co-operative Institute)" (see map link), whilst Rev Pool lived close by at 33 Rectory Place, but there is confusingly a New Congregational Church listed close by too at 7 Rectory Place [*#PO* 1913, County, Street Index, p223, pdf230 (Parson's Hill), *#PO* 1913, Court, p845, pdf193 (Rev Poole & his church), *#OS* 1893-6.]

⁸⁶⁷ **chancel** = the space about the altar of a church, usually enclosed, for clergy and officials.

⁸⁶⁸ **Rev John James Pool** (1857-1927) of 33 Rectory Place, who had been a minister of different churches in various countries (Calcutta, Rheims) [*#Christian Commonwealth*, 1913-01-15; *#PO* 1913; *#Abdu'l-Baha in the West*].

⁸⁶⁹ £5 was £450 in 2018 currency (RPI).

realised. At the conclusion of the service many people expressed their wish to know more about the movement and of the personality of its venerable leader.⁸⁷⁰

13 Jan - Caxton Hall Address

Monday

Weather : ☁ overcast; thick fog nearly all day; light wind; trace rain; no bright sunshine.

Jan 13th 1913

Dear Harriet!

A London Fog!

This morning when we arose we experienced a new sensation. What was it? A real, truly London fog. We had heard of the inky fog of *London*, but it was quite something else to see it. Looking out of the window you could see next to nothing. The fog invaded our rooms and in an hour or two we could hardly distinguish ourselves. All the electric lights were burning but with little effect. People could hardly see each other in the avenues and street. The Master was quite interested in this strange phenomenon. "It is all right" He would say laughing. "Now, if we leave *London* and people ask whether you have experienced *London* fog we will have the pleasure of telling them yes. It continued all morning and all afternoon, getting worse every hour. But strange to say, people came to interview Our Beloved just the same.

Monsieur Dreyfus Returns

Our dear brother Monsieur Dreyfus returned this morning to be with the Master till He leaves for Paris which at this hour I think will be either on the 24th or 25th inst⁸⁷¹. Having brother Dreyfus in the field, the morning translation for the interviews was made by him and in my room I was trying to do other things.

Governor of Rasht, Moair-ul-Mamalek

One of the most important events of the day is the arrival of <Mo-airol-Ma-malek>⁸⁷², a very great personage from Persia. He has been the governor of Rasht and is very well known. He is from one of the noblest and wealthiest families of Teheran. His father and grandfather have served the government in various capacities and this man himself came to Europe years ago with the Shah of Persia⁸⁷³. He has come especially to see Our Beloved⁸⁷⁴ and his turning his face toward the Kingdom of Abha is another divine proof to the power and potency of Abdul Baha. He was invited to stay for lunch.

Minister of New Congregational Church; Christ's Purpose

The Minister of the New Congregational Church came to pay his homage and respect to Our Beloved. After welcoming him Our Master talked as follows:-

"Why Christ came into this world? People think He came in order that they may believe in Him as the Word of God or the Son of God. He came, they say to redeem us through His blood. Christ was not seeking after fame. Christ came so that He may educate the world of humanity, illumine the realm of morality. He sacrificed His life for the realization of this fact. This is reality. Every fair and just man accepts this. Now is it befitting that we lay aside the refining

⁸⁷⁰ *#Christian Commonwealth*, 1913-01-15; this has the incorrect spelling 'Poole'.

⁸⁷¹ inst. = instant - an old usage meaning 'the present month'. Abdu'l-Baha left on 21 Jan. It's just possible Monsieur Dreyfus is meant, rather than Abdu'l-Baha, as 'he' lacks a capital.

⁸⁷² Dúst Muhammad Khán, the Mu'ayyiru'l-Mamálík (c.1856-1913, m.1873) was a Persian nobleman, a Prime Minister's son who married the Shah's daughter, and an architect. He is seen on many of the days that follow. [*#Abdu'l-Baha in the West*; *#Western Daily Press*, 1913-01-20, p5, "Some Items of News"]

⁸⁷³ Naser al-Din Shah[🌐] (1831-1896) Shah (Ruler) of Iran from 1848-1896 [*#Wik*].

⁸⁷⁴ "His Highness the Moayer el Mamelek Doust Mohamed Khan, the [son of the] late Prime Minister of Persia, a son-in-law of the late Shah. He had come over specially from Teheran to meet Abdul Baha." [*#Western Daily Press*, 1913-01-20, p5]. It would seem this point was particularly emphasised.

of characters, and engage in war? or abandon the second birth and occupy our time with enmity? Christ came in order to release the people from the promptings of the lower nature, to make them angelic. For this thing He accepted all calamities....."

The Minister said: that what impressed us most last night was your generosity to our church; and as you are setting such an example for us there is no doubt that you are the prophet¹⁵ of this age, for you teach with your deeds, it is better to give than to receive. It is a great thing that a wonderful prophet like you sets before us such a merciful example. All these strike me that you are a prophet."

Servant of God

The Master said: I am only a servant of God. The station of servitude is very great. It is very difficult for any one to live in accord with the requirements of servitude. One of the conditions of servitude is that one must forget himself; for when man knows God he forgets himself. All the material emotions are swept away and only divine susceptibilities are left. He must live for ever in the station of sacrifice and be ready to forgo all his material conditions. That is why it is so difficult, extremely difficult.

Message for Congregation; Prison

Asking for a message to be delivered to his people the Master said:-

Convey to them my greeting and love. Tell them: I gladly accepted the trials and sufferings of forty years imprisonment. I was constantly threatened with death, not knowing whether they kill me today or tomorrow. After my freedom I crossed the seas and mountains to come here and see you. As a young and youthful man I entered the prison and as an old man laden with years I came out of it. With the utmost rigor I entered the barrack, with great physical weakness I left it. Notwithstanding this I have come here. I have only one object, and that is the establishment of the oneness of the world of humanity. It is my hope that you will arise to assist me. May you become the means of illumining the hearts making joyous the spirits with this heavenly Glad-Tidings - so that the intellects may develop, the thoughts may take a wider range of vision and the Teachings of God may be practiced. Then all humanity in its entirety shall live with the utmost joy and serenity beneath the shelter of the Mercy of God! This is my message!

Woman Missionary of India on Islam

Then a woman Missionary was presented to the Master. She asked some questions in regard to the Mohamadan religion. She has been working in India for some years.

Noon Address on Spiritual Fog

Then Our Beloved came in the *large Hall* and addressed those friends who have gathered. First He spoke about the impenetrable fog and turned it into the spiritual fog of the hearts and souls which must be dispelled through the Sun. Then He gave a resumé of the Teachings of Baha ollah.

No Drive; Lunch with Ministers, Missionary, Moair-al-Mamalek

Today owing to the darkness of the streets the drive was not taken. The Ministers and the woman's Missionary, our distinguished Persian guest and other Persians were invited to the table. The Ministers sat on one side of Our Beloved and the Missionary on the other side. We were all happy to sit around the table of the Master. Sayad Assadollah had prepared a very delicious dish of rice. Lady Blomfield, Mrs Cropper and Miss Rosenberg were present. As usual the Master heaped their dishes with rice and the stew and we had of course to laugh because all their protests were of no avail.

Mon. Dreyfus and Governor of Rasht; Caxton Hall Address to Peace Society

Mon. Dreyfus came in the afternoon and at about 4 o'clock the Master with <Moair-al-mamalek>. Mon. Dreyfus and Mrs Cropper in automobile started for *Caxton Hall* where the Peace Society⁸⁷⁵ had arranged a meeting for the Beloved to speak. I had to take a taxi all alone and in the terrible fog it took me many minutes before I could get hold of one. Having arrived, fortunately Lady Blomfield was speaking to the crowded Hall, the Master was sitting on the platform and an old man with white beard was the Presiding officer. After a few minutes Our Beloved in a few appropriate words was introduced to the audience. The address was on the all-important subject of Peace, Peace amongst religions, Peace amongst the nations, Peace amongst the fatherlands. It was lofty in tone and musical in strain, full of passionate appeals for the much desired Peace. Like a perfect artist with the brush of His mighty word and the colors of His divine sympathy. He painted a portrait of Peace before the wondering gaze of the audience. There you see the portrait, glowing with health and life, in the utmost state of beauty and charm. Again I might symbolize Our Beloved as a skilled Architect or Mason who laying well the foundation of the Palace of Universal Peace, most wisely goes on building the structure. He starts from the very foundations and lo and behold! the audience enraptured see before their eyes the Palace is rising. One stone from here, another stone from there and after 3 quarters of an hour the people see the Palace of Peace, built of such ever-enduring materials that are indestructible. Its Imperial gates are flung wide and men and women of all nations and climes hand in hand, smiling, rejoicing, singing the songs of life and light are entering therein to attend the reception of the King of Peace and the Lord of Hearts. Ah me! words fail to express one's emotions and feelings as this heavenly, sweeping torrent rushes on and on, quickening the dead souls, uprooting from before its path, the trees of superstitions, planting in its stead seed of the trees of life, carrying before it the thorns and thistles of discord and hostility, and transforming the sterile field into the rose-garden of affection and union. Such is the miracle that is performed daily by Our Beloved!

After the meeting the chairman expressed thanks to the Master for His words of reality, because He has come from the East to remind them of these divine lessons which are forgotten in the West for we have entirely abandoned these teachings to our shame.

Walk With Persians; Armenian Rug Store

Then Our Beloved started to walk with ten of the Persians after Him. As we are invited tonight to the *Persian Legation*⁸⁷⁶ for dinner, therefore before taking taxi cabs He walked along the avenues till we reached a rug store belonging to some Armenians⁸⁷⁷. He entered. The proprietor runs to Him and brought Him inside near the fire-place. For half an hour Our Beloved spoke with Him in Turkish about war etc.

At the Persian Legation; Scotland; NT Falling Stars

Then we called 3 taxi cabs and proceeded for the *Persian Legation*⁸⁷⁸. The Minister⁸⁷⁹ greeted Our Beloved most cordially. We entered the *large drawing room* which was furnished à la Louis XV King⁸⁸⁰. He asked whether the visit to *Scotland* was enjoyed. He had read the papers which came to him from a clipping Bureau. He went and brought them to us. There were some that we did not

⁸⁷⁵ **The Peace Society** (1816-1930) was created by the quakers to promote the gradual, proportionate, and simultaneous disarmament of all nations and the principle of arbitration, being pacifist in approach; it spread from London to other cities and countries, and parallel groups arose promoting peace but allowing for defence and were more inclusive of membership. **Rev William Evans Darby** (1844-1922)⁸ was the energetic secretary then vice-president for a total of 27 years and would have been at this meeting, but after such long service resigned when the organisation was too lame in responding to the upcoming World War. The president was **Joseph Albert "Jack" Pease**, M.P. (1860-1943)^{9W} who was also governmental President of the Board of Education at the time. [#Web; Pease: #Oxford DNB; #Times, 1943-02-16 p1 & 7.]

⁸⁷⁶ **The Persian Legation** was the Persian diplomatic mission and staff (embassy) operating abroad in the UK. Its members in #PO 1914 are Mehdi Khan Mushir-ul-Mulk Mirza, minister; Mirza Abdul Gaffar Khan, counsellor; Humayoun Ehtecham, 1st sec; Ali Khan Ardalani Ghalam, attaché. The Consul General (of many years) was **Harry Seymour Foster**^{9W} (a Member of Parliament in various years, and awarded the Order of the Lion and Sun of Persia)^{9W}.

⁸⁷⁷ OT: "Areminians" - i.e.. Armenians.

⁸⁷⁸ **22 Queen's Gate Gardens**^{9Map} [then as now] north side, 2nd door from east end. The legation seems to move from year to year. [#PO 1914, Street Directory, p575].

⁸⁷⁹ Mirza Mehdi Khan Mushir-ul-Mulk (fn 266). AT: "Ambassador".

⁸⁸⁰ AT: "Louis XIV style"; OT: original XVI corrected to XV.

read while in *Edinburgh*. Then Our Beloved told us a story about "nothing" which made us laugh. Then He spoke about the prophecies of the New Testament and their fulfilment. "To say that these predictions (the falling of the stars) will be literally fulfilled is equal to the claim that a hundred thousand million tons of stone will fall on an atom and find a place therein" "If I had time I would have gone around to see the various museums and on my return would have written a book of interest to the public."

Table Spread

All night the discussions between the Master and the rest of the Persians were carried on. At 8.30 an elaborate Table was spread and there were more than 17 Persians⁸⁸¹ present. The Master spoke about the rise of the Ottoman dynasty and many stories in connection with it. It was nearly 12 o'clock when we left the *Embassy*. If I want to write all about the interesting time we had there, it may take many more pages. Our Beloved said just think of the Power of the Cause that while a few years ago these people would not have given any importance to the Cause today they invite us to the Embassy with the utmost joy and privilege. This is the Penetration of the word of God.

Love to all Ahmad

14 Jan - Day Without Meeting

Tuesday

Weather : ☁ overcast; cloudy day, bright at times; light breeze; 1mm rain; 6mins bright sunshine.

Jan 14. 1913

My dear Harriet!

Days Swiftly Passing, Each Day A Blessing; Master's Patience

The days are swiftly passing and we are truly immersed in a sea of divine Mercy. Every day is a benediction and every night is a blessing. There is no doubt that we can never appreciate fully the blessings that God has prepared for us. Our Beloved like the sun shines upon all and everyone receives a share from His Bounty. Rich and poor, wise and ignorant sit at His heavenly Table⁸⁸² and they are fed alike without any distinction. We can never serve Him enough even if we give up our lives for him. He is working day and night, giving out these wonderful Teachings with such patience and forbearance that is impossible to conceive. He does not consider His rest or composure for one minute but rather he thinks of the rest of others.

Advice to Conduct Oneself for the Cause

This morning the Master gave us some very good advice in regard to our future conduct in connection with the Cause.

Hold fast always to those things which ensure the glory and majesty of the Cause. Let your deeds and actions be the greatest evidences of the Bahai Cause. Preserve the Cause. When the Cause is spread and glorified, then you shall be honoured, but if your conducts are not in accord with the spirit no matter how much you may strive, it is fruitless.

Translating Edinburgh Papers to Persian; No Public Meeting, Mrs Cropper's Cottage

Today most of the time I was translating the Edinburgh papers into Persian language for the benefit and interest of the friends in the Orient. Mon. Dreyfus did the translating for the few private interviews. There was no public meeting, because we supposed the Master was going with Mrs Cropper to her cottage in the country but later on this plan was changed.

⁸⁸¹ It's marginally possible Persians is a mistake for persons due to similar sound; OT has crossed out "people" and AT has put guests. Most present would however have been Persian.

⁸⁸² Capitalisation presumably due to the Table in the Qur'an 5:114, or Luke 14:21-23.

Packages of Papers and Particles

I have already mailed about 40 packages of Christian Commonwealth to various Bahai centers⁸⁸³, in America, each package containing five copies and tomorrow 32 packages of Edinburgh papers will be forwarded. I also mail to you copies of the "Plain Truth" of Pembroke Chapel of Liverpool, containing the address^{P189} of Our Beloved in that church on His arrival in England. Likewise the last issue of Christian Commonwealth containing articles about our trip to Edinburgh; also a copy of the "Suffragette" having the verbatim address of the Master's address before the Saffragists in London^{P101}. All these articles go no doubt to form that great public opinion which although silent is very eloquent and powerful.

Lunch; Rest; Walk in Battersea Park; Mr Dawson

After lunch and a few minutes of rest, Our Master went out with Mrs Cropper and Miss Rosenberg and Mirza Lotfollah. First they spent a little time⁸⁸⁴ in Battersea Park then the Master calls on⁸⁸⁵ Mr Dawson³¹⁸, the editor of the Christian Commonwealth. He was perfectly delighted to have Our Beloved in his *office*.

Story of Persian Grandfather

After His return the Master spoke to us for more than one hour on the life-history of the grandfather of one of the Persians who had just come to see the Beloved. His name was Gaemmagam⁸⁸⁶ and he was the Prime Minister of Persia. I think about one hundred years ago. He told us many wonderful stories about his literary ability.

Lord and Lady Glenconner and Meeting Planned


After that Lady Glenconner⁹⁴⁰ called on the Beloved. Lord and Lady Glenconner will arrange a meeting on the night of January 22d⁸⁸⁷ in their *Art Gallery* for the Master and invite the Members of Parliament and nobility to hear Our Beloved speak. She is a most delightful and charming woman and much interested in the Bahai Movement. I have no doubt that she will be a great torch burning with the light of Baha-ollah.

Talk on Reincarnation

Mrs Cropper returned after dinner and the Master spoke to her and Lady Blomfield and her two daughters and Miss Platt on reincarnation, transanimation⁸⁸⁸, the return of generic and specific forms of phenomena⁸⁸⁹, etc. It was the most exhaustive exposition of the subject that I have ever heard from Him. He opened His talk by giving the four schools of reincarnation, defining the special tenets of each school⁸⁹⁰ and finally explaining the Bahai belief and thought on the subject. Then the question of the preservation of the individuality of the spirit was touched upon. In short it was a most interesting evening. This was the first day or night I suppose that we did not have any public gathering although the Master spoke just as much if not more.

⁸⁸³ Baha'i centers = centres of Baha'i presence.

⁸⁸⁴ AT : "an hour" OT: "a little time".

⁸⁸⁵ 133 Salisbury Square , Fleet Street; the precise building numbering then is marginally obscure but 133 was the second-to-last number, and so either the northmost or second-to-northmost building on the east edge. [Ref: #PO 1914 Street; #OS 1893 & 1914; #US Archives, Dawson's letter, 1913-01-03, p105].

⁸⁸⁶ Mirza Abolghasem Ghaem Magham Farahani (1779-1835).

⁸⁸⁷ Abdu'l-Baha left on 20 Jan, so this was unable to transpire on 22 Jan, but it happened on 16 Jan (p163).

⁸⁸⁸ transanimation = The conveyance of a soul from one body to another.

⁸⁸⁹ i.e. whether a thing returns exactly, or just with the same spirit or qualities.

⁸⁹⁰ Views on reincarnation vary on whether a person can come back as an animal as well as human, return to other planets as well as Earth, and whether they retain identity or just return as qualities, to name a few. In a view where reality is one variable realm, the dichotomy of reincarnation versus its negation disappears.

Farewells; Plans for Clifton, Bristol

At about 10 o'clock they said goodbye to be ready for tomorrow. We expect to go to *Clifton, Bristol* tomorrow morning and the Master may leave at about 10 o'clock. I believe there are only 2 hours by train.

The friends are eagerly looking forward to this visit, for the last year the Master stayed there longer than one night⁸⁹¹. We will return there after tomorrow morning.

American Believers and Experiences Always Remembered

The American believers are all remembered in the Presence of Our Beloved. Hardly a day passes that the Master does not mention the name of some particular Bahai or some of the American experiences are not related. America during the Master's Presence enjoyed wonderful opportunity. The people received the heavenly Food and drink from the sweet water. There is no doubt whatsoever that all the friends are doing their very best to make the heart of Abdul Baha happy.

Love to all Ahmad

15 Jan - Bristol - Train Up; Large Hall Address

Wednesday

London Weather : ☁☀ fair; dull and rainy early morning, fine and bright later, but showers in late afternoon; gentle breeze; 2.5mm rain; 3.2hr bright sunshine.

Bristol Weather : ☁ mostly dry, with a shower (Sohrab).

The Clifton Guest House, 17 Royal York Crescent, Clifton, Bristol.

Jan 15.th 1913

Dear Harriet!

Clifton; Wonders of the Tour

Here we are in Clifton, a most charming spot, full of natural scenes and delightful panoramas. Often I think of the wonders of this trip! How God is carrying me hither and thither, bringing me to the most unexpected places and suffering me to associate with the people of God. I can never thank Him enough for His Bounty and Favor which have encompassed all creation. I ever pray that I may become a worthy instrument for the spread of His will, the propagation of His Cause, and the diffusion of His Fragrances!

Preparing for Clifton; Moair El-Mamalek Impressed

This morning we arose with the expectation of a Clifton trip. At nine o'clock Moair El-Mamalek arrived at the apartment and at about 10 o'clock Mrs Cropper was present with her automobile. Our distinguished Persian guest is much impressed with the love and respect shown to Our Beloved by all the people and as he is a learned and experienced man he has more than anything enjoyed the addresses and talks of the Master. He is simply enraptured with all that he hears and all that he beholds. He wonders why the English people (Bahais) are so kind and attentive to Him. This morning he told me after hearing the Master talk on reincarnation and immortality of the spirit, he went to his room and sat all night thinking over it. He did not even take off his coat. He thought and thought till eight o'clock when he left the *Hotel* to come to the Master. He is the guest of the Master today.

Leaving for Paddington Station

At about ten o'clock Mirza Mahmoud, Sayad Assadollah, Mirza Lotfollah and Mirza Afnan left the house for the station called *Paddington*⁸⁹². After a few minutes the Master also with Moair-al-Mamalek and Mrs Cropper and Ahmad in the lovely automobile started for the *station*. At about 11 o'clock⁸⁹³ the train pulled out of the station. Miss Fraser was also with us.

Train Journey; Letters and Articles; Discussion of Scientific Farming

On the way we enjoyed the scene of the country. All the meadows are green and verdant. Four of us were in one compartment and the Master, Miss Fraser and our Persian guest were in another compartment. After a while our Beloved came and called me to His compartment to speak with Miss Fraser. She gave two articles which I enclose, the one signed by a Bahai Christian is written by her. The other one is just a short notice of the approaching visit of the Master to *Clifton*⁸⁹⁴. She had two letters, one from Mrs H. H. Ford⁸⁹⁵ of New York, part of which I read and translated to the Master. He was also very pleased to hear from Mrs Ford; the other one was from Mrs C. Coles⁸⁹⁶ of Washington the contents of which was most pleasing. Then the Master spoke with her on her work and her capacity for service. Later on Mirza Afnan who is studying agriculture in *Reading in University College*⁸⁹⁷ came in and scientific farming became the topic of discussion.

Arrival in Bristol Station; Mr Tudor Pole; Countryside and Journey through Streets

At exactly 1 o'clock our train arrived at *Bristol*⁸⁹⁸ *station*⁸⁹⁹. Mr Tudor Pole⁵⁷⁶ with two automobiles was present. He welcomed the Master and His suite⁹⁰⁰ most heartily and conducted us to the automobiles. We drove⁹⁰¹ through the streets and avenues of *Bristol*, quite a large city of four hundred thousand⁹⁰² inhabitants. Before reaching *Clifton*⁹⁰³ we drove by the loveliest romantic river⁹⁰⁴ with cliffs and mountains on both sides⁹⁰⁵. It was a most charming spot.

Arrival at the Pole's Home; Its Country View; Lunch

Reaching at the above *address*⁹⁰⁶, Mrs Tudor Pole⁵⁷⁸ welcomed us in the most genuine fashion. *Mr Tudor Pole's* is built on rather an elevated ground which overlooks a wide, extensive valley in which the city of *Bristol* is built. At night looking into the valley, while all the electric lights are illumined it makes like an enchanting Fairyland or like the heaven studded with luminous stars. After a few minutes of rest and the assignment of our rooms we came down and had a very good lunch which was prepared for us and served most daintily. The Master's room is on the *third*

⁸⁹² **Paddington Station**^W ^{Map} ^{Img} is 3.5 km^{Jm} northwest of Lady Blomfield's, and was the starting point of the Great Western Railway^W, on which one would journey to Bristol.

⁸⁹³ The 11:00 from Paddington was a Luncheon Car Train that ran non-stop to Bristol Temple Meads, timetabled to arrive at 13.00, and then through to Penzance, arriving there at 19:05 [*#Email* with GWR].

⁸⁹⁴ Quoted in the evening of this day, p158.

⁸⁹⁵ **Mary Handford Finney Ford** (US: 1856 Pennsylvania-1937 Florida) was a widely-known authority on art, music and literature, writer, and an untiring teacher of the Faith [*#Baha'i World*, v 7, p541-542, In Memoriam]. (Sohrab does not generally write initials in the originals of these letters; it would be easy to misread a handwritten M.H. on a letter as H.H.)

⁸⁹⁶ **Claudia Coles née Smith** (1863 South Carolina (US)-1931 London) was orphaned early in life, married (1887) a well-to-do plantation farmer and widowed early; she became a Baha'i c1905 in Washington, was librarian of the Persian-American Educational Society for the Tarbiyat School, an early participant in the administration work for the North American House of Worship. In 1920 she moved to London to follow her children, where she was a member of the UK NSA and its forerunner, which she served on for many years; she worked with Esslemont on Baha'u'llah and the New Era, taught Richard St Barbe Baker, and was active herself in the "Men of the Trees". On her passing Shoghi Effendi called her "staunch, indefatigable worker", with memorial services held in North America. See *#Baha'i Women*. [*#Email*, from S Cooney].

⁸⁹⁷ **University**^W of **Reading**^W is 125 km^{Jm} west of Bristol.

⁸⁹⁸ **Bristol**^W is a city 185 km^{Jm} west of Lady Blomfield's, in England over the Severn Estuary from the south-eastern edge of Wales.

⁸⁹⁹ **Bristol Temple Meads Railway Station**^W ^{Img} ^{Map} was the destination of the route beginning at Paddington [*#Wik*].

⁹⁰⁰ **Suite** = company of attendants.

⁹⁰¹ The Guest House was 3 km^{Jm} west of the station.

⁹⁰² Population 352,178 in the 1911 Census (for Bristol Unitary Authority, excluding parts of the Bristol urban area) [*#Wik* ^W].

⁹⁰³ **Clifton**^W is a suburb on the west edge of Bristol^W.

⁹⁰⁴ **River Avon**^W ^{Img} snakes through Bristol into the Severn Estuary.

⁹⁰⁵ This suggests they did not take a direct route, but that their host drove them on a longer route to see some of the places. It almost seems like they perhaps went to the north through the city, then west, and came back down south along the River Avon Gorge. Notwithstanding, after they arrive they have lunch and take a motor tour of the inners of the city for an hour, as if to complement the country experience.

⁹⁰⁶ **Clifton Guest House, 17 Royal York Crescent** ^{Map} ^{Img}, the Poles themselves lived in number 16.

floor⁹⁰⁷, looking eastward, the sun shining through the windows. The room was tastily adorned with flowers of various hues and shapes, spreading their fragrances all around. The panorama to be seen from the windows of the Master's room is simply glorious. Seldom have I seen a more beautiful scene!

Rest; Moair-al-Mamalek's Story of Naser al-Din Shah Poisoning the Prime Minister

The Master going to rest Moair-al-Mamalek entertained us by the recital of some interesting events in the life of Naser-Eddin Shah⁹⁰⁸ and how his father⁹⁰⁹ the Prime Minister was poisoned by this very Shah through the intrigues of the court myrmidons⁹¹⁰. It was a most tragic story!

Drive through Bristol

Later on the Master came down and after having drunk his tea, He, Mrs Tudor Pole and our Persian guest and myself had one hour's drive in the automobile.⁹¹¹ We passed through most enchanting parks and commons. Some of these places are known in History as the Camping Ground of the Roman soldiers. The river which winds through these lovely valleys and hills finally empties itself in the sea⁹¹² which is seen in the far off horizon. Wales is also visible in the distance⁹¹³. Our guest⁹¹⁴ has fallen in love with this place and all the way along he was exclaiming wonder and admiration at the beauty and loveliness of the delightful scenes.

Shower; Self-Government; New York Addresses into One Volume

Before reaching home we had a shower⁹¹⁵, thus preparing the way for the shower of divine Mercy. Having returned the Master spoke at length on self-government⁹¹⁶ and how the ruler of a nation must ever think of the happiness of his people and not of his own ambition and comfort. He must be the real father and the nation must be considered as his children. I forgot to tell you that while we were in the auto coming to Clifton I found an opportunity in telling the Master about the publication of His New York addresses in one volume and how Mrs Krug⁹¹⁷ is ready to assist its printing. The Master said all right, very good.

Two Interviewers

At about 7 o'clock the reporter of a local paper came and the Master gave him a very lovely interview which will no doubt appear in the current edition.

After him another reporter came. He had also a lengthy interview on the question of Peace and brotherhood. Mr Tudor Pole has promised to send me the articles which will appear in the papers after our departure.

⁹⁰⁷ In Edinburgh some days earlier at the Whyte's home (which has a basement), Sohrab follows the American usage of calling the street-level floor the First Floor (the British would call it the Ground Floor and the one above the First), and likewise with the Theosophical Society building in Edinburgh; the Clifton Guest House in common has a basement. See p240 "Royal York Crescent, 17 (Bristol, 15-16 Jan)" detailing the room usages.

⁹⁰⁸ Naser al-Din Shah^W. See fn 873.

⁹⁰⁹ i.e. Moair-al-Mamalek's father.

⁹¹⁰ Myrmidon = a person who executes without question or scruple a master's commands.

⁹¹¹ It seems from the following description that they set off north through the greenery of Clifton Down^{Map}; whilst the suspension bridge^{Map} existed, it seems they didn't go over it as it is the sort of experience that would have been mentioned, and the road now beside the river was a dockland railway then and unavailable. The route is slightly conjectural but in order to capture the river and best views and the Roman features, they would have had to have set off west down Royal York Crescent, north up the road Sion Hill, and then cut through the toe of the commons^{Map} onto Clifton Down road going north, in so doing passing an old Camp^{Map} (the "Camping Ground of the Roman Soldiers" of the diary), and at the end of this road cut properly onto Clifton Down, probably travelling along the roads through the west of the park (now the Circular Road) and swinging up to and high above the river to catch sight of it at Black Rocks/Sea Walls^{Map} where it looks down into the gorge and the river as described, with Wales visible in the distance to the north-west, then coming round along the top, they would have crossed an old Roman Road which had led through the park (west to the old Roman Town of Abona a little further north beside the river, now Sea Mills). Beyond this it is hard to know how far they went and their route home, but cars were not very fast then and this must have represented much of the journey.

⁹¹² The River Avon empties into the Severn Estuary.

⁹¹³ Wales^W is 16 km away at its nearest.

⁹¹⁴ AT has 'The master', no doubt OT is correct, i.e. Moair El-Mamalek.

⁹¹⁵ shower = a shower of rain.

⁹¹⁶ i.e. the discipline of one's own desire for comfort; self-discipline would have been a better word than self-government. Presumably He was correlating government by a ruler with the necessary quality of the ruler having self-government (discipline).

⁹¹⁷ Presumably Mrs Grace Krug (fn 44); AT inserts the initial C.

Large Hall Full; Address on Baha'i Teachings; Discussion Afterwards; Dinner

⊕ [Public Invitation:] You are invited to be present at the *Clifton Guest House* at 8.p.m. on Wednesday January 15th. to meet His Excellency Abdul Baha Abbas, the Persian Reformer and Leader of the Bahais.

Kindly reply to Mrs. Tudor Pole,

CLIFTON GUEST HOUSE,
17, Royal York Crescent,
Clifton. BRISTOL. ⁹¹⁸

At this time the people began to come and the large Hall on the *second*⁹⁰⁷ floor was filled with men and women. There were more than one hundred and 20 people. Some were standing. Mr Tudor Pole delivered an introductory remark about the Master's trip to America and Europe and many other points were brought out in his speech. At 8 30 the Master came down. All arose from their seats at this entrance in the Hall. He bade them to be seated and immediately began to speak. After a few preliminary remarks He gave a very full and rapid review of the Bahai Teachings^{→P227}. All those who were in the audience never having heard the teachings were delighted. After the lecture the Master came down in the Library and everybody shook hands with him. Our honored guest from Persia was so deeply affected that he wept. There were nearly 8 Egyptians with their fezes⁹¹⁹ in the audience. They came in the *Library* and for nearly 30 minutes the Master spoke with them about things they were interested in. At 10 o'clock we had our dinner consisting of chicken and rice.

Now it is nearly 1 o'clock after midnight and so I say good night to you.

This day was spent in the utmost state of happiness.

Love to all

⊕ [Isabel Fraser:] ABDUL-BAHA was a guest at the *Clifton Guest House* over the night of January 16th, arriving by train at noon and leaving at noon the next day. The host, Mr. Tudor-Pole, took Abdul-Baha for a drive in the afternoon, after which he re-met many of the guests and neighbors who dropped in to renew their acquaintance of a year ago. In the evening about 150 gathered to hear the Master's message. Mr. Tudor-Pole was in the chair and introduced Abdul-Baha by giving a short account of the Movement and of its marvelous growth in the last few years. The Master entered, bestowing on them that smile which in itself is a benediction. It was a notable gathering of east and west, with the central saintly figure. Here and there was seen a scarlet fez which denoted the presence of eastern students. Abdul-Baha on entering gave that courtly eastern greeting of raising the palms of his hands to his forehead, after which he told them that since last seeing them he had been half over the world. "In fact," he said, "I have come to *Clifton* this time via Los Angeles and Chicago." Then he began at once to speak, Mirza Ahmad Sohrab interpreting. Abdul-Baha commenced while seated on a couch, but soon he was on his feet, occasionally walking to and fro, and sometimes emphasizing a fact with upraised hand or standing still with eyes closed and his silver voice sunk low.

[...Abdu'l-Baha's Address...]

Afterward in the *library* the guests were afforded the honor of meeting Abdul-Baha and one picturesque little group that lingered behind the rest pleased him mightily. There were five Egyptian students wearing the red fez, Abdul-Baha's suite standing in the background wearing the black fez - there was a German, a Californian and a Welshman, whose work lay in a Universal Brotherhood movement and on whose work Abdul-Baha pronounced a beautiful blessing.



Then changing his mood and laughing heartily he talked in Arabic to the students and, as befitting the occasion, he emphasized again the great necessity for a Universal language. He said that in the future many such groups would gather from the four corners of the earth for the purpose of mutual understanding. ⁹²⁰

⊕ [Mahmud-i-Zarqani:] In the midst of it all [the audience's reverence] I caught sight of Mu'ayyiru'l-Mamalik... I saw him standing awe-struck by the bows and curtseys of those outstanding people of the English nation... he was weeping, tears coursing down both cheeks, and that moved me so much that I was greatly affected, and wept and rejoiced too... In Britain, at large gatherings, I had noticed time and again the same reaction from men of his standing... who kept saying: 'What great glory God conferred upon us... what a Sun of grandeur and felicity rose from the horizon of the East, but alas, alas, we did not heed it...' ⁹²¹

⊕ [Western Daily Press:]..."Abdul Baha, in short, sweet, rhythmic sentences, gave expression to the Gospel of International Peace and Concord, based on eternal realities." Mr Tudor Pole presided. ⁹²²

⊕ [Clifton Chronicle and Directory - either the reporters above or early following morning:]

⁹¹⁸ This was with Sohrab's archival papers.

⁹¹⁹ **fez**   = a hat popular in many muslim cultures..

⁹²⁰ #Star of the West, 1913-03-21, Vol 4, Num 1, PDF 4 p4.

⁹²¹ #Mahmud's Diary, VII, p85-6 in #Abdu'l-Baha by Balyuzi.

⁹²² #Western Daily Press, 1913-01-17, p5, "Some Items of News".

MESSAGE TO CLIFTON

To a representative of the "Clifton Chronicle" Abdul Baha, through his interpreter, gave the following message to Clifton:- I am most delighted and pleased with the situation of Clifton and its surrounding valleys and hills. Therefore, before returning to the Orient I have again come here to spend one night. In reality the people of Clifton are very intelligent. They have the capability of understanding every problem. Their consciousness yearns for the search of reality. They understand selfless objects and they are willing to work for philanthropy. It is my hope that they will be assisted to serve the whole of humanity. May they become the means of creating good fellowship between the children of men. May they entirely relinquish those blind dogmas which have created strife in the world of humanity. May they become instrumental in putting into practice the Heavenly teaching. May each one of them become a Heavenly lamp to enlighten humanity, so that this gloomy darkness of strife and contention between peoples may be entirely dispelled, and nation and nation show friendlier fellowship towards each other, and the day of universal justice and the day of the unification of all the races and all religions may become apparent. This is my message to Clifton people. Abdul Baha, who recently returned from America, was accompanied by his Highness the Moayer el Mamelek Doust Mohamed Khan, the late Prime Minister of Persia, one of the wealthiest noblemen in that country and son-in-law of the late Shah, who was the guest of Mr. W. Tudor Pole at the Clifton Guest House.

Abdul Baha told Mr. Tudor Pole that of all the places he had visited in Europe and America he had found the climate most temperate and delightful at Denver in America and Clifton in this hemisphere, and he gave Clifton by far the preference.⁹²³

16 Jan - Bristol - Prayer; To London; Drama of Kingdom

Thursday

Bristol Weather : ☀️ sunny, weather moderate (Sohrab)

London Weather : ☁️ overcast, drizzling showers; fine till late afternoon; gentle breeze; 5.1mm rain; 2.5hr bright sunshine.

97 Cadogan Gardens

London S.W.

Jan 16th 1913

Dear Harriet!

Blessings

The confirmations of the Kingdom of Abha are descending! Happy are those who are the recipients! The Fragrances of the Rose-Garden of Reality are diffused! Happy are those whose nostrils are perfumed! The Breezes of the mountains of God are wafting! Happy are those who are refreshed! The Fount of the life eternal is flowing! Happy are those who allay their thirst! The divine Table is spread⁹²⁴! Happy are those who satisfy their hunger! The Sun of Eternity has shone forth! Happy are those who are illumined! The moon of Revelation is beaming! Happy are those who are enlightened! The stars of guidance have appeared! Happy are those who are directed! The King of Kings has manifested Himself! Happy are those who know Him! The Centre of Covenant is among us! Happy are those who have turned their faces toward him!


Up Early for the View; Tea; Sunny; Child; Country Drive; Newspaper Interview

We were up early today⁹²⁵ in order to have a good view of the surroundings of *Clifton*. Sayad Assadollah made tea and took it into the Master's own room and we came down for breakfast. The sun was shining and the weather was quite moderate. After breakfast, they brought a child of four or five years to be blessed by the Master. He called for candy and filled her hands with the same. The child was delighted. It was about 11 o'clock that an auto mobile arrived to take the Master for a drive in the *country*⁹²⁶. We had only half an hour, so He took Moair-al Mamalek with Himself and Mr Pole. All of us stayed behind. A newspaper reporter came and had a further interview⁹²⁷ which will appear during the week.

⁹²³ #Clifton Chronicle and Directory, 1913-01-22. For more of the article see p230.

⁹²⁴ An allusion usually to Surih 5 of the Qur'an, the Table Spread.

⁹²⁵ Sunrise would have been about 08:00.

⁹²⁶ With only half an hour, presumably they drove over the **Suspension Bridge**  to the countryside there.

⁹²⁷ It sounds as if Sohrab is the one interviewed here.

Guest Book; Translation of Prayer from Last Year

Mrs Pole brought the guest book so that we may write our names⁹²⁸. Looking over the pages, I came across the writing of the Master. It is written by Him last year. I copied it and herein give you a translation

"It is now two days that in company with the Favored and revered maid-servant of God Mrs Cropper we spent our time with the utmost joy and Fragrance in the *Guest House* of Mr Pole. These days are passed in the commemoration of the Blessed Perfection. While associating with the innumerable souls of the inhabitants of this city we have mentioned the Kingdom of Abha. It is hoped from the Bounties of His Holiness Baha-o-llah that this pure seed may vegetate and through the downpouring of the cloud of guidance these plains and mountains may become green and verdant. O Thou kind God! Bestow upon this Household an eternal foundation and rear upon it an indestructible edifice and shower down upon it Thy benediction. Verily Thou art the Generous! The giver and the Clement.

(Sig) Abdul Baha Abbas."

Return from Drive; Four Pictures Taken

When the Master returned from His drive the photographer was ready and four pictures were taken; two with the Persians, and two with the rest of the family.

Catching the Train; Some Catch Slower Train

At this time we had to hurry along in order to catch the 12 o'clock⁹²⁹ train. The Master, Moair-al-Mamalek, Mr Tudor Pole and Ahmad in one of the auto mobiles preceded and we were just enabled to catch the train. The rest were left to take a local train after 12 minutes⁹³⁰. Our train being express covers the 120 miles⁹³¹ in two hours without stopping at any station.

Early History of Baha'u'llah and the Cause

On the way the Master told Mr Pole of the early history of Baha-ollah, how He was thrown in prison in Teheran, chains around his neck and after many months' imprisonment, He was released. Everything was confiscated and during their 30 stage journey to Bagdad they could not see one Bahai. Now praise be to God, that even in *Clifton* Mr Pole is calling Ya Baha-El Abha.

The Polemical Book and the Shah's Sword; Badi

Then the Master all the way spoke with our Persian guest about the history of the early time of the Cause, about a very learned man who wrote a book against the Cause and carried it to the Shah⁹³² of Persia. "As it is customary" he said "to bring a gift for His Majesty I have brought this book which I have composed against the Bahais." The Shah answered "These books will have no effect in stopping the spread of this Movement. I must use the sword in order to efface them from Persia."

⁹²⁸ A list of people booked to stay at the Guest House over the week is published in *#Clifton Society*, 16 Jan 1913, which is quoted here in case researchers find some useful connections; it is paragraphed by title (Excellency (1), Mrs (2), Miss (9) then Mr (3)):

His Excellency Abdul Baha Abbas and suite.

Mrs. Lakemen (Modbury), Mrs. Brown (Edinburgh).

Miss L. Starling (resident). Miss J. Normand (Edinburgh), Miss Read (Edinburgh), Miss Stratton (Weston-super-Mare), Miss M. Brodie (Malvern), Miss V. Ellingson (Edinburgh), Miss Moore (Grove Park), Miss L. C. Young (Grove Park), Miss Wetton Cox (S[id]Jcup).

Mr. A. Lakeman (Modbury), Mr. H. Worledee Green (Weston-super-Mare), Mons. Merza Sorah.

Mrs. Brown from Edinburgh is mentioned, and we saw a Mrs Brown came to see Abdu'l-Baha whilst He was in Edinburgh just before on 9 Jan [→ fn 783], and the number of guests from Edinburgh would suggest further connections among the names. Perhaps Mons. Merza Sorah with his Persian name had also come to see Abdu'l-Baha. Miss L. Starling as a resident would likely have been present during the visit. Miss Wetton Cox was likely related to Rev W Wetton Cox, secretary of the London Association of Moravian Missions. The large number of Misses perhaps reflects their coming to see the mystical Chalice next door and its young female guardians.

⁹²⁹ The timetabled train was a Luncheon Car Train that ran 12:00 from *Bristol Temple Meads* non-stop to *Paddington*, arriving at 14.00, via *Badminton*, a slightly longer but faster route [*#Email* with GWR], tallying exactly with Sohrab's statement of the two-hour express.

⁹³⁰ The timetabled train was 12:12 from *Bristol Temple Meads*, a through train which called at *Bath*, *Swindon* and *Reading*, and arrived in *London* at 15.20 [*#Email* with GWR].

⁹³¹ 120 miles = 193 km; A 10 am *Paddington* departure and 120 miles is quoted in historical descriptions.

⁹³² *Mohammad Shah Qajar* (1808-1848, reigned 1834-1848)[Ⓔ].

"Where is he now" the Master said "so that he may see that even his sword could not stop the progress of the Cause?" Then He spoke about Badi⁹³³ who carried Baha-ollah's Epistle to the Shah of Persia and his subsequent martyrdom.

America; Mr Tudor Pole

With Mr Tudor Pole I spoke now and then about our historical trip through America and the various wonderful meetings. Mr and Mrs Tudor Pole are really wonderful souls, They are true Bahais and most attracted and enkindled. He is a young man full of zeal and fire and devoted to the advancement of the Cause.

Arrival in London; Greeting; Rest; Rest Arrive; Mr Pole Returns; Tea

Having reached the *Station*⁹³⁴ we find our beloved sister Mrs Cropper with her automobile ready to carry the King of Kings to *97 Cadogan Gardens*. She is so faithful and loves the Master. Here we are home at last. Lady Blomfield's daughters and Miss Platt⁸¹⁴ greet us. After a few minutes' conversation we have lunch. Then the Master takes his nap. The Persians who remained in *London* come. At half-past four the Clifton Contingent arrives. Mr Pole returns to *Clifton*. We have tea.

Miss Rosenberg's Interview, Polemical Magazine 'The East and the West'

Miss Rosenberg arrives and has an interview with Our Beloved. There is a missionary magazine "called the East and the West" containing a long article against the Cause. She is worried⁹³⁵. The Master encourages her. Never be discouraged. Be always hopeful. Spread the news of the Kingdom. These attacks will attract the attention of the people.

Complexities of Administering the Cause, Firmness; Priority to Teach

Then the Master comes to the *other room* where the Persians have gathered together. Very earnestly and solemnly as He walks back and forth He talks⁹³⁶:-

"The Cause has become very great. Many souls are entering in it - souls with different mentalities and ranges of understanding. Complex difficulties constantly rise before us. The administration of the Cause has become most difficult. Conflicting thoughts and theories attack the Cause from every side. Now consider to what extent the believers of God must become firm and soul-sacrificing. Every one of the friends must become the essence of essences, each one must become a brilliant lamp. People all around the world are entering the Cause, of various tribes and nations and religions and sects. It is most difficult to administer such heterogeneous elements. Wisdom and divine insight are necessary. Firmness and steadfastness of the friends are needed at such a crucial period of the Cause. All the meetings must be for teaching the Cause and spreading the message, and suffering the souls to enter in the Kingdom of Baha-ollah. Look at me. All my thoughts are centered around the proclamation of the Kingdom. I have a lamp in my hand, searching throughout lands and seas to find souls who can become the heralds of the Cause, who can raise their voices in meetings and assemblages, who can become the defenders of the Cause. Day and night I am engaged in this work. Any other deliberation in the meetings is futile and fruitless. Convey the message! Attract the hearts! Sow the seeds! Teach the Cause to those who do not know. It is now six months that Sayad Assadollah implores that I may write a few lines to my sister or daughters. I have not done this, because I find I must teach. I enter all meetings, all churches so that the Cause might be spread. When the "most important" work is before our sight we must let go the "important" one. If the meetings or the Spiritual Assembly⁹³⁷ has any other occupation the time is spent in futility. All the deliberations, all the consultations, all the talks and addresses must revolve around one focal

⁹³³ Badi[Ⓟ] (1852-1869).

⁹³⁴ *Paddington Station* ^{ⓅW} ^{ⓅMap} (→fn 458).

⁹³⁵ She is later on seen worrying about an article, either the same or different (→P179).

⁹³⁶ This speech is quite detailed; it is not clear if it was noted down (eg by Mahmud-i-Zarqani) and Sohrab then used that, as may have been since he often mentions copies of talks, or whether this was recorded purely from his memory.

⁹³⁷ (Spiritual) Assembly - The general community-group coming together, rather than what we would now call a Spiritual Assembly.

center and that is: teach the Cause, teach, teach, convey the message, awake the souls. Now is the time of laying the foundation. Now must we gather brick, stone, wood, iron and other building materials. Now is not the time of decorations. We must strive day and night and think and work. What can I say that may become effective. What can I do that may bring results. What can I write that may bring forth fruits. Nothing else will be useful today. The interests of such a glorious Cause will not advance without such undivided attention. While we are carrying this load we cannot carry any other load."

Such were a few of his words which created great effect in my heart and soul. Each word was like a blazing torch, piercing through the darkness of my being. There and then I resolved to practice to the extent of my ability the spirit of his advice!.

At Lord and Lady Glenconner's; Syria; Peace; Lady's Dream; Age of Peace

At six o'clock Mrs Cropper was again present to take the Master to⁹³⁸ Lord⁹³⁹ and Lady⁹⁴⁰ Glenconner's *Mansion*. It was raining. Arriving there we were led to the beautiful Art Gallery. It was a wonderful collection of the old Masters. The electric light streaming upon each painting made a wonderful effect. The Master walked around and commented upon each picture. Lady and Lord Glenconner came in and the Master began to talk to them on {Palestine and} travelling, on the delightful weather of Syria⁹⁴¹ etc. After a while their three sons and one daughter⁹⁴² came in and were introduced. Then they invited the Master into another *large room*. Here they asked questions on peace. Lady Glenconner had a dream which was really wonderful. She told it to the Master and he interpreted it. It was on the subject of Peace. It takes too long to write it here. After some more discussion⁹⁴³ that this age⁹⁴⁴ will be the age of Peace just as the 19th century was the century of freedom; the Master bade them farewell. All of them were very grateful and happy because the Master blessed their home.

⁹³⁸ **34 Queen Anne's Gate** ^{Map}, then and now, the westmost house on the north side.

⁹³⁹ **Edward Priaulx Tennant, 1st Baron Glenconner** (1859 - 1920, m.1895)^W grew from a family home in Peeblesshire, Scotland. He inherited a very successful Glasgow chemical works and wealth from his father, but was liberal in using his wealth for charitable ends. On one occasion he bought an Abbey from private ruin and presented it to the public, an act of generosity which was quickly imitated by others with other monuments; on another, he presented a large park to Glasgow for the use of the people. During life he was an executive officer of numerous groups and associations. Although his family was deeply connected into politics and he himself was a liberal MP, he didn't enjoy the long political debating of the Commons or Lords and was more of a businessman, making quick but prudent decisions, disliking publicity and praise, travelling widely in the world. At the time of Abdu'l-Baha's visit he was the Lord High Commissioner to the General Assembly of the Church of Scotland, which he carried out with notable tact and courtesy - when Abdu'l-Baha had visited the Edinburgh kindergarten a week before on 8 Jan, we see the children cheer Him off as the 'Lord High Commissioner' (fn 727). A few years before Abdu'l-Baha's visit, he had redone this London home and made a separate entrance to the galleries of art he had inherited so that the public could enjoy them, and it is in this Art Gallery that Abdu'l-Baha has this meeting, which we see from earlier (p155, 14 Jan) was planned to have Members of Parliament and nobility present on 22 Jan, although the diary doesn't mention their presence on this day. [*#Various* Obituaries.]

⁹⁴⁰ **Pamela Adelaide Genevieve Wyndham Tennant = Genevieve Adelaide Grey** (1871 London - 1928, m.1895) (Baroness Glenconner, Lady Glenconner, Viscountess Grey of Fallodon, Lady Grey), the sister of Lady Elcho at whose home Lady Blomfield was staying during Abdu'l-Baha's visit. Lady Glenconner married (1895) the Scottish Lord Glenconner (see above) having for sons and a daughter (who married the eldest son of Lord Tennyson). She, along with her sisters, was a prominent member of the brilliant social clique known as "The Souls". After Lord Glenconner's death (1920) she remarried (1922) their close friend Viscount Grey of Fallodon (a prior Foreign Secretary) after his wife's death; both marriages were very happy and devoted, and when Lord Grey became almost blind, she would be his eyes. She figured prominently at the three General Assemblies of the Church of Scotland immediately prior to the war, her first husband being Lord High Commissioner. After the death of her poet son in the War, she became convinced of communication with the dead, publishing a book of his messages from beyond the grave, taking part in experiments, and holding a particular interest in psychic-photography. She was widely known as a woman of very extensive culture, uniting great charm, intellect and manners, always full of a wonderful vivacity and cheerfulness, and was one of the Three Graces painted by Sargent. She drew admirable black and white drawings and authored a great deal of literary work, authoring prose and verse, including the saying of her children (She was elected a Fellow of the Royal Society of Literature), and was very keen about folklore, natural history, and particularly birds, describing their habits in beautiful language, every day she would sit in the aviary at the Manor House, and the birds would come and perch on her shoulders and arms. One special friend was a parrot, who always accompanied her on her walks in the grounds; and she supported any movement protecting animals from cruelty, of which she frequently wrote to the press. She loved the open air and flowers, inspiring a love of flowers among the children of the poor quarters of Westminster, who kept a protective guard of her garden. Her practical abilities were equally strong, and her help and enthusiasm gave much to her husband's success as Liberal MP. She assisted in organising and financing the Naval Hospital at Hull and in the development of Red Cross work. [*#Various* Obituaries.]

⁹⁴¹ Syria in those days^W was a much larger area than the term now means, and stretched from the borders of Egypt and Arabia to the bottom of Turkey [*#Wik*]. Palestine included what is now called Israel.

⁹⁴² They had 4 sons and a daughter, one of the sons presumably being away at this moment, from the ages this being likely Edward. The five children (including Edward) were **Edward Wyndham Tennant** (1897-1916)^W, a very promising war poet whose life was cut short in the war, **Christopher Grey Tennant** (1899-1983) who became the next Lord Glenconner; **David Tennant** (born c. 1900), an engineer who was a BBC announcer known to millions; **Clare Tennant** (1896-1960)^W a socialite, **Stephen James Napier Tennant** (1906-1987)^W a socialite.

⁹⁴³ OT: "After some more discussion" AT: "Other people arrived and were introduced and the Beloved stated".

⁹⁴⁴ AT: "century" : "this century will be the century of Peace".

Return; Drama of the Kingdom in Detail

We drove straight to 97 Cadogan Gardens and here we heard the most wonderful talk ever given by the Master⁹⁴⁵. "The neighbour"³¹⁷ who is interested in theatrical life called in and the Master gave us a glorious recital of the "Drama of the Kingdom" which must be written in four Acts⁹⁴⁶.

⊕ [Mary Basal Hall (née Blomfield):] It was during Abdul Baha's visit to London in 1913, that He said to one whom He called "Hamsayeh" (Neighbour): "I will give you a play. It shall be called THE DRAMA OF THE KINGDOM".

The circle of friends, who were gathered round Him that evening, held a tense silence, while, in His deep sonorous voice, Abdul Baha unfolded the pageant of His sublime imagination:... ○⁹⁴⁷

⊕ [Lady Bomfield:] One evening in the drawing-room of Mrs. Gabrielle Enthoven, the Master asked her whom he called "Hamsayih" (neighbour):

"What is your great interest in life?"

She replied: "The Drama."

'Abdu'l-Baha said: "I will give you a play. It shall be called the Drama of the Kingdom."

The Master then gave a plan, from which a play has been written by my daughter, Mary. This has been approved by the Reviewing Committees of the National Spiritual Assemblies of the Baha'is of the British Isles, and of the United States and Canada. ○⁹⁴⁸

Here I give you just a brief outline: and later will send you a copy of the original talk →P229

1st Act. Herald of the Kingdom comes. It is twilight. He announces the coming of the Kingdom etc. Wonderful and heavenly music is being played by orchestra. On the stage hundreds of people are lying dead. They become alive. People are astonished. Everyone leaves his work and comes inquiring what has happened.

2nd Act. The passing of the world. Some believe others reject. People quote that with the Kingdom there must be an earthquake, the sun shall not give her light etc. The other party answers these objects. The world passes by not heeding - etc.

3d Act. The supper of the Kingdom. All the poor sit around the heavenly table. Here there must be great beauty of scenes. The effect of the supper. The dumb find the power of speech. etc. Their heads are crowned with shining diadems. They break forth in thanksgiving.

4 Act. The Martyrdom, the great tragedy. After the martyrdom people wonderingly gaze at the spirits of these martyrs like unto the brilliant beams of light ascending toward heaven.

When the Master finished this wonderful drama all of us were thinking how should it be produced. It was most beautiful. Love to all.

17 Jan - Woking Mosque

Friday

London Weather : ☁️☁️ cloudy; dull and showery early; fair until 4pm, then showery; light breeze; 2.3mm rain; 1.0hr bright sunshine.

Woking Weather : ☁️☁️ warm and temperate; some hard rain (Sohrab)

97 Cadogan Gardens


Jan 17. 1913


Dear Harriet!

Unique Day - at a Mosque; East and West Friction and Arms

From the standpoint of the many, this was a unique day; for the voice of Our Beloved was heard from the steps of the *Mohamadan Mosque* outside of *London*. The Mohamadans are more or less

⁹⁴⁵ It is not obvious if this talk is different from or part of the Drama of the Kingdom recital that follows, but likely refers to it.

⁹⁴⁶ The play developed from this outline by Mary Basil Hall is available on the web  [#The Drama of the Kingdom](#).

⁹⁴⁷ [#The Drama of the Kingdom](#) .

⁹⁴⁸ [#Chosen Highway](#).

prejudiced especially at this time when the whole concert of Europe apparently have arisen to crush them. They are very bitter and they are in need of advice and unifying spirit. The Master today is the only Peace link between the East and the West. His voice is being raised above the clanging of arms and the confusion of military preparation. His is the compelling voice, a voice that makes the people stand still and listen. He is the Prince of Peace and at such a time when the whole of Europe is an armed camp with war-arsenals, like the Day-Star He has shone forth to dispel the darkness of foreignness.

Raining; Persians Summoned; Mrs Krug's Letter; Letters

This morning, although raining the Master sent me to ask the Persians, especially Mirza Valiollah Khan⁴⁵¹ to come and see Him. As they are living very near, I was *there* in a minute. I read to him the portion of your letter about him and he wanted me to send you his Bahai love and greeting. On my return there were several people waiting to see the Master. A letter from our dear Mrs Krug was read to the Master. He handed me the letter:- "Whose letter is this?" Recognizing the handwriting I said:- "The letter is from Mrs Krug." "Then read it quickly. It is strange that whenever I hear her name I am made very happy. Such are the effects of sincere souls." Then a few more petitions were read to Him; in each instance either answering personally or telling me what to write.

President of the Humanitarian League; Zeal, to Establish Baha'i Centre

After attending to these things the President⁹⁴⁹ of the Humanitarian League⁹⁵⁰ of one of the nearby cities was presented to the Master. He is interested in the Cause. His desire is to spread these teachings; not only that but he wants to establish a Bahai Center. He feels it is his duty to bring this Cause to the attention of the people. Therefore he liked to have the Master deliver a lecture before a large audience. But our days are full. Our Beloved tells him that his heart will be there, that he must be His representative. God will assist him if he arise with the utmost of courage to convey the Message. We must awake the people from the sleep of inadvertence⁹⁵¹. He must ignite the Fire of the Love of God in their hearts. They will listen to him, he will be enabled to organize an assembly⁹³⁷.

Lady Interested After Reading Mountain of God; Prayer by Abdu'l-Baha

A lady comes in. She becomes interested in the Cause through the Mountain of God written by Mrs Drower (Miss Stevens). She wants to study all the books and teachings. She longs for the spiritual illumination. The Master tells her, He sees in her face great capability, she will advance most wonderfully if she becomes familiar with the teachings. She has brought with herself the "Splendor of God". She requests Our Beloved's signature. Instead of that He writes on its back the following prayer:-

"O Thou Possessor of the Kingdom! Bestow a goodly portion and a great store of all the virtues of humanity and spiritual susceptibilities to this daughter of Thy Kingdom".

⁹⁴⁹ Henry Shakespear Stephens Salt (1851 India - 1939 Brighton) is proposed; he was born in India, son of a British lieutenant, coming to England within a year. Educated at Eton and Cambridge he gained a first in classics, which he taught at Eton. His experience at Eton that masters lived like cannibals with servants led him to move with his wife to Surrey for a simple vegetarian life of home-grown produce, the love of nature and the pursuit of humanitarianism. For 35 years he published pamphlets and books on social topics and authors, focussing on ethics, equality, sensitivity and reform with the inclusion of natural beauty and animals as equals with rights in the scheme of care; he was a born naturalist and never went out of doors without binoculars to watch the birds, and his essays were instrumental in confirming Gandhi as a vegetarian. The Humanitarian League which he had begun he wound down in 1919, the year his wife died, though he later remarried. He will have known various characters encountered in this work, including members of the Vegetarian Society and figures such as Ramsay MacDonald [*#Oxford DNB*]. Standard accounts of Henry Salt present him as an atheist, but it seems this interpretation comes from his tireless exposing of the hypocrisy and inhumanity of religious practitioners and their beliefs, whilst he himself very much avoided expressing any opinion on details of the invisible, recommending the poets as having a better approach to death than theologians, and focussed on the structures and sentiments and life around here and now. He would have come from Sheffield, which for the writer, familiar with the States, would be counted as 'nearby'.

⁹⁵⁰ The Humanitarian League ^W was founded in 1891 by Henry Salt to oppose the intentional suffering of any sentient creatures, animals included, a forerunner of the modern animal rights movement; most people were not ready for these radical sentiments, especially with the World War, and it was wound up in 1919, but its principles lived on. A member of the league, in probability the same person, had written earlier in the account on 24 Dec 1912 (see text for fn 333). The Humanitarian League had no regional offices, and not even a president; it had a Treasurer-Chair (Ernest Bell) and its indefatigable Secretary-Founder Henry Salt, who seems to be this visitor. Earlier we saw Felicia Scatcherd(fn 522) and Platon Drakoulès were members.

⁹⁵¹ inadvertence = heedlessness, inattentiveness.

She is going to Paris and Switzerland and we may see her again.

Two Ladies One Marrying an Officer Knowing Persian

Then two other ladies come in. One of them is going to India to marry an English officer. He knows Persian. The Master blessed her and hoped the marriage will be a happy one. Now that he knows Persian, Our Beloved expresses the hope that she will study the language and make a voyage to Persia. The Bahais will give them a great reception.

Benediction for Several Men and Women; Sir Richard Stapley Drives

Then several other men and women received the benediction of Our Lord, each a few minutes. Now it is nearly 12 o'clock. Sir Richard Stapley⁵¹³ with his wife⁸³⁸ and auto mobile is at the door to drive the Master to *Woking*. Moair-al-Mamalek, Lady Blomfield and Ahmad go with the Master and the rest of the Persians are coming by train.

Drive through the Country to Woking Mosque

It is a wonderful automobile. Now we are driving *through the city* and after a while we are in the country, the sun appears, the meadows are verdant, the weather is warm and temperate. We are driving through a most beautiful part of the country. In the auto mobile the Master speaks with our Persian guest and again He speaks with Lady Stapley.

Arrival at Woking and at the Mosque; Drive to and Lunch at Asiatic Quarterly Review Building

*⁹⁵² After 1 hour and half we reach *Woking*. We drive through lovely lanes on both sides of which are green - box and pines⁹⁵³ till we reach the *Mosque*⁹⁵⁴. The auto stands in front of the Mosque and looking inside we see the Mullah⁹⁵⁵ is preaching a sermon and the audience sitting on the floor are listening. Miss Buckton who has been instrumental in arranging this unusual meeting⁹⁵⁶ comes forward and takes us to the building of the Asiatic Quarterly Review⁹⁵⁷ which is a sort of Mohammadan College. Mr Henry Leitner⁹⁵⁸ whose father⁹⁵⁹ has built this Mosque 15 years ago is

⁹⁵² Here Abdu'l-Baha takes a journey ^{📍Jm} of about 50 km SW into *Woking*, a town in Surrey, to visit the *Oriental Institute* and reopening of its mosque. The event was arranged by Alice Buckton; she grew up in Surrey at some distance, hosted Abdu'l-Baha in 1911 in *Byfleet* (9 km away), and seems to have had connections to this particular place, which is perhaps natural given her family's position and connections, and the nature of the site. The founder of the site built here an oriental museum full of interesting artefacts, started the *Asiatic Review* journal and was building up an accredited oriental educational establishment around which he planned to build places of worship for all the faiths He passed away in 1899 with only the mosque and church complete, the foundations of a *Hindu temple* begun, and a plot of land existing for a *synagogue*. Without anyone to sustain the work, almost everything fell into disuse. A decade later, at the time of Abdu'l-Baha's visit, the abandoned Mosque had been secured from the founder's son for use by the growing Muslim population, but shortly after became devoted to Muslim missionarising ((Lahore) Ahmadiyya) under Khwaja Kamal-ud-Dins until the mid 1960s, a large departure from the founder's original vision, and the mosque became one of the main Islamic centres in the country. In the 1960s it became more of a local mosque and was taken into Sunni ownership. Khwaja Kamal-ud-Dins left an account of Abdu'l-Baha's visit, which is quoted in the text.

⁹⁵³ This rather nice botanical touch must have come from the Stapleys.

⁹⁵⁴ **Shah Jahan Mosque** ^{📍W} ^{📷img} ^{📍Map} opened in 1889 and was the first purpose-built mosque in Britain, situated 38 km ^{📍Jm} SW from Lady Blomfield's. At this time it had recently been formally secured from Henry Leitner, son of its founder, for use by the growing Muslim population. In front of the mosque there was a large open courtyard, within which was a fountain, all around the courtyard trees had been planted. [[#Wik](#), [#Loyal Enemies](#); [#Web wokingmuslim.org](#)].

⁹⁵⁵ **Khwaja Kamal-ud-Din** (1870 Punjab - 1932 Lahore) was the leading muslim figure of the time in Britain. Born in Punjab of a Kashmiri family with a history of distinguished public service, he specialised in economics and history, and then entered law. A little before Abdu'l-Baha's visit his wife died in 1912, and aware of the pressures on and demoralisation of Islam all around he launched himself into the heart of the British Empire, London. Immediately establishing himself, in 1913 he took over the Woking mosque which had fallen into disuse and launched it as Britain's main centre for the propagation of Islam, himself its first imam, with weekly lectures both in the mosque and later in relaxing social settings, and a journal, the *Islamic Review*, which became widely read the world over. He was well-read in both Christianity and Islam, and a prolific and effective writer on religious issues, he adapted the message of Islam to the western times and customs, presenting a universal, non-sectarian Islam, making a substantial impact on the British religious scene. With a charming and patient personality his efforts were fruitful, and the mosque became the symbol for British muslims and visited by Muslim dignitaries from many countries. Sought after internationally as an Islamic orator, he travelled widely, but he rarely using his influence politically. [[#Oxford DNB](#).] The sermon they arrived at is recorded online[📍].

⁹⁵⁶ Alice Buckton grew up in Surrey, albeit at some distance from the Mosque.

⁹⁵⁷ **Asiatic Quarterly Review** was founded by Gottlieb Leitner (below) and continued under Henry; not to be confused with the *Islamic Review* which was disseminated from the mosque.

⁹⁵⁸ **Henry Leitner** (1869 Lahore-1945) was the son of Gottlieb Leitner (above) who had founded the Mosque and Institute. Henry won oriental honours but took up work as an electrical engineer; he had been living nearly up to this time at the Oriental Institute whilst managing an electrical manufacturing company, with numerous inventions being listed to his name, before moving to 35 St James' Place (Westminster) where Abdu'l-Baha visited on the way back, presumably meeting his Turkish wife Sapbo Leitner (1875-?, age 26). He visits again later on 19 Jan (→p180). [[#Graces Guide](#).]

⁹⁵⁹ **Dr. Gottlieb Wilhelm Leitner**[📍] (1840 Hungary - 1899 Bonn) was an orientalist and linguist of truly extraordinary ability, knowing at his death some 50 languages, with a range of endeavours abroad as well as in Britain. Along with the Oriental Museum and educational institute, and the Asiatic

now the custodian of the church and our host. We drive back to this house which is only about 50 feet away. Mr Leitner has invited a number of the most prominent men and women to lunch in honor of Our Beloved. After a few minutes of rest the lunch is served. The dishes are all oriental. They were well cooked and most delicious. Oh! I was so hungry and enjoyed the various kinds of food, each one most delicately prepared. Miss Buckton, Miss Schepel and other ladies served.

Letters; Flag from Boston; Masonry from Constantinople; Curtain from Poor Women of London

After the lunch Miss Buckton read several letters from prominent people expressing their delight at such a meeting of the East and the West. Then she explained some objects of interest. A small flag was received from Mrs Breed⁹⁶⁰ of Boston, a piece of masonry from the barrack of Constantinople when the Young Turks^{SW} attacked the ramparts of despotism - this to be considered a symbol of freedom, a curtain embroidered by <two|the> poor women of *London* having two pictures holding the globe with their hands, one on this side of the globe, one on the other side, a symbol of the coming together of the East and the West.

Woking Mosque - Prayer; Address; Several Photos

Call to Prayer

After lunch the Master rested perhaps for ten minutes. At 3 o'clock the call to prayer was heard. All of us joined in. The *Mosque* although small is very beautiful. It has a fine dome. As you enter there is a court in the middle of which you find a pond of clean water. In front of this pond of water the Mosque is built. There are sandals in the corridor. One must take off his shoes and put on the sandals. The Master, although He had boots took them off and prayed. Inside of the Mosque there is a lovely pulpit, and all around the ceilings and the walls and the freizes are quotations from the Koran.

Outside; Address; Several Photos; Abdu'l-Baha's Address; Rain

After the prayer the Master came out and stood in front. Hundreds of Mohammadans from all parts of the world mixed with Europeans were standing in the court. Henry Leitner our delightful host G.R.S. Mead⁹⁶¹ of the Asiatic Quarterly Review, Lord Lamington³⁵⁶, Doctor Pollen⁹⁶² President of the East India Association, Rt Hon Sayad Ameen Ali P.C.⁹⁶³ (ie. Privy Council) Doctor Abdul Majid⁹⁶⁴, Kawaje Kamaledin⁹⁵⁵, Namatullah Shah⁹⁶⁵, Prince and Princess Usroff⁹⁶⁶, Staffs from

Quarterly, he planned to build places of worship for all the faiths, but only completed the mosque, which we see here [[#Web wokingmuslim.org](#), [#Oxford DNB](#)].

⁹⁶⁰ Mrs Breed of Boston is ambiguous, but presumably Ali-Kuli Khan's mother-in-law, or one of her children.

⁹⁶¹ George Robert Stowe Mead^{SW} (England: 1863 Nuneaton - 1933 London) studied classics and oriental philosophy, taught classics, and was a foremost scholar of Gnosticism. He became European General Secretary for Theosophy, but his particularly undogmatic, honest, conscientious character eventually led him to depart (1908) to form his own Quest group; he was on the council for the Society for Promoting the Study of Religions, and had a deep sympathy for poor scholars, always willing to help any who came to him with difficult problems, whilst he himself took on 21 years of struggle through extreme difficulties, financial and other. [[#Oxford DNB](#); [#Times](#), 1933-09-29, p14, Obituary.]

⁹⁶² John Pollen, Dr (1848 Dublin - 1923 Isle of Man) was born and educated in Ireland; his uncle was Prime Minister of New Zealand, and John worked most his life in high positions in the Indian Civil Service for the British where he gained much affection for his warm generosity, humorous eccentricity, and a dramatical approach to life. He worked all his life against discrimination against Indians, including those in Britain, earning him great respect and the nickname Jahan Pahlān, "a nourisher of the world", for his interest in the people he was responsible for. He was a keen linguist, in which he also developed an interest in Esperanto, becoming President of the UK Esperanto Association (1904-1912) and one of its key promoters internationally. He learnt Persian, and in 1915 made an acclaimed translation of the Rubaiyat of Omar Khayam from Persian into English. [[#Indian Biographical Dictionary](#) 1915; [#Web johnpatrickcraw.wordpress.com](#) (by a descendent)]

⁹⁶³ Syed Ameer Ali (1849 Bengal-1928) was of Persian descent and Shia faith. He had an English education and tirelessly championed and revived the Muslim community particularly in India and England, both through widespread political and scholarly means, but he disliked extremism and had a modernising approach to Islam, promoting the upliftment and education of women and the end of polygamy. After many years of important judicial and political positions in India, he retired to England in 1904. He had earlier married in and often visited England, and was a supporter of its society, particularly its education. He was for some years chairman of the Woking mosque committee, and in 1910 was involved in the project, not then successful, of a London mosque. He was a household name particularly in India, and the length of his obituary in the Times stands testimony to his considerable influence in the world. [[#Oxford DNB](#); and others]

⁹⁶⁴ Dr Syed Abdul Majid (1881 Bengal - ?) it seems; he was the son of a Bengal landowner who studied in Britain and entered into law, returned to Calcutta, and then back to Britain, mirroring Syed Ameer Ali's arrangements. He evidently took some prominence in Muslim affairs in Britain and India, and his name appears on occasions with Dr Pollock and Syed Ameer Ali, including as part of an important deputation to the India office. He was a Persian by descent and we see he later comes for an interview with Abdu'l Baha on 20 Jan (→p182). By coincidence, the editor of the Islamic Review and Imam of the *Woking Mosque* came at some point to be a Mr Abdul Majid, but their difference is made apparent on one occasion with Dr Abdul Majid in court representing Mr Abdul Majid, having to explain they are not related! OT has Abul.

⁹⁶⁵ Shah Mohammad Naimutullah (c.1890 - ?) was the son of a landlord from India (Bengal). He was a lawyer, and was a spokesman in 1914 at the All-India Muslim League which met at Caxton Hall to explain Syed Ameer Ali's resignation as president, but little more is known at this time of him.

the Turkish Embassy⁹⁶⁷ and many other leading men and women were standing to hear the Master speak. Several photographs⁹⁶⁸ at this time were taken and I hope to get copies to send them to you. Then the Master began to speak. There were many newspaper men who took down notes. The address was a stirring appeal for tolerance, Peace and love amongst all the people and religions. While he was speaking it started to rain hard. Umbrellas were raised. Not a soul left. Many people standing in the rain till the end of the lecture.

The rain was in reality a symbol of the descent of the words of God irrigating the soil of the hearts just as the rain watered the meadows and the flowers. After the address the Master stood in the door of the Mosque and with hands upraised He uttered a heart-moving prayer in Arabic the like of which I have never heard before. His voice rung out like the clarion⁹⁶⁹, reverberating through the still air.

⊕ [Lady Blomfield:] Members of the Muslim Community of Great Britain came to pay their respects, and at their request 'Abdu'l-Baha visited the mosque at *Woking*, where an important gathering of their friends gave an enthusiastic welcome to Him Who, albeit the bearer of the new Message to all the religions of the world was descended from the ancient line of nobles in Islam.⁹⁷⁰

⊕ [Asiatic Review by W.M.C.M. (William Mann):] IT may not be generally known to our readers that there are in this country but two mosques, one at *Liverpool*, and the other at *Woking*. The latter, the white dome of which outward-bound travelers on the L. & S.W. Railway will have noticed to the left of the line as *Woking* is approached, is intimately connected with the "Asiatic Quarterly," having been built by the late Dr. Leitner, editor of this "Review," in association with the Begum of Bhopal, for use in connection with the Oriental Institute, to which it was then attached.

On the closing of the Institute after the death of Dr. Leitner the mosque was reserved for use on special occasions, the last being a memorial service at the time of the death of H.I.M. Muzaffari'd-Din, the late Shah of Persia, on January 18, 1907.

It occurred to some friends interested in those matters of East and West with which this "Review" is concerned, that the presence in London recently of the Head of the Baha'i movement (H.E. Abbas Effendi) afforded a fitting opportunity for bringing the mosque once more into prominence. 'Abdu'l-Baha was accordingly invited to give there, under the auspices of the "Asiatic Quarterly Review," a discourse on "World Unity." So on Friday, January 17, there assembled in the precincts of the mosque a unique and distinguished gathering of Asians and Europeans - Muhammadans, Jews, and Christians - to signify their sympathy with the ideal of unity between races and religions. The occasion was surely rendered all the more significant by the fact that, in popular imagination at least, a mosque has hitherto symbolized something of the stern isolation of an exclusive Creed!

On his arrival, 'Abdu'l-Baha (H.E. 'Abbas Effendi) was welcomed at the *Memorial House* adjoining the mosque by Mr. Henry Leitner, son of the founder, who expressed his sympathy with Persia and Turkey; spoke of his father's lifelong devotion to Orientalism, and "conjectured of" him as "a stiller guest" on that occasion, and, "though in silence," watching and sympathizing with all. He was afterwards conducted to the mosque steps, around which a large number of people had assembled to welcome his coming, and where he was greeted on behalf of the visitors by the Right Hon. Lord Lamington, the Right Hon. Ameer Ali, P.C., and Dr. John Pollen (representing the East India Association), a record of the proceedings was being meanwhile taken in the form of the photograph facing page 280. This exchange of courtesies over, a number of the Eastern visitors worshipped in the mosque, and then 'Abdu'l-Baha, an impressive figure in his native robes, addressed the company in Persian from the entrance-steps on "The Unity of Religions," his remarks being fluently translated into English by Mirza Ahmad Suhrah.

The venerable speaker began by dwelling on the essential unity of the human race and of all religions. Each religion, he said, is divided into two parts: its essential immutable part, which he called its moral aspect; and its changing, temporal aspects, which have to do with "the world of transactions and business." To the latter, with their dogmas and peculiarities incidental to differences of race and period, are due the antagonisms which divide mankind. He exhorted his listeners to investigate the fundamental teachings of the religions of God. "Clergymen or priests might entertain

His name is more often spelt Maimutullah, which may be the preferred form. [#*Middle Temple* Admission Records, 1910 Oct 20; #*Homeward Mail*, 1913-11-22, p4.]

⁹⁶⁶ **Princess Cheref Ouroussoff [Urusov]** (c.1880 - ?) was (by her accounts) the daughter of a Turkish general and a wife in the Sultan Abdul Hamid's harem, later moved to the large harem of a favourite Sultan's nephew, from whose horrors and intrigues she escaped by ship to London, where she married Prince Sergei Ouroussoff (1904), taking on Christianity (harem ladies were traditionally non-muslim). The story made newspapers internationally. She was fluent in French and seems likely to have spent much of her time in France, but at the same time legal complications arose around their lifestyles. Her oriental connections would go to explain why she might be at the Oriental Institute on this occasion, with its Turkish artefacts. [#*Web* Various Newspapers]. **Serge Ouroussoff** (c.1873 - ?) Russian Prince.

⁹⁶⁷ **Turkish Embassy Staff** : The staff at the time at 69 Portland Place were His Highness Tewfik Pasha, G.C.V.O. ambassador; Raghib Raif Bey, councillor; Orkham Bey, 1st sec; Charles Serkis Bey, 2nd sec; Muftyzadé Chefik Bey, 3rd sec; Capt. Arif Bey, naval attaché; Chevki Bey, attaché; Ferrouh Bey Nouredin, secretary-archivist; Louis Raoul Perdrau, sec.-interpreter. It would be hard to say precisely which of them were present, but we can entertain a guess. [#*PO* 1914.]

⁹⁶⁸ There is a picture of Abdu'l-Baha standing at the Mosque Entrance and general pictures of talks.

⁹⁶⁹ **clarion** = ancient curved trumpet.

⁹⁷⁰ #*Chosen Highway*, pt.3, ch.2, p152.

the idea that Muhammad was antagonistic to Christ." This was erroneous, "All these prophets entertained love for each other, praised each other, and were friends. Why should not we, the followers of these prophets, be friends too?" We of this century were witnessing the dawn of a new era, the era of love and co-operation as against that of hatred and competition. This era had been heralded by the Bab, who in the last century "proclaimed the law of the oneness of humanity, and enunciated universal peace between the nations and communities," and had gathered into his flock various communities, which, previously at enmity, today bore the utmost love to one another, and considered the whole world one great commonwealth. To-day, in the opinion of the Baha'is, the Gospels, the Old and New Testaments, the Qur'an, and all the other holy books, constituted the Bible of the World.

At the close of the address, Dr. Pollen briefly expressed the amicable feelings of those present, and bade them all welcome in the name of the West and of the East. 'Abdu'l-Baha, he said, was hastening that "diviner day," when all men would work together "in noble brotherhood." On behalf of Mr. Leitner, he announced that the mosque would in future be open for Muhammadans to worship in at any time they pleased.

Before leaving, our distinguished guest wrote as follows in Persian in the visitors' book: "O God, illumine this "Review," and ignite this Society like unto a lamp, so that it may spread the Light in all directions."

Among those present were: the Turkish Princess Ouroussoff, Prince and Princess Sherriff, His Highness Mehmet (Ex-Prime Minister of Persia)⁹⁷¹, Lady Blomfield, Lady Barclay, Sir Arundel Arundel⁹⁷², J.P., and Lady Arundel⁹⁷³, Sir Richard and Lady Stapley, Dr. Abdul Majid, Khaja Kamaluddin, Maimutullah Shah, Shah Mohamed Yehya⁹⁷⁴, Zafrulla Khan⁹⁷⁵, S. Bashir Uddin⁹⁷⁶, Zafar Ali Khan⁹⁷⁷, Sheik Atta Ullah⁹⁷⁸, Abdul Ghani⁹⁷⁹, Mohamed Hasan, Mr. G.R.S. Mead (Editor of the Quest), Miss Alice Buckton, and a number of representatives from the Asiatic Society, the India Office, Muhammadan Brotherhood, and Oriental students from Oxford and Cambridge. -- W.M.C.M.⁹⁸⁰ o 981

⊕ [Khwaja Kamal-ud-Dins:]

Whilst almost all accounts of Abdu'l-Baha's visit are favourable, it is not to be expected that every person should be pleased with the message of brotherhood, harmony of religion or the arrival of a new faith He brought. The following account is a rare example, written by Khwaja Kamal-ud-Din who had just come to the country to raise up Islam, had acquired the use of the mosque, and after an impassioned session in the mosque in a fighting spirit rallying people together to this end the last thing he wanted to see at the mosque's opening was the presence of something alternative. So he recorded this somewhat combative report, which contrasts with Abdu'l-Baha's loving approach and the bright account by Sohrab and others. However it gives a lot of new details, and it indicates the complexities of personality Abdu'l-Baha had to navigate at times which so often we don't get to see, from which it seems little wonder that Abdu'l-Baha had avoided approaching the mosque. (To give due, once the author had settled into his mission and the country and was achieving results, he becomes generally described as a much more temperate, patient and inclusive personality.)

[Glossary : khutba = sermon, Jumu'a prayer = Friday prayer, asr prayer = afternoon prayer, Takbir = Allahu Akbar (God is the Greatest), adhan = loud call to worship]

...I have forgotten to write that as I was standing delivering the khutba Abdul Baha arrived with a few friends in a motor car and stood at the gate of the mosque, some fifty yards from me. He saw us, stood there for a few minutes

⁹⁷¹ **Mohammad Vali Khan Tonekaboni** (1848 - 1926)⁹⁷¹ it seems (further on described as the 'late' Prime Minister) - one of the greatest statesmen and military commanders of Persian history, and of immense wealth. When he marched on Tehran the Shah fled (1909), and parliament resolved to crown him the new Shah, but he refused, and urged instead a constitutional democracy, four times becoming its Prime Minister. He fought hard against religious attempts to create a theocracy and royalists' attempts to restore the monarchy, taking frequent trips to France to learn the French system of representative democracy. International interference subsequently led to the fledgling democracy being unravelled. [#Wik.]

⁹⁷² **Sir Arundel Tagg (Arundel)** (England: 1843 New Barnet - 1929 Guildford) after contemplating becoming a lawyer he instead moved to India and spent 40 years on the civil service serving in many significant capacities and where, valued for his good judgement and mature experience, he was as chair instrumental in designing fundamental political reforms. In retiring in 1906 he returned to Britain, at the time of the Woking visit living 400 m away. [#Various Newspapers.]

⁹⁷³ **Catherine Helen Arundel (née Sim)** (1853 India - 1933 Surrey), a Roman Catholic. [#Abdu'l-Baha in the West]

⁹⁷⁴ **Shah Mohamed Yehya** (1886 India - ?) a landowner, son of a zemindar (a landlord required to pay a land tax) who became a lawyer. [#Middle Temple; #Abdu'l-Baha in the West].

⁹⁷⁵ **Muhammad Zafarullah Khan** (1893 (now) Pakistan - 1985 Pakistan)⁹⁷⁵ received his LL.B. in London 1914; as an Ahmadi it is natural to find him present at Woking on this occasion. He was ameer (President) of the Lahore Ahmadiyya (1919-1935) and went on to become a pivotal figure in Indian, Pakistani and Arab judiciary and politics, serving as President of the International Court of Justice and of the UN General Assembly. He lived again in England 1973-1983 before returning to Pakistan. [#Web alislam.org⁹⁷⁵, pakistaniat.com⁹⁷⁵; #Wik⁹⁷⁵.]

⁹⁷⁶ **Syed Bashiruddin** (28; c.1885 - ?) was an Indian, the son of a landholder, who after arriving in London (Sep 1910) studied law at the Middle Temple, being called to the bar in June 1913. He appears on a guest list of a liberal party meeting in 1913. It may well be like the other Indian lawyers he then returned to his native country. [#Various Newspapers; #Middle Temple.]

⁹⁷⁷ **Maulana Zafar 'Alí Khán** (40; 1873 (now) Pakistan - 1956 Pakistan), the son of a newspaper editor, was a prominent poet, orator and journalist who was forcefully and agitationaly involved in the forefront of politics in promotion of independence from Britain and the movement that formed Pakistan, spending various periods in prison. At the time of this visit, he was involved in the Woking mission at the Mosque (later he campaigned against its religious source). [#Oxford Companion to Pakistani History; #Web ahmadiyya.org + various⁹⁷⁷]

⁹⁷⁸ **Sheikh Ataullah** - Indian lawyer, possibly connected with the Woking Muslim mission and Lahore Ahmadiyya. [#Abdu'l-Baha in the West; #Various.]

⁹⁷⁹ **Abdul Ghani** (26; c.1887-?) was an Indian lawyer, his father being in Indian government service; he was called to the bar in Jun 1913 and presumably returned to India. [#Various Newspapers; #Lincolns Inn, 22 Sep 1910.]

⁹⁸⁰ **William Macarthy Mann** presumably, editor of the Asiatic Quarterly Review.

⁹⁸¹ **#Baha'i World**, vol 3 p278 pdf 3-299.

and then went towards the guest house. He is after all the son of a Muslim, and used to be a Muslim and knows what the Jumu'a prayer is. After finishing the prayer, when we went to the guest house, we found Abdul Baha seated at a table with his food. Our eating arrangements were in the same room. When they finished and emerged from the room, Abdul Baha extended his hand towards me and greeted me. After a formal exchange of words, I said to him: You came here in connection with the opening of the mosque and today was Friday. Why didn't you join the prayer? Being familiar with worldly expediency, he replied: The prayer time came when we were still at home, so we performed this duty there. I said: Yes, but now the time for asr is approaching. He would have to join in it. He had no choice but to answer in the affirmative.

Anyhow, we entered the dining room, and as I emerged after the meal Abdul Baha approached me and began to walk with me, taking me to the mosque while talking to me. Finding the mosque empty he immediately entered it, called out the takbir and pointed me to lead the prayer. If he had said his prayer at that time no one else would have known what happened in the mosque. I said to him that there were many Muslims who had yet to pray and he should wait till the congregation was ready. He was about to say something when I went outside and called everyone to come inside. Immediately I had the adhan called loudly for the asr prayers. People started to gather. Meanwhile Abdul Baha had started praying and performed the prayer in the manner of Sunni Muslims. While the adhan was being called out he finished his prayer. However, when the adhan came to an end he said loudly La ilaha illallah Muhammad-ur Rasulallah like Muslims. Then we stood for prayers, which I led. Abdul Baha joined us in the congregation and two Europeans who were with him, probably Bahais, also joined. Others just watched. His Persian companions, including Hakim Mahmud, also joined the prayer.

After the prayer Abdul Baha stood outside at the threshold of the mosque and some forty people were present in the courtyard to listen to him, including ourselves and some other Muslim students who had not been able to come in time for the Jumu'a prayer. The gist of Abdul Baha's speech was that the basis of religion is harmony and love, and it was the mission of every prophet to spread harmony and love in mankind. This was also the real mission of Moses, Jesus and the Holy Prophet Muhammad. In past times there was much discord and ignorance. Now Bahauallah had brought light and his mission was to teach love, harmony and brotherhood. The reason for man's existence is to show humanity and love, so we must adhere to love and brotherhood.

There was a Persian interpreter with him who translated each sentence into English. No doubt the speech was well constructed but it was certainly not impromptu... ⁹⁸² ○ ⁹⁸³

⊕ [Surrey Advertiser:]

ABDU'L-BAHA AT WOKING MOSQUE

AN INTERESTING GATHERING

Representatives of East and West met at the *Woking Mosque* on Friday afternoon last week, the occasion of a visit by 'Abdu'l-Baha (H.E. Abbas Effendi) the pioneer of the doctrine of Baha'ism, which makes for unity of nations. His Excellency, who recently returned from a tour in America, was greeted by a large assembly of Christians, Mahomedans and Jews. The host for the day was Mr. Henry Leitner, whose late father Dr. G.W. Leitner built the Mosque in conjunction with the Begum of Bhopal some thirty years ago.

The distinguished company included Prince and Princess Ourossoff, Lord Lamington, Ameer Ali, P.C., Sir Richard & Lady Stepley, Lady Blomfield, Lady Barclay¹⁹⁴, Sir Arundel & Lady Arundel, Shah Mahomed Yehya, Naimutullah Shah, His Highness Mehmet (the late Prime Minister of Persia), Dr. J. Pollen (representing East India Association), Miss Alice Buckton (Peace Society), Mr. G.R.S. Mead ("Quest" magazine), and many others.

His Excellency, who was in Persian dress, motored from London to the *Memorial House*, near the Mosque. In company with about 50 guests he partook of lunch, served in the Oriental style, and after a short talk he walked into the sacred building to pray. Upon the entrance steps he subsequently received the greetings of some of the assembly, whom he addressed in Persian, his speech being interpreted by Sohrab.

In his address Abdu'l-Baha said the causes of difference were blind dogmas and imitations. Each one of the religions of God had two parts, the first of which was the foundation, and belonged to the world of morality. It was immutable and unchangeable, it meant justice, equality, faith and benevolence. Now the century of light had dawned, universal love must be established, and all religions must show affection towards each other. We were servants of one God, whose beauties were all-encircling, so let us rise to render thanksgiving unto Him, and let war and strife be banished from the face of the earth.

Dr. Pollen, in a happy speech, extended a hearty welcome to the East, in the name of the West, and announced that the Mosque was a public place, open to all Mahomedans.

After Abbas Effendi had acknowledged his warm reception, many of the visitors donned sandals and inspected the interior of the building, and special interest was taken in a copy of the Koran, which was a gift of Queen Victoria. Tea was then served in the *Memorial House*, and the visitors subsequently dispersed. ○ ⁹⁸⁴

⁹⁸² #Web, wokingmuslim.org [Ⓞ].

⁹⁸³ That he thought Abdu'l-Baha's speech must have been constructed beforehand is an unintended complement that it came across extremely well.

⁹⁸⁴ #Surrey Advertiser, 1913-01-22.

Homeward to City; Henry Leitner's Home; Asiatic Quarterly Review

Then Sir Richard Stapley having his automobile ready we started homeward. before the automobile started, however, a minister brought the Master a cup of tea which was prepared in the college for all the guests. Mr Henry Leitner invited the Master to bless his home⁹⁸⁵ and so we drove back to the city and called on him first. Tea was served again, several people of prominence were present to whom the Master spoke on the reality of all the religions.

Mr Henry Leitner being the owner of the Asiatic Quarterly Review is going to print a good article in that organ on the Bahai Movement and print also our Beloved's address of yesterday⁹⁸⁶. He is an excellent man, full of love for the East and trying hard to bring two hemispheres nearer together. As Sir Richard Stapley had to go and fill another engagement, therefore, Mr Leitner called for his electric motor to take our Beloved home. It was about 8 o'clock when we reached *97 Cadogan Gardens*. The Master was pleased with the results of the day. There were the correspondents of several oriental newspapers who are going to write articles for their respective papers, and so the news of this meeting will go throughout the whole orient and will undoubtedly create a better feeling of fellowship.

Drama of the Kingdom

Our "neighbour" was so struck with the plan of the "Drama of the Kingdom" that she sat last night till 4 o'clock⁹⁸⁷ writing out the first outline and brought it down tonight to be read to the Master. I translated it. It is going to be the most wonderful drama you have ever seen. The Master suggested to her new ideas and praised her work very much. I will not be astonished if before long it is presented to vast audiences.

Newspaper; Closing

I enclose two newspaper articles one about our visit to *Bristol*, another to the New Congregational Church^{P149}. They are good articles.

Please remember me to all the friends. Mirza Mahmaud, Sayad Assadollah, Mirza Valiollah Khan and all the other Persians send you Bahai greeting.

Love to all

Ahmad

18 Jan - Visit to Rev Campbell and Maharaja

Saturday



Weather : ☁ overcast, drizzling showers; dense fog early morning, overcast to cloudy later; light air; trace rain; 6mins bright sunshine.

Jan 18th 1913

Dear Harriet!

Success of the Cause; Leaving; Newspaper Reports Dignified

The Cause of Baha-ollah is gaining day to day and people are being attracted to the Movement. If the Master could stay one month more in *London* wonderful meetings would have been brought about. But now the time has come to take another flight and on Tuesday morning we will leave *London* for Paris with a host of pleasant memories. Altogether this London sojourn was significant at this time and the principles of the Movement were spread far and wide. The press of the country was dignified and religious in tone as the clippings and magazine sent to you will show.

⁹⁸⁵ 35 St James' Place (Westminster) , seemingly the same as the present number 35, about 3km NE  of Lady Blomfield's. They leave towards 8 pm, so it would be likely his Turkish wife Sapbo Leitner (26) would be present though not mentioned. (If the numbers have changed, it would be by 1.) [#PO 1914 Street p604 pdf 446; #OS 1914 & 1947.]

⁹⁸⁶ An example of the diarist finishing the letter the next day (perhaps in the morning).

⁹⁸⁷ Presumably 4 pm.

Naturally these are not all, because, I could not get hold of all the newspapers and look for the articles, however they reflect the spirit. Today in all the circles of *England* and *Scotland* the Cause is discussed from every angle of vision.

Newspaper Representative for Working Class

Today we had to do many things. The morning was devoted to several interviews. One of them was the Representative of a newspaper which is published for the labouring class. He told the Master about his paper and Our Beloved talked with him along the line of economics and the protection of the rights of the poor. He left the room very happy.

Californian Poet

Then a Californian gentleman who is a great friend of Doctor Jordan, a poet and he has been here several times⁹⁸⁸ came in.

"I hope" the Master told him "you will become confirmed to write such poetics as to guide the people to the higher life, for people are today submerged in a sea of superstition. They are the captives of materialism. They live like unto the animals. They know nothing of the Kingdom of God. They are out of touch with the spiritual world. They are like blind leading the blind. May you open their eyes, unlock their ears and inspire their hearts."

This our California gentleman lost his wife during the San Francisco fire and three lovely children are left to him which are being taken care of by their grandmother.

Address in Oxford Copies

Miss Fraser coming in Our Beloved gave her the Persian and the English copies of His address in *Oxford*^{P92} which may appear in the Christian Commonwealth of the next week. It will be a wonderful thing and have a great effect in the Oriental countries.

Sir William Crookes (Scientist); Blind Imitation and Materialism

Amongst those who had a long interview with the Master this morning was the celebrated scientist Sir William Crookes^{*989}. The Master spoke to him about the life of Christ that although in His own day people did not give any attention to Him yet today millions of bells ring out in his name. Then He said:-

"People are running after dogmas, they are holding fast to blind imitations, they are following the creed of ancestors and forefathers. I hope that you shall become the means of spreading the illumination of reality and this world of humanity may become freed from imaginations."

"This is the hope that all of us have" said the scientist

"Have you read the writings of Baha o-llah?"

"No! I have seen very little."

"Then it is necessary for a man like you to become well informed with these teachings"

"I will get the books and study them"

"The teachings of Baha-ollah are the spirit of this age; for although material civilization has advanced yet divine civilization is left behind. We are in need of divine civilization, for material civilization without the aid of spiritual civilization is of no avail. Were divine civilization visible and active, wonderful traces would have been left on material civilization.

⁹⁸⁸ See perhaps the Californian on 12 Jan (→p147) on Sufism and Knowledge using the symbol of 'fire', which evokes the tragedy he experienced from a fire.

⁹⁸⁹ Sir William Crookes (80; London: 1832 - 1919)[®] was the eldest of 16 children of a taylor from Yorkshire, with a further five half-brothers. He was a truly exceptional and imaginative experimental scientist with great awards and positions too numous to mention, and his great breadth of experimentation extending through chemistry, photography, radiation, the electronic and into the psychic (of which he was an adherent) kept him at the forefront in the public eye. He was a very public-spirited and conscientious scientist. (Home: 7 Kensington Park Gardens). He was involved in the investigation of the Chalice which came to be housed at the Tudor Poles' home in Bristol. Felicia Scatcherd earlier, endeavoured to write his biography. [[#Oxford DNB](#); [#Times](#), 1919-04-05, p14, Obituary].

But nowadays material civilization invents Krup guns, rifles, destructive war implements, and vices and corruptions are increased etc; all these things are the results of material civilization. When ⁹⁹⁰ divine civilization becomes visible, then all these clouds will be dispelled"

"But we cannot live in these days without war."

"No doubt there will be a great war"

"Now Europe is waging a moral war in the Balkans"

"Right! May God protect Europe. I Pray to God that this fire of war may not become enkindled in Europe. I am, therefore, anticipating to hear good news from you".

"It is also my hope to become fully informed with the teachings of this Movement."

"I was most pleased to meet you and it is my hope great results will be the outcome of this meeting; for you have worked very nobly during your life. I wish your life be crowned with an eternal success. Were you to be informed of the teachings of Baha-ollah you will reap many harvests"

"The influence of a great and good man is very beneficial. I will study deeply into this subject. Where are more Bahais?"

"The headquarter⁹⁹¹ of the Bahais is Persia. There are many Bahais there. They are all over the world. There is not a country in which there is no Bahais."

"I hear there are millions"

"We have no statistics, but there are many."⁹⁹²

"Persia was the center of one of the oldest civilizations and religions in the East."

"Yes." Our Beloved concludes "The lights of the Sun have ever shone forth from the East".

Mirza Ahmad Khan (London Baha'i)

Then Mirza Ahmad Khan³⁴⁴, who has lived in *London* many years and is one of the most well-informed Bahais had a long interview with the Master.

Noon Address on the Knowledge and Love of God

Now the meeting. There are many people in the drawing room. The Master comes in and speaks briefly on the Knowledge of God, the love of God "and how he hoped to see these ideas well spread in this country as a result of his trip.

Visit to Rev Campbell

Drive; Arrival; Books

Mrs Cropper is ready with her automobile to take our Beloved to Rev Campbell⁵³⁹. He *lives out of town*⁹⁹³ and the Master is invited for lunch⁹⁹⁴. In a few minutes we are ready. We drive for half an hour. The house is situated in the country, in front of it a rose garden. As we enter Mrs Campbell⁹⁹⁵ greets the Master.

⁹⁹⁰ AT "When"; OT, illegible, may have intended "Were it made".

⁹⁹¹ Perhaps 'headquarter' is a literal translation of "chief quarter", i.e. region of greatest population or influence, which fits well with the comment that immediately follows.

⁹⁹² This reflects Abdu'l-Baha's typical honesty and disinclination to exaggerate.

⁹⁹³ 3 Warmington Road , Herne Hill, 8 km away , then and now [*#PO* 1913, Suburbs v1 p303, pdf310].

⁹⁹⁴ During this event, his wife and daughter are mentioned on occasions, but there is no mention of his parents; this is surprising given the many diary details described, because the arrangements in the diary on 2 Jan mention his old parents living with him here as part of the invite (→ p101), leaving their presence this day open to conjecture.

⁹⁹⁵ Mary Elizabeth Campbell née Slack (1861-1924) [*#Oxford DNB*].

In a minute Mr Campbell is down. The Master tells him he was looking forward to meet him, and the discussion begins. Miss Campbell⁹⁹⁶ who is going to get married in April comes in and is introduced. "I like to show you my library" Mr Campbell says. "The New Book"⁹⁹⁷ has made me independent of all the libraries of the world. When you come to Haifa I have no Library to show it to you."

Lunch; Presence of Abdu'l-Baha; Benediction

Lunch is served. Mr Campbell sits beside the Master and says " I feel as though I am sitting beside Abraham, the Friend of God. This scene carries me back into the Biblical age." Our Beloved is asked to pray and He delivers a benediction in Silence.

Canary; Invitation to Work in Haifa

There is a canary in the dining room and it began to sing most beautifully. "The Canary is welcoming the Master" Mr Campbell remarks. He asks the Master what kind of work will he be given if he came to Haifa. "A most wonderful work"

"What is it?"

"Just you come, then you shall see."

"Please let me know now."

"I will give you such a work that they may put you on the cross, like your Master, the Christ."

"Oh!"

"Yes."

"I have been on the cross once."⁹⁹⁸

"Then you know. You have felt the experience."

American Tour and Denver; Rev Campbell's Daughters' Marriages

Then the Master spoke to them on his American tour, His thrilling experience in Denver, etc. The discussion was turned upon the marriage of Mr Campbell's daughters and many remarks were made and several stories told which put all in a good mood.

Library; Rest; America; Four Photographs; Hot House

After the lunch, the Master was shown the Library and the room which was prepared for Him to rest. Mr Campbell and myself came down and spoke together for nearly half an hour. I told him some incidents in connection with the Master's trip in America. Then the Master came down. Mr Campbell's Secretary requested photographs to be taken. Two films were taken with the Master sitting on a chair and Mr Campbell standing beside him; one of the Master alone and another the Interpreter included. The photographs were taken in the hot-house with lots of palms and green around. The Secretary will send me copies to Paris and I will forward them to you as soon as received.

Young Ministers; Light; Logos

Then the young Ministers came in and the Master gave them a wonderful talk which was more like a glorious poem. He ended His remarks by saying:

May the Fragrance of your lives be diffused all around like these flowers (pointing to the roses on the piano)! May your hearts become as transparent and clear as this mirror (pointing to the looking-glass) thus reflecting the rays of the Sun of Reality! May each one of you become as

⁹⁹⁶ Hilda May Campbell (1891-1935) is likely [#Wik].

⁹⁹⁷ i.e. Baha'i Revelation and its Teachings. Perhaps Campbell's controversial (at the time) but similarly-titled book "The New Theology" had just been mentioned, which presented the fall of Adam and the blood-atonement as both misleading and unethical.

⁹⁹⁸ He suffered greatly in the controversy surrounding his publication of the "The New Theology" and was subjected to death threats; this and the burden of his obligations led to his illness, and perhaps he is referring to these things.

luminous torches (pointing to the flames of fire in the fire-place) shedding the light of love and good-fellowship across the path of those who are led astray.

The talk made a deep impression on them. One of them asked the meaning of Logos and the Master gave them the Bahai interpretation of the 1st verse of the first chapter of St John.

Tea; Farewell

It was nearly five o'clock when Mrs Cropper came back with her auto. Tea was served and the Master bade Mr Campbell, his wife, and his daughter a farewell⁹⁹⁴. They are going next week to Spain and Venice for holiday. Mr Campbell and his daughter came out and beside the auto they stood till it started homeward.

Return; Rest; Visit to Maharaja; Mr and Mrs Skrine

On our return the Master rested for a while and at eight o'clock with Mrs Cropper, Miss Louise Heron³⁸⁶ He went to dinner to His Highness the Indian Ruler Maharaja Rana of Ghalawar at 59 Cromwell Road S.W. Mirza Mahmoud⁴⁷ and Lady Blomfield, her two daughters and the Interpreter were also invited. Arriving there we met Mr⁹⁹⁹ and Mrs¹⁰⁰⁰ Skrine. He has been in India for 21 years; has travelled throughout Russia and Samarkand and moreover he has written the book called "Bahatism"¹⁰⁰¹.

Dinner; Drawing Room; Anointment with Perfume and Necklace around Necks

We were led later on to the table. There were about 20 guests. All the various kinds of dishes were deliciously cooked. They were Indian but very much resembling Persian. From eight till 10 o'clock we sat at the table and much desultory¹⁰⁰² discussions were carried on. From time to time the Master would illumine the scene with flashes of His divine Wisdom and Intelligence. Going up in the *drawing room* the discussion swayed between science, religion and the Indian customs and how to do away with the caste system which is so severe in India. Toward the end of the interesting meeting His Highness anointed us with an Indian perfume and put around the neck of each guest a very curious necklace. He even put one around the head of the Master. Altogether it was a most interesting meeting and our royal host was much attracted to the cause. He is going to leave *London* on the same day and thus he will be in our party to Paris¹⁰⁰³.

Day's Amazing Visitors

When you think of the work of the Master just on this one day it is most significant. In the morning He spoke to Sir William Crookes, the foremost scientist of England; in the afternoon He talked with the most famous preacher of Europe, Mr Campbell and in the evening He was received by one of

⁹⁹⁹ Francis Henry Bennett Skrine (66; 1847 Ireland-1933 France) was a minister's son, who worked for 27 years in the Indian Civil Service, and travelled and wrote extensively. In India he performed important social services, including making rural life brighter for the planters by starting annual fairs and encouraging the production of vernacular plays and operas, famine duty, waterwork construction and flood prevention. On returning to London he also headed some notable social work. In all his activities he had the interest and cooperation of his wife Helen. He was known for a lively and erratic temperament, yet he could be cool and dispassionate, and on his passing a friend wrote to the Times: "My old friend Francis Henry Skrine was a prominent and highly popular figure in the former Polyglot Club, London. There he was in his element, drawn by his devotion to French literature. His controversial remarks at the debates and committee meetings were a joy to listen to, punctuated as they were by flashes of the most attractive humour. Loyal and generous to all with whom he came in contact, he will be sadly missed." [*#Times* 1933-12-11, p17 (Obituary), 1933-12-13, p9 (Letter)].

¹⁰⁰⁰ Helen Lucy Skrine née Stewart (1867 - 1954), the youngest daughter of a Scottish colonel; she was a lady of talent in amateur theatricals and the organization of charity performances. [*#Times* 1933-12-11, p17 (Obituary); *#Wik*].

¹⁰⁰¹ He submitted the book[ⓧ] to Abdu'l-Baha through E S Stevens during His 1911 visit to Paris. Abdu'l-Baha liked it very much and authorised its publication. The work is entitled "Bahatism, the Religion of Brotherhood and Its Place in the Evolution of Creeds". "Through the kind offices of Miss E. S. Stevens (Mrs. E. M. Drower) and M. Eustache de Lorey, I was able to submit my manuscript to 'Abdul Baha during his short stay in Paris. After hearing it translated viva voce into Persian, he authorised me to publish it, and sent his portrait to serve as a frontispiece, with the text of an unpublished address delivered by him, which will be found in an appendix. M. de Lorey writes : " 'Abdul Baha is a great admirer of your work, and thanks you for having written it. He hopes that you will continue to interest yourself in Bahatism, and to propagate it by your pen." I may add that the Teacher has undertaken to give my views a much more thorough revision should a second edition be called for. F. H. SKRINE." [*#Bahatism, the Religion of Brotherhood*, Introduction].

¹⁰⁰² desultory = fitful, varying.

¹⁰⁰³ At Abdu'l-Baha's departure, he presented Him with a garland in front of the hundreds gathered; this could indicate he didn't in fact travel with the party, though it cannot be ruled out that this might be a public gesture following which he travelled.

the most enlightened Rulers of India - thus science and religion and statesmanship united together to pay homage to Our Beloved.

Prayer Written in Campbell's Guest Book

I will close this letter by translating Our Beloved's words in the guest book of the preachers at Mr Campbell:-

"O God! O Worshipped One! Confirm these souls so that they may raise the call of Your Kingdom and suffer humanity to be delivered from the dark precipices of the world of nature, and cause their entrance in the divine world. May they illumine every dark one and make heavenly everyone who is earthly. Verily You are the Merciful, the Powerful (Sig) Abdul Baha Abbas"

I enclose a short article about the *Mohammadan Mosque*. Love to all Ahmad

19 Jan - Mrs Pankhurst; Address at Moscheles' Home

Sunday

Weather : ☁ overcast, raining; overcast morning, showery and gusty during afternoon; moderate breezes; 3.0mm rain; no bright sunshine.

Jan 19. 1913

Dear Harriet!

Youth Clarity, Age Dimness Yet Wisdom; Master Grasps Future

"Whatever the youth sees it is through a clear mirror. The old and experienced sees through a clay brick." Although youth is full of fire and zeal, yet the experienced man is ripe in his judgment. Young people may see only one aspect of a definite subject but an experienced man will see all its aspects. In the same way, I may be able to write you hastily without much thought a reflection of certain events in connection with our trip, but the spiritual aspect, the glorious and mystical aspect of it is hidden from my eyes. I may receive now and then momentarily flashes of its importance but Our Beloved is aware of its future importance. To Him the present lies in the future and the future like a charming panorama is spread before his searching eyes. So there are many things that happen every day that neither my eyes can detect nor my mind can grasp nor my pen can depict. Blindly I grope in darkness, hold a few things in my hands and childlike I claim them and try to share my happiness with you.

Many Friends Arrived from UK; New Bahai; Purity & Teaching

This was a very active day. As you know it is Sunday. Our sojourn in *London* is coming to a close and therefore many people come knocking at the door of divine Mercy. Many friends have arrived from *different points in England* to have a few minutes with the Master. There was a man who has become a Bahai since he met Our Beloved last year. He arrives very early and has a lovely interview on the purity of the heart.

"The object of all the prophets has been the purification of the souls, the cleansing of the hearts from the gratification of selfish desires and living in accord with the heavenly Teachings. Today we are standing before the illimitable sea; let us not deprive ourselves. Let us heroically dive in the depth of the great ocean and gather the scintillating pearls of wisdom. You must teach the Cause, spread the message. When you are asked to deliver a talk in a meeting turn your heart to Baha-o-llah, beg confirmation from Him and then speak. He will inspire you. Cry out the message of the Kingdom. Do not be silent. Be not quiet. Teach the Cause." **Mrs Jessie Vesel from Land's End**

A Mrs Jessie Vesel¹⁰⁰⁴ has come from *St Ives* 12 hours away from London. "I have come the Land's End of England to see you" she says. "And I have come from the Land's End of the Orient to see you" the Master answers. Then she has a private interview. "I am glad I have come" she says.

Two Strangers Receive Benediction

Two other strangers receive heavenly benediction:

"I hope that you may become the embodiment of love. May you arise to serve the Kingdom of Abha. May you guide many souls in the Straight Path."

Woman from Holland - Glad Tidings!

A woman from Holland has come to see the Master. She has heard of the Cause and she is greatly interested. She is received by the Master most cordially and then He speaks with power and authority.

"When you return to Holland summon the people to the Kingdom of God and cry out "Glad tidings! Glad Tidings! the Sun of Reality hath dawned!
Glad Tidings Glad Tidings! The doors of the Kingdom are opened!
Glad tidings! Glad tidings! The gates of heaven are flung wide!
Glad tidings! Glad tidings! the Beauty of Truth is revealed!
Glad tidings! Glad tidings! the hosts of heaven are descending!
Glad tidings! Glad tidings! the Fire of Moses hath flamed forth!
Glad tidings! Glad tidings! The pillar of fire hath become manifest!
Glad tidings! Glad tidings! the Clouds of Mercy are pouring!
Glad tidings! Glad tidings the Effulgence of the Supreme Concourse hath become visible!
Glad tidings! Glad tidings! The Call of the Kingdom is raised!
Awake! Awake! O ye people! Come and listen to this voice!
Awake! Awake! Gather ye together and hearken to this Celestial music
This is my message."¹⁰⁰⁵

Inspiring with the Light

To another visitor He says:-

It is good that you come. I was looking forward with great pleasure to see you. I beg of God that when you return to your city you may become like those souls who while walking in darkness carry a lamp in their hands thus illuminating their own path and the path of others. Rest assured that the heavenly assistance is with you. The aid of His Holiness Baha-o-llah shall reach you. The breaths of the Holy Spirit shall inspire you. The cohorts of the Supreme Concourse are with you. Know this of a certainty and return home with great power and divine happiness. Be glad. Be joyful! Give the good news to all your friends."

Authoress

An authoress comes in the Presence:-

"I am feeling always well and happy. I am never discouraged" the Master tells her, "because my heart is overflowing with spiritual susceptibilities. This Cause is the very spirit of this age. It is the light of this age! It is the life of this age. The world will not be quickened except through this Cause."

Professor's Wife - Be Spiritual not Material

The wife of a Professor is presented:

¹⁰⁰⁴ Mrs Jessie Vesel - "[She] was a Spiritualist by faith, broadminded, tolerant, and attracted by the Baha'i teaching. This lady prepared a feast [21 Apr 1913] in her large drawing room, about which were scattered many of her beautiful paintings, while upon the table were vases of lovely fragrant flowers..." [*Bahai Dawn Manchester*, p6.]

¹⁰⁰⁵ Very resonant of the "Good News! Good News!" message to the London Baha'is of 26 Nov 1911 [*Abdu'l-Baha in London*, closing page].

"you must thank God that although I am a Person from the East and you are a revered lady from the west, yet we are gathered in this place with the utmost of spiritual affection. I beg of God that you may become divine, spiritual, godlike and heavenly! May you may become my daughter. I desire such a glory with you. God is most kind to His Servants. He has destined for them all the divine Bounties but these negligent people never think of them; they are not seeking. They are like the stones. They are satisfied with this world. God says: I have prepared for them such glorious palaces, but these people are satisfied with their wretched hovels. I have created for them wonderful worlds of light but they are totally negligent. I have opened before their faces the doors of the Kingdom but they run away from me. I have desired for them the heavenly illumination, but they prefer the dim ray of the candle. I have spread before them the Supper of the Lord but they prefer to eat grass. Now it is my hope that you and people like you may sit around this divine table and partake of this heavenly food."

Woman with Flowers from Switzerland

A woman from Switzerland is ushered in. She has a bouquet of flowers in her hand. They are from her own garden. She offers them to the Master.

"I hope that the plain and the meadow of thy heart may become like a rose-garden the flowers of which are never-fading and the fragrance of which are eternal."

Sunday School Class in Liverpool on the Cause

Miss Herrick comes with good news. The Minister of the church¹⁰⁰⁶ in Liverpool who invited the Master to speak to his people on our return from Edinburgh but could not be arranged has formed a sunday-school class in his church to study the Bahai teachings and spread amongst his own members the Bahai principles. The Master outlines to her what to study and sends a beautiful message of love and affection to him.¹⁰⁰⁷

Miss Yandell Asks about Education of Children; Others

Miss Yandell³⁴⁵ arrives on the scene with her questions on the education of children and how to attain to the Knowledge of God. She likes to know whether she can go to India. Having received satisfactory answers to all her questions she goes away happily. Many others receive the Blessings of His Presence. All come out radiant and joyful. Each person according to his own capacity receives the light and is illumined.

Noon Address on Seeds Sown Should Grow

Now the time for the meeting. It is passed twelve. Many people have gathered, more than any other day. The Master enters, everyone arises from his seat. He speaks. Step by step he takes the audience with himself into the moment of transfiguration. he gives them his advices and counsels., wishing that these seeds that are scattered in *London* may sprout and become fresh and lovely flowers. He takes up the parable of the seed-sower and gives us a picture of the future when all the members of humanity will become fruitful trees, each tree always green and verdant, producing fresh fruits during all seasons and throughout successive ages and cycles. Finishing his remarks he shakes hand with everyone and leaves the room quietly.

Woodcock Family Visit

At the door he sees Mr¹³⁸, Mrs¹³⁹ and Miss¹⁴⁰ Woodcock. He takes them with himself into his own room. He talks with them for a while. They are feeling well and I suppose they are going to stay here for some times. They say how sorry they are that the Master is going to leave *England*.

"I am always with you. My heart is with you. Wherever I go you are ever before my sight. Be confident."

¹⁰⁰⁶ Perhaps a reference to the workers' meeting (at → fn 321).

¹⁰⁰⁷ See text for fn 111 and 321 .

Then they gave him some of the news from America and somehow Universal language was touched upon.

Photographs of Abdu'l-Baha to Sign for Prominent People; Lunch in His Room

Miss Buckton came in and brought several photographs of the Master to be signed by him. They were to be sent to Lord Lamington³⁵⁶ and other prominent people. The Master did not feel very well so as it was cold and cloudy he did not go out and had his lunch in his own room.

Mrs Drower (Miss Stevens) Brings Baby Girl for Blessing

In the afternoon Mrs Drower (i.e. Miss Stevens)²⁶⁰ brought her lovely, beautiful baby-girl¹⁰⁰⁸ for the Master to bless her. She was a buxom¹⁰⁰⁹ little girl! The Master took her in his arms and kissed and caressed her very gently. She was very good, smiled and laughed and was not at all scared.

Article of Opposition

Miss Rosenberg had an article in her hand which seemed to be written against the Cause⁹³⁵. The Master wanted it to be translated. He said in Persia a teacher would enter a new town and city and begin to teach. As soon as he would experience the signs of opposition and criticism, seeing some have believed, others are trying to oppose, he would feel glad, and leave the city, because there was interest enough now to keep the Cause growing.

Moair-al-Mamalek, wanting to Kiss Hands

Moair-al-Mamalek arrived and was ushered in the Presence of the Master. He wanted to kiss Our Beloved's Hands but He did not let him do it¹⁰¹⁰. Then in this instance he told him the wonderful story of the departure¹⁰¹¹ of Baha-ollah for two years while living in Bagdad into the mountains.

Mrs Pankhurst, Head of Suffragettes, Interview

Then Mrs Pankhurst¹⁰¹², the head of the Suffragette Movement of England¹⁰¹³ by appointment came to see the Master. The interview was wonderful and full of significance. For here was sitting before the Master one of the most energetic and famous women of all England. She said when the Master gave his talk before the Equality's League she was out of London but her daughter¹⁰¹⁴ was in the audience and she was so charmed and carried away with the address that she printed it

¹⁰⁰⁸ Margaret S Drower (1911 - ?) who gained a first in archaeology in 1935 the University of London, and in 1972 is noted as reader in ancient history there. [*#Cheltenham Chronicle*, 1935-11-16, p3; *#Times* 1972-01-31, p14.]

¹⁰⁰⁹ buxom = healthy, plump, cheerful and lively.

¹⁰¹⁰ It is interesting to see how some manage to kiss Abdu'l-Baha's hand but he is able to prevent others (→ fn 245).

¹⁰¹¹ Baha'u'llah departed to Sulaymaniyih^W in Kurdistan due to difficulties with his half-brother, giving his half-brother an opportunity to show on his own such capabilities as he may have - see online stories ^W.

¹⁰¹² Emmeline Pankhurst née Goulden (England: 1858 Manchester-1928 London)^W ^{img} was a daughter of a cashier and later owner of a cotton printing and bleach works, and of a mother from the Isle of Man, where voting by women was substantially progressing. Their family history was steeped in traditions of social reform, and her parents promoted votes for women. She married (1879) a radical lawyer who also advocated the women's cause along with many other reforms. Emmeline came to realise that so many ills in society flourished because women with their caring attitude had no say in social policies, and this drove her strongly for her goal. After her beloved husband died (1898), in 1903 she formed a group to campaign for women's votes with the motto 'Deeds, not words'. In subsequent her endeavours she was the leader and inspirational figurehead with her daughter Christabel's youthful vigour and support involved in the day-to-day runnings. Emmeline was an extraordinary speaker and rallier, with an enchanting voice, determined and courageous. In the early years her campaigns were peaceful and democratic, but in the face of unmovable inertia in governmental politics, she gradually led the group to become more confrontational as the only option, such as unveiling "Votes for Women" banners at meetings and raising pointed questions and petitions. In the earlier and greater period this confrontation was done honourably, even where it began to involve defiance of the law, but in 1912, a year before Abdu'l-Baha's visit, large-scale damage started to be done to draw public notice to the cause, beginning with stones being hurled through shop windows, which widened into other attacks on material things, though these were orchestrated carefully to cause no harm to people; but the militancy caused rifts in the movement (including with her two daughters Sylvia and Adela). Arrests were frequent and met with hunger strikes and dreadful force-feeding. As 1913 arrived it had escalated greatly, but shortly after the arrival of the War led to a patriotic mutual truce to attend to the graver situation. Following the War, women did in 1918 for the most part receive the vote, more to stave off the popular revolutions being observed in other countries, and then in 1928, two weeks after her death, women were able to vote fully, and a bronze statue of her was unveiled shortly after by the Prime Minister close to the Houses of Parliament. [*#Oxford DNB*, *#My Own Story*].

¹⁰¹³ Women's Social and Political Union (WSPU), the militant suffrage organisation ^W.

¹⁰¹⁴ Sylvia Pankhurst (1882 - 1960) most probably - Mrs Pankhurst had three daughters; Christabel was in France a refuge from the law, Sylvia was active although in a strained relationship with her mother over the militancy, whilst Adela and her mother were hardly speaking due to the militancy. Sylvia had broken away to form a suffrage movement that was more democratic and included men.

verbatim in her own magazine¹⁰¹⁵. The address showed such wonderful grasp of the whole situation. For seldom men will credit women with accomplishing anything worthwhile. Then the Master spoke with her for nearly one hour, she listening attentively. His last advice to her was:

"Try to gain the right of suffrage with dignity, with love, with poise and serenity, with divine power, divine faith."

⊕ [Lady Blomfield:] Another interesting visitor was Mrs. Pankhurst, who was much cheered by her interview, for the Master told her to continue her work steadfastly, for women would very shortly take their rightful place in the world.¹⁰¹⁶

⊕ [Balyuzi:] When that most famous of all the suffragettes, Mrs Pankhurst, visited 'Abdu'l-Baha and referred to Him as a 'prophet', He said with a broad smile: 'Oh, no! I am a man, like you.'¹⁰¹⁷

Address at Mr Moscheles' Large Home - Peace, Economics and Universal Language

At four o'clock Mrs Cropper with her automobile comes to take the Master to Mr Moscheles⁵¹² the artist. He has invited many people to his *palatial residence*¹⁰¹⁸ to hear the Master. We arrive there. The large studio around whose walls are hung priceless paintings is crowded with people. There are prominent members of Parliament, Peace Societies, Politicians of various parties, Representatives of various Churches and creeds, Esperantists, Socialists and prominent reformers. First lady Blomfield gives a very vivid picture of the history of the Cause. Mr Moscheles introduces the Master. Our Beloved delivers a powerful address^{→P232} on Peace, Economics and universal language.

⊕ [Cheltenham Chronicle:] Abdul Baha, the famous leader of the Bahai movement, recently gave an address at Mr. Felix Moscheles' studio in *Chelsea*, in the course of which he said that while last century was characterised by the note of liberty and the strengthening of the spirit of nationality, this century, which would be a still more remarkable one, was to have as its characterists the note of internationality and of unification of the peoples of the world, in religion, science, art, commerce. The practical means to the realisation of this world unity were now being established, and high in importance among such means were the Hague Tribunal of International Arbitration and the Auxiliary Language, Esperanto, which was to make possible this unification by giving channels for the free expression of the spirit of love, sympathy, and co-operation between man and man the world over. Both of these, the international court and the international language, had been foretold fifty years ago by the great founder of the Bahai movement, Baha' u' llah, and both must inevitably be established and prevail. Mr. W. Mann^{✧1019} expressed the gratitude of the Esperantists present for the speaker's advocacy of their language, advocacy which was all the more valued because the criticism was sometimes made, without real basis in fact, that Esperanto was unsuited for Eastern needs. ○¹⁰²⁰

Meeting of the Higher Thought in Dore Art Gallery; Address - Defects of Nature

Hardly the lecture is over when we have to drive to another meeting of the *Higher Thought in Dore Art Gallery*¹⁰²¹. The place was simply packed up with a most representative audience. The Master gave a wonderful address on the defects of nature. These two meetings of today were very great and enthusiastic. They were a great demonstration to the increasing interest growing in England.


Dinner with Secretary of Moral Education Congress, Mr Leitner

During the evening Mr Harold Johnson^{✧1022}, the Secretary of Moral Education Congress and whose poem is printed behind the Book of London addresses and Mr Leitner⁹⁵⁸ and others were invited to

¹⁰¹⁵ The Essex Hall meeting of 2 Jan was printed in The *#Suffragette* (→ p147).



¹⁰¹⁶ *#Chosen Highway*, pt.3, ch.2, p155.

¹⁰¹⁷ *#Abdu'l-Baha by Balyuzi*, p347 (source unstated). Abdu'l-Baha quite often reminded people that he was just "a man like you", but on this occasion it was a very suitable response; Suffragettes often appeared in public in the dress of men's clothing, much as Abdu'l-Baha appeared to her and many as a prophet; but as they weren't men, and he was reminding her of this, so he also was not a prophet, and of this he was reminding.

¹⁰¹⁸ 'Grelix', 80 Elm Park, Chelsea  (now as then); presumably his artist wife Margaret was there too. [*#PO* 1914].

¹⁰¹⁹ William W. Mann was an Editor of the British Esperantist and Esperanto Monthly and authored a number of popular Esperanto books, as well as translating Dr Jeckyll and Mr Hyde into Esperanto. He wrote a history of the Baha'i movement in 1907 in Esperanto. [*#Various.*]

¹⁰²⁰ *#Cheltenham Chronicle*, 1913-03-08, p8, "Our Esperanto Corner".

¹⁰²¹ Doré Art Gallery, 35 New Bond Street  (now as then), London. [*#PO* 1914; *#Web* cartermuseum.org  (1914)].

¹⁰²² Rev. Henry Harrold Johnson (England: 1869 Leicester - 1940 nr Manchester) began his career as a minister, but went on to divert his energies to moral education. He was Secretary of the Moral Instruction League (Eslin Carpenter⁴⁷⁸ also on the executive), Hon. Secretary (1902-13) of the Executive Committee of the International Inquiry into Moral Instruction and Training in Schools, and was a regular contributor to the Times urging the need for non-denominational proactive moral training of children. His common interest in Education put him in contact with Patrick Geddes and likely other figures in this field such as Alice Buckton. He came to conclude that moral education could only be built upon a spiritual basis, stressing that schools alone could not save the nation's morals, and so he returned energetically to the ministry, in Manchester, during which he met with Shoghi Effendi. He wrote many poems, and had a life-long antagonism to anything sectarian. The various tributes to him portray his vigorous energy

dinner. Many topics were discussed, such as moral education, wars between Turkey and Balkans, universal patriotism etc etc. The discussion became most interesting; for Mr Harold Johnson was in an argumentative mood.

Necklace Sent

I am mailing to you my necklace put ^{P174} around my neck by His Highness Maharajah ⁴⁴⁵, the other night. Remember me to all the friends.

Love to all Ahmad

20 Jan - Preparations to Leave; Callers; No Meeting

Monday

Weather : ☁️☔️ cloudy; wet, changeable day; moderate breeze; 2.3mm rain; 54mins bright sunshine.

Jan 20th 1913

Dear Harriet!

Last Letter; Preparing to Leave; Wide Interest Aroused

This is the last letter from *London*. We leave tomorrow for Paris. The tickets are bought. The luggage is packed and *London* with all its past Bahai history so far as the trip of Our Beloved is concerned will be a closed chapter from one standpoint and the master-key to open many doors for the spread of the Cause. We observe the signs of great interest all around us. From the poorest in the Salvation Army to the highest in the land, Lords and ladies, politicians and socialists, members of Parliament and Peace Societies, Suffragists and Reformers, Christians and Jews, Mohamadans and Buddhists, religionists and agnostics, pacifists and militants - all, all - the leaders and the rank and file - came and met the Master. They heard him talk, they received his wisdom freely and they left His audience or His Presence so much the wiser, so much more inspired, with wonder in their eyes, amazement in their faces. Who is this man who can put himself in touch with his audience as soon as he utters one word? What is his mission? He enters in all the meetings. He addresses all manners of societies. He is just as much at home in a Jewish Synagogue as in a Christian Church. He worships God in a mosque or in a Temple. With no army, he fights and his victories are successive. Without any help he works and the fruits of his labor are abundant. Nations listen to his counsel. People heed his words. His weapon is the love of God. His sword is the Knowledge of God. His influence is the Trust of God. His reliance is upon the Holy -Spirit. With the simplicity of God, with the power of the Kingdom of Abha, with the penetration of the Sun of Reality, he rules over the hearts and the spirits; because his hope is to see these hearts becoming the dawning-places of divine inspiration; these spirits shining like the twinkling stars in yon ¹⁰²³ canopy of God. May all of us attain to His Good Pleasure!

Doctor Mourae a Baha'i

This morning Doctor Mourae ⁶⁰⁹, a fine Bahai came in to say good-bye to Our Beloved.

"I hope to hear the news that Doctor Mourae has become like unto a flame, that he has arisen to spread the message of the Kingdom, that he has attained to the state of renunciation"

"My highest desire in this world is to be one of the humble servants of the Master"

Well-Known Publisher Wants to Print Baha'i Book

One of the well-known publishers in *London* realizing the great interest on the part of the public in regard to the Bahai revelation has sent a representative to the Master that he will be glad to print

in debate, which the diary alludes to. [#G A Year Book 1941 (Unitarian), p78; #Times, Various; #Various Newspapers and Obituaries; #Abdu'l-Baha in the West].

¹⁰²³ yon = there (distant)

one of the books of this Movement. This representative had a talk with the Master concerning this matter. This in itself will show you how wonderfully the Cause is spread in England with the Presence of Our Beloved.

100 Packages of Newspapers; Callers

Today we had to prepare more than 100 packages of newspapers for all over the world so I was busy all the morning. People came and went. There was a constant stream of callers, all of them hungry to receive the Bread of Life.

No Noon Address; Persian Ambassador and Chargés d'Affaires; Persian Prime Minister

We did not have a meeting today noon, but about that time The Persian Ambassador²⁶⁶ and the Chargés d'Affaires came in to pay their respect to the Master and say farewell. For more than one hour they were in his presence after which they left. Before leaving the Master gave to each one of his photographs taken in America. Both of them wanted to kiss His Blessed Hands, but He did not let them do it. They are very attracted to the Cause. The father¹⁰²⁴ of the Persian Ambassador has just been appointed the Prime Minister of Persia. Just think of the power of the Cause, how all these great men are softened before it.

Miss Parwin Khanoun; Three Photographs

Just before lunch Miss Parwin Khanoun³⁴⁷ took three poses of the Master's in the *reception room*. It was a sunny day and I hope the pictures will come out all right. I am sending you under separate cover the photo of the Mosque⁹⁶⁸ just received. Please send it to the Star of the West for publication and see that the original is kept by yourself.

Editor of the Asiatic Quarterly Review Requests Article

The Editor¹⁰²⁵ of the Asiatic Quarterly Review had also an interview with the Master asking him to write an article on his impressions of the Western Civilisation, its needs, its future danger and how the East and the West can be brought together in a practical manner. The Master has promised him to write such an article.

Lunch; Rest; Many Callers; Miss Beatrice Irwin

After lunch and rest, many callers began to arrive. There was Miss Beatrice Irwin¹⁰²⁶, the poetess, very charming and attractive woman whose letter and poem I enclose. Mirza Youhanna Dawoud¹⁸⁴ was here and translated for her. She is very mystical and I could hear now and then the Master's voice explaining to her some of the spiritual mysteries of the Kingdom.

Indian solicitor

Then Abdul-Majid⁹⁶⁴ an Indian solicitor came in. He knows Persian and so the Master speaks to him about doing away with prejudices, loving all the people and trying to help every one to the extent of our ability.

¹⁰²⁴ Mirza Mohammad-Ali Khan, 'Ala Al-Saltana' (1867 - 1914), entering office on 11 Jan 1913. [#Web, iranicaonline.org.]

¹⁰²⁵ The joint editors were William Macarthy Mann⁹⁸⁰, who had been present when Abdu'l-Baha visited the Mosque, and Gilbert Lyne.

¹⁰²⁶ Beatrice Irwin (1877 India - 1956 California) had in early life become deeply studied in colour and shadows, its science, and use in art and human welfare, writing and performing poetry and drama characterised by a shimmering mystical use of coloured lights. In Liverpool, May 1912: "On a draped stage, with, as background, a screen of yellow satin, Miss Irwin gave four demonstrations, the first being The Orient (where colour dreams), comprising the Music of Japan, and a Fan Poem (after the manner of the Chinese). In this, garbed in picturesque Eastern style, Miss Irwin recited appropriate poetry, colour effects being produced in pleasing variety. Number two, Nature Workshop, in four sections, show Miss Irwin attired in variously hued diaphanous garments, lying on the ground, and chanting ecstatic verses, accompanied by much graceful action, and changing colours, a remark which applies also to the two items, Dreams of the Desert and Aviation. This novel entertainment proved an admirable vehicle for showing Miss Irwin's charm of figure and action, but her speech was often too low of utterance..."^{stg} She had met Abdu'l-Baha in 1911, and after this interview was frequently around Him in France. Fired by the Baha'i cause, she sacrificed fame and success, presenting the Faith boldly and adventurously, internationally, including to King and President. At her passing, Shoghi Effendi cabled: "Grieved by passing of steadfast, devoted, indefatigable promoter of the Faith. Her reward assured in the Kingdom. Praying for progress of her soul." [#Baha'i World, In Memoriam, p882-4; #Various newspaper notices; ^{stg} #Stage, 1912-05-23, p22].

Lady Elcho

Lady Elcho¹⁰²⁷ who has been the hostess¹⁰²⁸ of Lady Blomfield and her family while the Master and his retinue enjoyed the hospitality of her apartment was ushered in the Presence of Our Beloved. The Master expressed to her much kindness, that in reality she was serving him. He will pray for her and hope that all her hopes about the future of her children and her work may become fulfilled.

Leader of the Zoroastrian[s]

Then Ardeshirjy¹⁰²⁹, the leader of the Zoroastrians in Persia, now in *London* came and had a long and interesting interview with the Master. He was invited to dine with us.

Evening - Master's Prayers for the Blomfields

Toward the evening the Master entered in the *large drawing room* and seeing Lady Blomfield and her daughters there said:

"It is more than a month that I am in *London*. Day and night I have been associating with you and at midnight I have supplicated for you at the Threshold of the Almighty. It is my hope that day unto day you may become more perfect, day unto day more illumined, day unto day you may become nearer to God. I have scattered the seeds in *London*. I hope through your efforts they will be watered. May the anemones of divine love grow! May the hyacinths of wisdom diffuse their fragrances! May the flowers of the Knowledge of God delight the eyes. Rest assured that the confirmation of the Kingdom of Abha shall descent upon you."

Hindu with Large Turban; Psychic International Gazette


Then a few others arrived, especially a Hindu with his large turban and on his account the Master gave a brilliant address on the ancient and glorious civilization of Asia and the decadent stage of the present, the means whereby they can advance, and the lofty destiny which God has created for them. The writer of the article¹⁰³⁰ in the *Psychic International Gazette* was present and she took down notes for another article. She is very clever and wide awake. She is well known as a writer of articles.

Planets and their Creatures

Later in the evening Miss Rosenberg, Mrs Cropper, and Miss Heron³⁸⁶ arrived and the question of astronomy was brought in. Here is what the Master said:

"Although this globe of ours is very small, yet it has all these living beings. Can it be imagined that these tremendous bodies hanging in the limitless atmosphere are without inhabitants? The Creation of God is infinite. The Worlds of God are numberless. Is it not preposterous to believe that God is only the Creator on this sphere and not on any other spheres? The moon revolves around the earth; the earth rotates around the sun; the sun has also a center around which it revolves and that space is immeasurable. These stars in the infinite space which twinkle each one of them is a sun with many satellites but they are so far that the eyes cannot see them. All these numberless stars are suns but owing to the incredible distance they look so small. The light travels about one hundred and eighty thousand miles in a second and there are certain stars the light of which takes 8 years to reach the earth. Such is the infinitude of the universe

¹⁰²⁷ Lady Elcho, Mary Constance Charteris née Wyndham, countess of Wemyss (1862 London - 1937 Gloucestershire) was the sister of Lady Glenconner⁹⁴⁰ encountered earlier, and was also one of the "Three Graces" Sargent painted. The eldest of five, her father an MP and mother a decorative artist, she was brought up in an aristocratic but unusually artistic household that was filled with artists and writers. She married at 21, but it was a very unhappy one, with her husband absent, gambling and flagrantly unfaithful. She was a sunny, lively person unconcerned with social rank and throughout her life, intelligent but unpushy, filled her home with a wide variety of people from different social circles. [*#Oxford DNB.*]

¹⁰²⁸ Lord Elcho owned 62 Cadogan Square (then as now) close by  [*#PO 1914 Street, p238, pdf 80, #OS 1949.*]

¹⁰²⁹ Ardeshir Edulji Reporter (1865-1933), as this seems to be, had been residing in Tehran for many decades as Parsi emissary to the Iranian Zoroastrians. He was friendly at first, trying to keep Zoroastrian Baha'is together with the Zoroastrians, but became disconcerted by the number of Zoroastrians becoming Baha'is and chose to warn them away.

¹⁰³⁰ Felicia Scatcherd → fn 522.

of God. Have you ever thought that the worms inside of an apple may think that the Creation of God is ended there and that there is nothing outside. Again the tiny worms inside of an apricot seed may boast that God's creation hath come to a terminus in this small seed. There is nothing beside this. Now the worms must "wiggle" out of the apple, eat their way out and then lo and behold the creation of God is infinite."

Supper near Midnight; the London Experience

Afterwards the Master had his supper about eleven o'clock and I am writing you this last letter from *London*. If a person interested in the sights and museums of *London* may ask me, what have you seen of this city I will stare in his eyes; yet if I had written to you about all the sight-seeing experiences - had I had time to go around - you would not have been interested at all.

Harriet's Letter on Miss Spinny's Recital and Miss Medal's Accident

Your welcome letter of Jan 7th was received this morning and its contents joyfully shared with the rest. I am glad that Miss Spinny's¹⁰³¹ recital was a great success. I was awfully sorry to hear about Miss Nichols¹⁰³² accident. I hope she is better by this time. Please give her my Bahai greetings.

Abdu'l-Baha Well; England Complete

The Master is feeling well and just before going to bed he said: We have finished our work in *England*. Here very good meetings were organized, people became interested and now we are going to Paris to see what God hath prepared for us.

Closing Greetings

Please remember me to Mrs Kinny, Mrs Krug, Louise and all the friends of God. I hope your dear mother and your beloved sister, Edith are feeling well. I always remember them and pray that God may crown your heads with the diadems of the Kingdom of Abha.

Well good bye to *London*. My next letter will be mailed from Paris.

Love to all Ahmad

21 Jan - Departure

Tuesday

London Weather : ☁ overcast; rain early, dull, damp day; gentle breeze; 1mm rain; no bright sunshine.

[Unlike the other accounts, this is a short type-written note, which looks to be a summary of letters now absent, given that it also continues with a summary of 22 Jan which we have full letters for.]

Farewells; Maharajah's Wreath of Flowers

30 Rue St Didier, Paris France

January 21d. 1913

At the *station*¹⁰³³ in London there were many Bahais to bid Abdul Baha farewell. His royal Highness, the Indian Maharajah, had a wonderful wreath of flowers¹⁰⁰³ which he presented to Abdul Baha in the presence of the hundreds gathered to witness his departure.¹⁰³⁴

¹⁰³¹ Miss Dorothea Spinney (England: 1878 Warwickshire - 1963 Bath) presumably - an English Bahá'í, actress and theosophist, who had met 'Abdu'l-Bahá in London and New York. [#Abdu'l-Baha in the West.]

¹⁰³² Miss Nichol[s] is uncertain but there was certainly a Rhoda Nichols in Schenectady (New York) in 1917 [#Email.]

¹⁰³³ Victoria Station^W ^{Map} ^{Img}, a journey of 1.5 km ^{Jrn}. "Abdul Baha Abbas left Victoria, with his retinue, last Tuesday morning, en route for Paris." [#Christian Commonwealth, 1913-01-22, p310.]

¹⁰³⁴ On His 1911 visit he had also been garlanded with rose-buds and lilies just as He was to set out for the station. [#Abdu'l-Baha in London].

Autographic Prayers

Before leaving many books and photos had been brought to Abdul Baha to receive his autograph or a line of prayer. In one He wrote,

"O Thou Lord of Unity, confirm this person who is old in faith and young in love, to summon people to Thy Kingdom."

To another He wrote,

"Abdul Baha begs providence and protection from the Threshold of Unity on behalf of this maidservant of God."

Events Following

Abdu'l-Baha now travelled to France. To read about the events and His influence throughout the journey there, please read 'Abdu'l-Bahá in France : 1911 and 1913, by Jan Teofil Jasion, also available in a French version.

The following are some sentences related to Britain that appear in the months following and are mostly quoted from *#Abdu'l-Baha in France*, which is marked with ABF and found under the appropriate date.

France

21 Mar - Naw Ruz Bouquets from English Baha'i Lady

'Abdu'l-Bahá spoke about Persian and Western food and also on the topic of traditions and customs in both cultures. After lunch, Mírzá Ahmad Sohráb presented two bouquets to 'Abdu'l-Bahá which were Naw-Rúz gifts from an English Bahá'í lady who had been there that morning. 'Abdu'l-Bahá accepted them and then withdrew to go and rest.^{ABF}

25 Mar - Essex Hall Address in Australia

'Abdu'l-Bahá's talk at the *Essex Hall* in London was again a source of interest in Australia. An article copied from the London Daily News of 3 January was published in the small town of Warragul, Victoria.^{1035 ABF}

29 Mar - Four Friends of Lady Blomfield and another English Person

Four ladies from London arrived and were warmly received. They were all acquaintances of Lady Blomfield:-

"Then you are friends of Lady Blomfield. She has informed you of these teachings. I love Lady Blomfield very much because all her efforts are directed toward spreading the glad-tidings of the Kingdom. She has no other thought outside the Kingdom of God and she will be very much blessed. I hope you will become informed of the Mysteries of the Love of God. These heavenly possibilities I desire for you."^{1036 ABF}

To another person He said:

"You say you are from England? In reality we are all one nation: England, France, Germany, Persia, America, they are all one country. However, this much can be said: It happens often that the inhabitants of a given country are more receptive to truth than other parts. Since we have arrived in France there has been much interest, but not as much as in *England* or *America*. While in *London* many people were attracted and large meetings were organized. The English people are sincere, truth-loving, determined and seekers of reality. They were thirsty for knowledge. They explored the furthest ends of the earth in order to throw light upon puzzling problems. They are a determined, persevering nation. They are enterprising and investigators of reality."^{1036 ABF}

¹⁰³⁵ "Flying Heavenward: Men and Birds' Wings," West Gippsland Gazette (Warragul, Victoria) (March 25, 1913), p. 6.

¹⁰³⁶ *#Sohrab*, 29 Mar 1913.

30 Mar - Yuhanna Dáwud Arrives from London; On London; Letter to Lady Blomfield

Mírzá Yuhanna Dáwud arrived from *London*. He had a long conversation with 'Abdu'l-Bahá, who as was His custom inquired about the health of the Bahá'ís in *London*. Concerning the spread of the Bahá'í Faith in London He said to him:

The enjoyment of the world of humanity comes through spiritual bestowals and not material luxuries. When I was there I was very happy because the people were receptive and investigators of reality. ^{ABF}

...

One of the letters which 'Abdu'l-Bahá wrote was to Lady Blomfield. In part it said:

Convey my respects to Lady Nicholson¹⁰³⁷ and deliver this message to her on my behalf: This century is the century of God and the dawning place of the Sun of Truth. Endeavour as far as you can to receive your share of its radiance. ^{ABF}

01 Apr - Isabel Fraser and Dorothy Hodgson to London

In the morning Isabel Fraser and Dorothy Hodgson^{❖1038} came to see 'Abdu'l-Bahá, and He said to them:

...When I leave Paris, you leave also for London and there spend your time in calling the people to the Kingdom. Wherever you go teach the Cause and speak about the Kingdom. Do not spend your time in other discussions. Dedicate your lives to the Cause. It is my hope that that you may become heavenly, divine, spiritual, attracted, enkindled! ^{ABF}

01 May - Zoroastrians, Two Ladies and Young Man on Train to London

There were also some Zoroastrians from Bombay on the train, two ladies and a young man, on their way to London. 'Abdu'l-Bahá invited them to His compartment and spoke to them about Persia. ^{ABF}

7 May - Young Scottish Girl Studying Painting in Paris

To a young girl from *Scotland* who is studying painting in Paris He said:

Baha-ollah has commanded the study of arts and crafts; that when we undertake the study of branch of arts we must perfect ourselves in it and strive to master its technicalities and expressions but the study of art must not hinder the unfoldment of the sweet flowers of our spiritual life. One must become a complement to the other. Art without the subtle music of the spirit which is only heard by the still small voice; art without the spiritual inspiration of the higher spheres; art without the infinite waves and vibrations of the super-human; art without the tender messages of the anemones and hyacinths of the spiritual rose garden is not art but an artifice. Therefore you must make an effort to master both branches of Art. The prophets of God who are the Masters of the Spiritual Art school teach men how to paint on the canvas of the spirits, the ideal images and virtues of the world of humanity. From time to time their masterpieces are exhibited in the wonderful Gallery of Sacrifice - on the Mount of divine Transfiguration. There and only there you are allowed to witness these life-like dramatic exhibitions. It is a marvellous gallery. The Principal of the Gallery today is Baha-ollah and up [to] this time more than 2000 portraits have been painted¹⁰³⁹. Would you like to see these tragic, and dramatic life-sized portraits?...¹⁰⁴⁰ ^{ABF}

¹⁰³⁷ There seem to be a number of Lady Nicholsons at the time, making identification unclear. There is a reasonable thought that it could be **Lady Evelyn Louise Olivier Nicholson** (1866-1927), wife of architect Sir Charles Archibald Nicholson (1867-1949). She had been interested in the faith as early as 1896 and collected news-cuttings about it. [*#Abdu'l-Baha in the West*; *#Abdu'l-Baha in the West*.]

¹⁰³⁸ **Dorothy Mary Hodgson** (1884 London/Kent - 1949 India) An English Baha'i from London, who in 1913 was living in Paris. She went on to become a follower of "The Mother" (Mirra Alfassa/Richard). [*#Abdu'l-Baha in the West*.]

¹⁰³⁹ Given she is Scottish, very possibly there is an allusion here to the Edinburgh College of Arts which, as Sohrab had earlier noted, had 2000 students (→ at fn 721).

¹⁰⁴⁰ *#Sohrab*, 7 May 1913.

8 May - Ethel Fraser to London then Johannesburg

At about half-past nine Ethel Fraser^{✧1041} arrived to say good-bye. She was going to *London*, where she planned to stay till the end of the year before returning to Johannesburg. 'Abdu'l-Bahá said to her:

Convey on my behalf the wonderful Abha greetings to the believers in *London*. Announce to them the uninterrupted assistance of the Holy Spirit. Confer upon them the Supreme glad-tidings of the Manifestation of Baha-ollah which are descending from his Kingdom. They bestow health to the sick, happiness to the sorrowful, exhilaration to the downcast, hope to the hopeless and life to the dead ones. Praise be to God that the Sun of Reality is shining upon all the regions, the divine Bestowals are all-encircling, the doors of the Kingdom are open, the call of Ya Baha El Abha is being raised from the East and the West. Now it is the beginning of the dawn of this light in the West. I hope that the East and the West may become submerged in the Ocean of these heavenly effulgences. I am very pleased with the believers of London for they have heard the divine call of Baha-ollah Their meetings are warm and I hope that day to day they may become warmer and more perfect, day to day they may be drawn nearer to God, day to day they may become more spiritual, day to day they may become more assisted and confirmed.

I will pray for you also and beg for you confirmations from [the] threshold of Baha-ollah. Rest assured! God willing you shall become the means of confirming life upon those who are dead. This is the most great affair today. I pray that you may be assisted with the Cohorts of the Angels of heaven. Rest assured! Rest assured! My heart will be with you. My spirit will be with you! My soul will be with you and I will never forget you. ^{ABF}

22 May - Persian Nobleman meets Baha'i in London

The nobleman [S... S...] was overwhelmed and bowed to kiss His hands. He described to 'Abdu'l-Bahá an occasion in *London*, where he found himself seated near a lady who wore a simple, inexpensive ring set with carnelian. His curiosity had led him to ask why; to be told: 'You are a Persian and should know that the Name of Bahá'u'lláh is inscribed on this ring stone.' Feeling both shame at his ignorance; and elation at this evidence of Persia's influence in high circles in London; he realized that his hostility to the Faith of Bahá'u'lláh had vanished then and there. ^{1042 ABF}

He said to 'Abdu'l-Bahá: I was most pleased and very proud to know that there is one Persian who has come to the west and is the cause of the glory of Persia, and had such lofty thoughts and exalted ideas as to stir the western world. ^{ABF}

24 May - Reports of Progress in Britain

'Abdu'l-Bahá received letters and reports from the Bahá'ís of London. Of note was the report mentioning the activities of Alice Buckton, Isabel Fraser and Marion Jack in *Edinburgh* were they gave many lectures and started a weekly meeting. They planned to go to *Liverpool* and *Manchester* next. ^{ABF}

01 Jun - Mention of Oxford

At about three o'clock 'Abdu'l-Bahá went out and paid a call to Prince Muhammad-'Ali Bey, the brother of the khedive of Egypt at the Hôtel Impérial at 4, Rue Christophe-Colomb. Among the many subjects spoken of in Arabic was the address that He presented in *Oxford* on 31 December 1912 at Manchester College. ^{ABF}

08 Jun - Four Baha'is and Two Persians from London

Mírzá 'Alí-Akbar-i-Rafsanjáni arrived from *London* with Lutfu'lláh Hakím⁴⁷¹.

¹⁰⁴¹ Ethel Patterson Fraser, an American Bahá'í in South Africa. [*#Abdu'l-Baha in the West*.] See fn 304 regarding flowers sent from Johannesburg.

¹⁰⁴² *#Abdu'l-Baha by Balyuzi*, p394.

Later Ida A. M. Benjamin^{✳1043}, also from *London* called along with another lady who Ahmad Sohrab names as Mrs Heriot. To them He said:

Then two Persians arrived, also from *London*, who had never met 'Abdu'l-Bahá before. They were captivated by His recounting of His American tour and His talks in San Francisco.^{ABF}

10 Jun - 'Alí-Akbar-i-Rafsanjání and Lutfu'lláh Hakím to Stuttgart then London

In the morning 'Abdu'l-Bahá gave instructions to Mírzá 'Alí-Akbar-i-Rafsanjání and Lutfu'lláh Hakím to go to Stuttgart to teach the Faith and assist the Bahá'ís there. He told them to stay a week and then for them to go to *London*.^{ABF}

11 Jun - Ida Benjamin Sends Poem; Abdu'l-Baha Pleased with London

In the morning's post for 'Abdu'l-Bahá was a letter from Ida A. M. Benjamin¹⁰⁴³ a Bahá'í formerly of San Francisco and now resident in *London* who enclosed a poem.^{ABF}

...

Abdul Baha retains most pleasing recollection of his meeting in *London*. He thinks everybody should subscribe to THE CHRISTIAN COMMONWEALTH.^{1044 ABF}

16 Jul - Sixth International Congress of Free Christians, and Other Religious Liberals

In Australia, the Daily News of Perth published an article on 6 October stating that 'Abdu'l-Bahá did attend the conference [but it was after Abdu'l-Baha's departure]. It furthermore stated that the aim of the conference was the noble aim of reconciling religion and science. The other conferees mentioned in the article are Étienne Émile Marie Boutroux (1845-1921) from France; Sir Richard Stapley⁵¹³ (1842-1920) from England, Rabbi Caesar Seligmann (1860-1950) from Germany; Sant Altar Singh, a Sikh from the Punjab; and Professor Trollsch from Heidelberg, Germany.^{ABF}

18 Jun 1914 - Seed Sown in London

Then Abdul-Baha summoned the pilgrims and spoke in detail about assemblies and gatherings in *London* and Paris. He said: "There was a great commotion in the souls upon hearing my addresses. A seed was sown. God shall make it grow. Undoubtedly, He will make it grow. After 300 years, the seed that was sown by the disciples (of Christ) brought forth its fruit. But, in this day the seeds that the friends of God plant, grow in a short time. This is because of the power of the Cause."¹⁰⁴⁵

Further Reading

If you liked this account, please do also enjoy the following -

- Abdu'l-Baha in London (available online)
- Chosen Highway, part 3, ch. 3 by Lady Blomfield (available online)
- Abdu'l-Baha in France by Jan Jasion
- Lady Blomfield, Her Life and Times by Rob Weinberg
- Ethel Jenner Rosenberg by Rob Weinberg
- Shoghi Effendi in Oxford by Riaz Khadem
- "The Development and Influence of The Baha'i Administrative Order In Great Britain, 1914-1950" by Phillip Smith in Studies in Baha'i History, v6 : Community Histories
- "What Was a Baha'i? Concerns of British Baha'is, 1900-1920 By Phillip Smith" in Studies in Bahai History, v5.

¹⁰⁴³ Ida A. M. Benjamin (1858-1952), an American Bahá'í living in London; in 1914 she returned to America and resided in California [[#Abdu'l-Baha in France](#).]

¹⁰⁴⁴ [#Christian Commonwealth](#), 11 Jun 1913, p. 634, "Abdul Baha in Paris" by C.H.H.

¹⁰⁴⁵ [#Star of the West](#), v9, n10, 1918-09-08, pdf 118.

Addresses

Overview of Addresses

The following addresses are those that relate to Abdu'l-Baha's visit during the period covered by the diary. For each address there is a reference to where it appears in the diary, and where the text was obtained from.

The quality of the addresses vary; sometimes they are well-recorded, at other times, sketchily recorded in newspapers. In all instances, they have been taken down rapidly from words spoken, probably in most or all cases this has been in English from the interpreter interpreting "on the fly", and in some instances (especially newspapers) may have been further edited, perhaps for unknown purposes, and even subject to printing mistakes. Therefore, the addresses may be useful for understanding the gist of what was spoken to audiences, and inspiring, but can never be fully relied upon to be the actual words or intended meanings of Abdu'l-Baha.

5 Dec - Farewell Address

For the lengthy New York farewell address, see p12 of the text.

14 Dec - Theosophical Society

Diary Text: p29. Source: [Star of the West, 1913-01-19, p3-4, PDF 3 p337-8](#)

The Search for Truth

Address of Abdul-Baha before the Theosophical Society, Liverpool, England, Saturday night, December 14, 1912.

[Footnote:] The President of the Theosophical Society, Mrs. Armour, introduced the speaker by saying that he needed no introduction and at once Abdul-Baha began speaking to the group of earnest listeners. He remained seated and spoke in Persian, M. Hippolyte Dreyfus-Barney, of Paris, acting as interpreter.

BY ISABEL FRASER.

Investigation of Truth; Barriers

When I was in America, I had many opportunities of addressing the Theosophical Society there. In every city I spoke once to them, and in some cities many times. The Theosophists are very dear to me, for they have abandoned all prejudice. They do not abide in the confines of dogma, but are seeking truth in a spirit of freedom. All the religions of the world are submerged in prejudice. A Jew is a Jew because his father was before him. A Christian is such for the same reason, and it is the same for a Muslim. All follow the precepts of their fathers, refusing to go forth and seek for themselves.

We both (Theosophists and Bahais) have abandoned all dogmas in our earnest search for truth. But look at the tribes and nations of the world why are they seething with contention? Because they are not seeking truth. Truth is one. It admits of absolutely no division and accepts neither limitations nor boundaries. All dogmas differ, hence the nations are opposed. The different dogmas make wars and strifes. Behold the events of these days! If it were not for these differences in religions there would be no wars.

We would not see what is now taking place in the Balkans if both sides were sincere seekers after truth.

Regard Persia: in that land there were many tribes, governments and religions, but they cut down the barriers of dogmas, became followers of Bahauallah and are now as one. Jews, Christians and Zoroastrians, et al, meeting together as we are doing here to seek for truth. Truth is one, so they became united.

Purpose of Religion to Inform and Train

All the different religions of God that have risen on the face of the earth have one purpose: to educate man and to inform him of the spiritual, the luminous, the divine, so that he may partake of heavenly spirit and find eternal life, show forth the virtues of mankind, and from a world of darkness enter a world of light.

There is no other reality of meaning to the different religions. Their purpose is one, the teaching is one.

Man's Three Natures

Man may be said to have three natures: The first is sunk in darkness and here he is a prisoner to his desires for here he is the co-possessor of the same qualities as the animals. The second nature might be called his human nature and in this human nature is the home of the mind and the soul. The third is his likeness to God and this he possesses in proportion to the divine qualities he imparts, the breeze of the holy spirit, pure spiritually, luminosity.

Prophets Raise Man, Continually

All the religions, all the prophets, all the great teachers had no other purpose than to raise mankind from the animal to the divine nature. Their purpose was to free man and to make him an inhabiter of the realm of Reality. For although the body of man is material, his reality is spiritual; although his body is darkness, his soul is light; although his body may seem to imprison him, his soul is essentially free. To prove this freedom, the prophets of God have appeared and will continue to appear, for there is no end to divine teachings and no beginning.

God, Manifestations and Creation Endless

The thoughtless say that the power of God is occasional; some will say that this material universe is hundreds of thousands of years old. But the power of God is eternal and the creation of God is likewise eternal. Divinity is dependent on creation. Can you imagine a king without a people? Can you imagine our sun without light and heat? The sun to us means light and heat. The king needs his kingdom and the qualities of God are eternal. As long as God exists his creation will exist and the manifestations of God in the divine teachers have always existed as an energy of God and will always continue to exist.

The very greatest blessings of God are represented by these divine beings who come and who will continue to come forth to humanity for hundreds of thousands of years. They represent the blessings of God and the blessings of God never cease.

The Universal Teacher and Dawn

Always hope that one day a Sun of Truth will rise and bring a Dawn whose light will destroy the darkness of the human world, will unite hearts and make souls happy, do away with contention and establish universal Peace. Then there will be no divisions. All be united and live as one family under the flag of unity and love. Then will mankind be inspired with a new progress and show forth diverse virtues. A new spirit will be given to him and the new world will be invested with a divine beauty. I hope we will always be expecting the appearance of such an One, for he will have education marked with a divine power. Such an One will be superhuman in all conditions, able to subdue material limitations, able to free man from his bonds of country and unite east and west. Such an One will make the Kingdom to appear, for such an One is, in his essence, superior to the laws governing human education. In his essence he is a universal teacher and does not depend on human means for knowledge. He does not need the light from a human lamp nor yet from an astral body. His mission is to give light.

Such an One is a pure mirror in which the Light of Reality is reflected on the world of humanity.

We must be looking for such an One to the end that we may be attracted when he comes to go on wings flying to such an One, born with a new spirit each day to do new works. Thus we will invite this greatest of divine blessings to appear.

Persian Martyrs

Again let us look at Persia! More than 20,000 there sacrificed their lives joyfully giving them in the path of God. They were supplemented by hosts of Heavenly spirits so that they never complained; nay, as trouble increased, their efforts increased and day by day they were enlightened with the Light of the Eternal.

My hope for you is that you may do all in your power to invite to this earth Gods greatest blessing in your search for truth.

[The diary quotes the ending of the address as: I hope that you will assist them in the establishment of the Kingdom upon this earth, so that conjointly you may become the means of transforming this world into another world, heavenly progress may be realized, spiritual powers may be obtained, divine Bounties encircle humanity and this nether world may become the world of the Kingdom.]

15 Dec - Pembroke Chapel

Diary Text: p32.

Isabel Fraser in Star of the West	Elizabeth Herrick in Unity Triumphant
<i>Source : Star of the West, 1913-01-19, p4-5, PDF 3 p338-9.</i>	<i>Source : Unity Triumphant, p87 - 95</i>
The Spirit of Love and Unity ABDUL-BAHA ADDRESSES PEMBROKE CHAPEL Liverpool, England, Sunday December 15th 1912 By Isabel Fraser	'ABDU'L-BAHÁ IN LIVERPOOL.
	Journey to Liverpool In 1912 'Abdu'l-Bahá toured the United States of America, addressing assemblies of every Religious denomination, Ethical Societies, Socialists, and Agnostics. And after that most successful tour, meeting with welcome everywhere, on arriving in Liverpool, found also, in that city, assemblies awaiting Him, eager to give ear to the message of Peace He had to deliver to the world. Engagements in London, Edinburgh, Bristol, and elsewhere, made it impossible for Him to stay long in Liverpool. He addressed the Theosophists there, and also the Baptists at Pembroke Chapel.

<p>Welcome to Abdu'l-Baha</p> <p>After a few appreciative words of welcome by the Rev. Donald Fraser, Abdul-Baha addressed the congregation at Pembroke chapel, at the evening service, December 15th. Mr Fraser welcomed this herald of peace and expressed his deep appreciation and honor at having Abdul-Baha in his church.</p>	
<p>Taking the Platform</p> <p>He made a remarkable picture as he stood in the pulpit, which at first he hesitated to ascend, saying that he did not like to be above the rest of the people. But when it was pointed to him that he would not be above some of them - the gallery - and that they could hear better, he complied. He said in part:</p>	
<p>Those Gathered</p> <p>"Tonight I am exceedingly happy to find myself in an assembly, the members of which are a recognized factor in philanthropy and well being. Therefore, I supplicate at the throne of God that He may bestow divine confirmations upon you that at all times you may be the vehicle of divine mercy and the means of prosperity to the individual members of the world of humanity.</p>	<p>Those Gathered</p> <p>On Sunday evening, December 15th, 1912, after being introduced by the Minister, Rev. Donald B. Fraser, he made courteous reply, saying how delighted he was to meet such a large congregation, in a Church so renowned for its high social endeavour, and faith in God.</p> <p>Many had arrived from surrounding districts and Manchester, long before the gates were opened. On that happy occasion, speaking in Persian, Ahmad Sohrab interpreting,</p> <p>'Abdu'l-Bahá said :</p>
<p>One Humanity Under God</p> <p>"Man should endeavor always to realize the Oneness of Humanity. We are all the children of God; all created by God; all provided for by God and all under the protection of God. God is kind to all his children. Why should they wage war between themselves? God is the Real Shepherd- all are his sheep. There is no difference whatever among the members of the flock. He educates all of us, is compassionate to all of us; protects all of us. Ponder and you will understand that with the bounties of God there is no restraint. His grace encompasses all mankind. All live under his bounty.</p>	<p>One Humanity Under God</p> <p>"The greatest prize this world holds is the consummation of the Oneness of Humanity. All are the children of God. God is the Creator, the Provider, the Protector of all. He educates all of us, and is compassionate towards men. His grace encompasses all Mankind. The Sun of God, shines upon all Mankind. The rain of God falls for all. The gentle breeze of God wafts for all. Humanity at large is sitting around the Divine Table of the Almighty.</p>
<p>Strife and Separation</p> <p>"What benefit do we ever draw from separating ourselves one from another? Why should we wrangle and battle to kill each other? God is kind. Why are we unkind?</p>	<p>Strife and Separation</p> <p>Why should we engage in strife? Why should we ever engage on the battlefield to kill each other? God is kind is He not? Why should we be unkind? What is the reason? How are we benefited by being unkind?</p>
<p>Religious Divisions; Imitations; the Reality</p> <p>"The first separating principle is religion. Every sect and community has gathered around itself certain imitations of Reality in ceremonies and forms, and as these imitations differ, contentions follow. Each division is encompassed with thick clouds through which the Sun of Reality cannot penetrate. If these divisions should forget the differences in imitations and seek for the underlying Reality, all would be united and agreed and fellowship would be established between the organizations of mankind.</p>	<p>Religious Divisions; Imitations; the Reality</p> <p>To-day, the chief means of dissension amongst the Nations is Religion; while in Reality, the Religion of God, is One. Differences lie in blind imitations which have crept into Religion after its foundation. Religion is Reality, and Reality is One. It does not permit of multiplicity. His Holiness Abraham was the Herald of Reality. His Holiness Moses was the Spreader of Reality. His Holiness Jesus was the Founder of Reality. His Holiness Muhammad was the Spreader and Promulgator of Reality. The Reality of Religion, is One. Fundamentally there is no difference. The Reality of Religion consists in the Love of God, in the Faith of God, in the virtue of Humanity, and in the means of communication between the hearts of men. The Reality of Religion is the Oneness of the Whole of Humanity.</p>
<p>Love and Unity; Animosity</p>	<p>Love and Unity; Animosity</p>

<p>"As His Holiness Mohammed states, God is Love upon Love, with Love. Therefore it is evident that the foundation of Religion is Love and the fundamental purpose of Religion is Unity.</p> <p>The Religion of God is honor to humanity; why make it the cause of degradation? Why make it the cause of darkness and gloom? Assuredly it is a thousand pities that the cause of such a glorious reality should become the cause of degradation and hatred.</p>	<p>"What is the Wisdom of Religion may we ask? There is no doubt whatever that the Wisdom of Religion is love and amity amongst the people; that it establishes fellowship between the various organizations of man. The Religion of God is for Peace not for War.</p> <p>Why should we ever make it a cause of separation and alienation? It is a remedy to bestow health and recovery. Why should we ever make it a cause of disease and sickness? We are all the children of God, all are His servants. The glances of His Mercy, encircle us all. He has bestowed Religion that it may be the means of bringing together the various members of His Family. Yet in the Orient such a means of illumination has become the cause of rancour between the people of various Religions. They shed the blood of one another. They pillaged each other's property, they sacrificed each other's children. There was great commotion and constant warfare going on. Darkness had encircled the Radiance of Religion. The Horizon of Reality was hidden by clouds of imitations and dogmas, and no rays of the Sun could penetrate these clouds."</p>
<p>Baha'u'llah and His Cause</p> <p>"It was at a time of great darkness that His Holiness Bahau'llah appeared in Persia, summoning all to love and friendship. Now, in Persia, Jews, Christians, Zoroastrians and other contending religionists who heard the words of Bahau'llah are living in the utmost state of love and reciprocity.</p>	<p>Baha'u'llah and His Cause</p> <p>"At such a time His Holiness Bahá'u'lláh appeared in Persia. He summoned the people of various Religions to love and friendship. At this time in Persia, the Jews, the Christians, the Muslims, the Zoroastrians, the Buddhists, all of contending Religions, were ever fighting each other. Having heard the words of Bahá'u'lláh, many are now living in the utmost unity. What harm can accrue if such amity becomes permanent throughout the civilised and uncivilised world?</p>
<p>"This Cause is great and it was at great cost that Bahau'llah strove to spread these principles in the world. During his life he was imprisoned, his property was pillaged. He was separated from his friends and 20,000 of his followers were martyred. They sacrificed their lives in the glorious cause of doing away with imitations and limitations, to this end that Unity might be established among the children of men.</p>	<p>"Bahá'u'lláh declared International Peace. In Persia, many years ago, He declared International Peace, amongst Religions and Nations, and between the Races of every clime. With the greatest power and penetration did He arise to spread principles of Peace. For this. He was thrown into prison, and suffered great hardships. His properties were pillaged. His friends were martyred. More than 20,000 souls sacrificed their lives, so that the Oneness of the World of Humanity might be realized.</p>
	<p>"All His life Bahá'u'lláh endured great calamities and hardships. Often He was in chains. Sometimes He was living in Exile. Often He was incarcerated in barracks. Notwithstanding these stumbling blocks, ever He strove, ever He worked, so that He became able to establish amity among the people of contending Religions.</p>
	<p>Religion, Love Versus Traditions</p> <p>Religion must become the cause of Love. If it becomes the cause of enmity, what use is there for it? Religion must become the cause of prosperity. Alas! A thousand times alas! that it should have become the cause of rancour! Consider, ignorance has reached such a degree of folly, that it is the duty of Humanity to investigate Reality. No one must be satisfied with mere traditions. Traditions differ, and cause misunderstandings to remain. These misunderstandings have created direful conditions."</p>
	<p>Christ Spread Moses</p> <p>'ABDU'L-BAHÁ TO THE JEWS.</p> <p>CONTINUING, at Pembroke Chapel, 'Abdu'l-Bahá said:</p> <p>"While in America I spoke in a Tabernacle of the Jews, I said in that Synagogue, that the misunderstandings which exist between the Jews and Christians have been the</p>

cause of their separation and their hatred of each other. If the Israelite investigates Reality there is no doubt that he will come to the conclusion that he must associate with, and love his brother Christian. Hatred must not linger any longer because the Jews to-day imagine, and in former times imagined, that Christ was the opposer, or enemy of Moses, that His Holiness Christ was against Moses. To the Jews, I further said: You think Christ destroyed the foundation of Moses; but let us be fair, let us be just, and investigate Reality. The Cause of Moses, the Religion of Moses, for 1,500 years was circumscribed within the boundary of Jerusalem. The Bible was only found in that small locality. Other parts of the world never heard the name of Moses. Even the people of Persia never heard the name of Moses. They had never seen the Book of Moses until His Holiness Christ appeared. He raised the Name of Moses. His Holiness Christ Promulgated the Old Testament throughout the Orient and the Occident. During the Mosaic Dispensation, the Bible was only translated into one language. But through the blessing of Christianity, the Bible was translated into many languages and spread throughout the world. Consider what love Christ had for Moses. His Holiness Christ promulgated the fundamental Principles of Moses. The Ten Commandments He spread throughout the world. He made famous all the Israelitish Prophets. Were it not for the appearance of Christ, how could the people of America ever have heard the name of Moses? How could the Bible have become a household Book? All these services were rendered by Jesus Christ. Now let us find out, after these statements, whether Christ was the enemy of Moses, or His best Friend? Be just. His Holiness Christ was the spreader of the Mosaic Movement. He spread the Old Testament. Notwithstanding this, you are thinking He was the enemy of Moses. Why not abandon these prejudices? The Christians believe that Moses was the Prophet of God, that the Bible is the Book of God, and that all the Israelitish Prophets were the mouthpieces of God. What harm would there be, if you came out and said: 'Christ is the Word of God,' so that this dissension may cease? And so that fellowship may be established eternally between the Jews and the Christians? If you just say these words: 'Christ is the Word,' it will show that you have investigated Reality, and dissension will be left behind.

Christ and Mary in the Qur'an; Conflict

"When we are not investigating Reality there is dissension between Religions. For instance, in the Book of the Quran, His Holiness Muhammad mentions the Name of His Holiness the Christ. It is from the text of the Quran, that Christ is called the Word of God, the Spirit of God. It is the record of the Quran that Mary the mother of Christ was living in the Holy of Holies, that she had the fellowship of the Almighty, and that food descended from Heaven for her. It is written in the Quran that the Holy Spirit, addressing Mary, said: 'Oh, Mary! be faithful to God, for He hath created thee pure and sanctified, and hath made thee superior over all the women of the world.' And again, it is written in the Quran that 'Christ ascended into Heaven, and that He will again return from Heaven.' Again, that 'Christ is Pure, and Unique.' So most of the praises and Commands of Christ are recorded in the Book which is considered Sacred by 300 millions of Muslims.

Just think of the present misunderstanding between these two Religions! The presence of misunderstanding has caused the warfare of the last 1,300 years between

	<p>Christians and Muslims. Think of one Crusade which lasted 200 years! Yet Religious warfare continues! There are more than 260 million Muhammadans throughout the world. You cannot destroy this colossal number. Therefore if there is love and fellowship among the Jews, the Christians, and the Muhammadans, the Orient and the Occident will find the greatest composure and Peace."</p>
	<p>Balkan War Referring to the Balkan War, 'Abdu'l-Bahá said: "God is not pleased with the horrible events which have been transpiring in the Balkans. They are hated by Him. Every lover of Humanity is displeased with them. There, people are killing each other like so many wolves. They tear each other to pieces. They shed each other's blood. They kill each other's innocent children. Just consider, the ferocious beasts do not treat their kith and kin like this. The wolf may tear to pieces one animal, for food, which it does. But wolves never tear each other in thousands! Are men more ferocious than wolves? Are they not more unjust than birds of prey? What are the causes of all this strife? The Foundation of the World of God, is Love.</p>
<p>Conquest For A Graveyard; International Peace "Nations sometimes say, We wish to extend our boundaries! Consider with me for a moment, What is the earth? We live for a few years on its surface and then it becomes our eternal cemetery. Millions of generations are buried there. It is the universal graveyard of humanity. Is it praise worthy to engage in war for a cemetery-to pillage the wealth of nations for an eternal graveyard? "Praise God, this nation at this time is striving with all its energy for International Peace. Rest not from your endeavours until international peace become established. This is my request of you and my earnest hope for you is that you may always be protected."</p>	<p>Conquest For A Graveyard; International Peace But Nations say, 'we want to increase our dominions.' "I will make one more statement, and close, and I want your careful attention. What is this land, this earth? Is it not this: That for a short time we live on this earth; then it becomes our grave, our cemetery? Now is it beneficial to engage in War, and in strife? Many generations have come, have lived for a short time on this Earth, and have gone under it. It is the Universal Graveyard of Humanity. Is it praiseworthy that we engage in warfare, shedding blood, destroying houses, pillaging the wealth of Nations and killing little children beneath the hoofs of horses? Is it worthy that we sacrifice eternal life, and the everlasting soul of man, for the sake of a little dust? Justice and Equity do not permit it. I hope that you will strive with all your might to raise the Standard of the Oneness of Humanity, and unfurl the flag of International Peace, over all regions of the earth."</p>
<p>Hymn and Benediction After the hymn, "All People That on Earth Do Dwell," Abdul-Baha pronounced the following benediction in Oriental fashion, with hands outstretched and upturned: "O Thou most kind Lord, this reverent assembly is calling on thy name. These souls are seeking thy good pleasure. They are seeking the prosperity of the world of humanity. O Lord, confer upon their souls life evermore. O Lord, forgive their sins and keep them in thy protecting shade in both worlds. O Lord, confer upon them thy great pleasure. All are servants of international peace, all are servants of humanity. Thou art The Merciful, The Generous, The Forgiver, The Almighty, The Praiseworthy!"</p>	
<p>Written Blessing Afterward, in the vestry, Abdul-Baha wrote the following beautiful blessing for the Rev. Donald Fraser. He inscribed it in Persian in the church book: "O Thou Kind Almighty, confirm Thou this servant of Thine, Mr Fraser, in the service of Thy Kingdom. Make him illumined; make him divine! Thou art the Generous, the King!"</p>	

Author's Afterword on the World War

Alas! since those words were spoken, we have been engaged in the fiercest Warfare the world has ever known. Is Mankind to be subject to such folly for ever? Divine Wisdom has decreed through Bahá'u'lláh, that Religion must be in accord with Science and Reason. Therefore, since individuals, by Divine Wisdom, as we have seen, can do great things, without Divine Guidance they can go astray into actions of diabolical foolishness and insanity. It is necessary that merciful guidance should protect humanity against insane onslaughts. Bahá'u'lláh brings to the World that Merciful Guidance.

20 Dec - Westminster Palace Hotel

Diary Text: p51. Source: *Star of the West* 1913-01-19 p5 PDF 3 p339

BY ISABEL FRASER.

A REMARKABLE cosmopolitan gathering filled the large hall at the *Westminster Palace Hotel*, Friday evening, December 20th, to listen to an address by Abdul-Baha. His topic was one that is agitating many of the thinking minds of today - the vast subject of Peace.

Sir Thomas Barclay was in the chair, and among the audience were scientists, diplomats, leaders of the great movements of the day, including a number of Orientals. So great was the overflow that many were compelled to sit on the floor and a fringe standing at the outer edge extended out into the hall. ¹⁰⁴⁶

Abdu'l-Baha Apostle of Peace

'Abdul-Baha (Servant of God), as he calls the cause of peace, by virtue of which he has been called "the world's greatest peace advocate." The world has seldom given heed to its Divine messengers during their lives, but it is impossible not to feel that Abdul-Baha is carrying conviction to the eager thousands who listen to his inspired words - words which convey a subtle but unmistakable promise for the future. He made us all feel the first stirring birth pang of a deeper peace than the world had ever known - the peace which Abdul-Baha expounded and which he declares is the world's heritage today.

Introducing the Baha'i Faith (Sir Thomas Barclay)

INTRODUCTION BY SIR THOMAS BARCLAY.

I am not here really to speak but to listen as a Western European deeply interested in Persia, in Persian thought and in Persian literature and glad of an opportunity to do honor to a venerated Persian. Abdul-Baha is known far beyond the immediate ranks of Bahais, known not only for his own sake, but also as the accredited Messenger of the Bahai teaching. Persia has been a fatherland of religions, but the Revelation of BAHÁ'O'LLAH is a system of thought and conduct.

"All prejudices," said BAHÁ'O'LLAH, "whether prejudices of religion, prejudices of race, prejudices of politics or prejudices of nationality must be cast off, for they are a cause of the sickness of the world."

Then again he says: "There is no contradiction between true Religion and Science. When a religion is opposed to Science, it is 'superstition.' Prejudice and superstition are the enemies of human development.

"If a man would succeed in his quest for truth, let him first shut his mind to the traditional superstitions of the past." These traditional superstitions have grown over and disfigured true religion and the object of the Revelation of BAHÁ'O'LLAH is to get to the original truth and exclude no conscientious searches after undisfigured truth.

I wonder if I have understood the Revelation of BAHÁ'O'LLAH. If I have, it has a singularly good Christian ring and I should interpret its meaning as "Be a real Christian and you will be a good Bahai."

But I am merely presiding and not proselytising. I am proud to have been asked to preside at a meeting of those who have come together to do honor to one who deserves it so richly.

Abdu'l-Baha at the Platform

Abdul-Baha commenced speaking at once, Mirza Ahmad Sohrab translating. Abdul-Baha remained seated. He spoke earnestly, gesticulating freely and one could almost follow his thoughts as the light and fire played over his countenance. He spoke on the subject of Unity and Peace and expounded some of the teachings BAHÁ'O'LLAH gives for the attainment of these two much-desired conditions of the world today. He said:

ADDRESS BY ABDUL-BAHA.

Attractive Forces and Love and Unity

¹⁰⁴⁶ OT has a misplaced line here: "himself, endured a forty-years' martyrdom in".

Scientists tell us that the world of matter is made up of constellation of molecules which hold it in its various forms; each molecule consists of a similar constellation of atoms which in turn recent discovery shows is made up of tiny worlds of electrons. Thus we see that this law of affinity is the very basis of existence.

As in the material, so in the spiritual world, love is the attracting force that welds together the constituent elements into a composite unity and holds them firm against disintegration.

Love is the cause of life, and hatred or animosity spell death or disintegration. Just as affinity is the fundamental principle of composition, the greater affinity, love, is the light of unity and the lack of love is the darkness of separateness. Love is conducive to existence, difference is conducive to disintegration. Love is the cause of the illumination of the whole of humanity, discord and dissension are the cause of the destruction of the human race.

Divine Messengers

All the divine messengers have come to this earth as specialists of the law of love. They came to teach a divine love to the children of men; they came to minister a divine healing between the nations; they came to cement in one the hearts of men and to bring humanity into a state of unity and concord. In this pathway, each one of these divine Manifestations of God's love has accepted innumerable calamities and hardships. For the sake of a realization of love and concord amongst men, they have sacrificed their lives. How many persecutions have they suffered; so that they might bring into a state of harmony those contending nations and religions; so that they might create peace and consolation between these various peoples of the earth!

Christ; Healing of Warfare

Let us consider His Holiness Jesus Christ: how many trials he accepted along this pathway, how many difficulties and persecutions, even giving up his life. He chose for himself the cross, so that the light of love might shine in the hearts of men, and the various contending nations come into a state of affinity and love, so that love might encompass the hearts of humanity. This was the purpose. When a holy and divine man shows us the way and sacrifices himself like Jesus Christ for the sake of love and affinity amongst the children of men, our duty is plain; it is evident that we, likewise, must follow in the footsteps of Jesus Christ.

We too must be ready to sacrifice our lives, so that this love may live. We must accept every hardship, so that this love may come to the hearts of the people.

Consider carefully that for the last six thousand years there has been constant strife and warfare amongst the people. All the wars which have occurred in past history have been the basis of the destruction of the human race; love, on the other hand, has been the cause of cementing the people together.

Consider how Jesus Christ, through the power of his love, brought a state of harmony between the Egyptian nation, the Assyrian nation and all the nations of ancient times. Such a unity and concord was realized amongst these various peoples that the pages of history are adorned with their accomplishments, although formerly these nations were in a state of constant strife and contention. Formerly their business was war, but, through the Breath of the Holy Spirit, unity became a creative factor. The great and wise men of the world have ever striven hard, so that the hearts of humanity might be cemented together by the heavenly teachers, whose mission it is to bring into the world this divine state of love.

The foundation of all religion as taught by all the divine messengers has been love and affinity. A hundred thousand pities alas! that the divine message has become the means of warfare and strife!

Balkan War; Blind Dogma; Divine Radiance

In the Balkans blood is being freely and copiously shed, lives are being destroyed, houses are pillaged, cities are razed to the ground, and all this through religious prejudice; while in reality the foundation of the religion of God is love. All the divines and holy manifestations invite the exercise of love. In reality we are living in the midst of the greatest proof of divine love. For at a time when, in the Orient, there existed the utmost state of strife and sedition, warfare raged between the nations; warfare raged between the religions and between the various sects; darkness encompassed the horizon of the Orient, and each religion asserted its claim over the other - at such a time, under such circumstances, His Holiness BAHÁ'Ó'LLAH shone from the horizon of the East. He declared that the reality of all religion is one, that all religions have the same foundation for their teaching. He taught men that the foundation of the religion of God is love. Alas, that they should have entirely forgotten this foundation! They have created blind dogmas, and as these blind dogmas develop, we observe constant bloodshed and strife. If all the religions and sects were to quit themselves from all past limitations and search diligently for the foundation (as the foundation of the divine religion is one), there would follow unity and concord, these terrible events would not happen, bloodshed would cease, and hatred between the hearts of men would be dispelled. Heavenly illumination would dawn, divine love would be created, the efforts of the divine teachers would be held and would yield results, hearts would be knit together, the basis of strife and quarrel would be forgotten, divine justice would be revealed and divine radiance diffused.

Baha'u'llah's Mission

In order that the darkness of strife and sedition might be entirely banished from the human world, His Holiness BAHÁ'Ó'LLAH established and taught certain declarations or principles. The first principle which He proclaimed was the principle of the Oneness of the human family. He said, "Humanity constitute the sheep of God's flock. The real shepherd is God." The real shepherd is compassionate and kind towards all the members of his flock. Humanity was created by God; He provides for all, protects all. He is kind to all. Why should we treat each other harshly? He has made a plea for love, not for difference, or hatred, or animosity.

God created humanity; none of us were created by Satan. All are edifices of God, therefore we must strive that these edifices be protected and not seek to destroy them.

International Peace; Epistles to the Rulers

The second principle of BAHÁ'Ó'LLAH concerns international peace and to this end He wrote all the nations and sent special epistles to the rulers and kings of the earth.- Likewise he proclaimed peace amongst the religions. Was not peace the foundations of religion? It is time that these limitations and dogmas be done away with, that the foundation of the religion of God be made the means of union and good. fellowship.

Again, He proclaimed inter-racial peace, for humanity is the progeny of one Adam - all belong to one lineage. "This sphere is one globe," He said, and is not divided, the various continents on the face of the globe are in reality one native land, inhabited by one human family; therefore, there should not exist between the various countries this warfare and strife.

Religion Must Be Cause of Love

Another principle of BAHÁ'Ó'LLAH is that religion must ever be the means of love; that is, if so-called religion be the cause of hatred and animosity, it is better to quit such religion. Every affair, every matter which in the world of humanity is the cause of love, that matter is good; but if it is creative of difference amongst the children of men, that matter is evil. If it be a cause of hatred amongst the people, it is absolute evil. Irreligion is better than that so-called religion. The people have made religion the cause of warfare and strife, while the reality of religion is the cause of unity and love.

Religion Should Accord With Good Science

The fourth teaching of BAHÁ'Ó'LLAH is relative to the conformity of science and reason with true universal religion. If it is contrary to science and reason, it is superstition. A theory which is not acceptable to the mind of man and which science rejects is devoid of reality. It is a vision of superstition.

Prejudice of Race and Nation To Be Obliterated

The fifth teaching of BAHÁ'Ó'LLAH is relative to prejudice, which must be abandoned. National prejudice must be forgotten, racial prejudice must be obliterated, and patriotic prejudice must likewise be lifted from amongst the people.

Since the beginning of history all the wars which have occurred have been caused primarily through religious prejudice, or racial prejudice, or patriotic prejudice. As long as these prejudices are not broken, the world of humanity will not attain to perfect peace and tranquillity.

Equality of Men and Women

Another teaching of BAHÁ'Ó'LLAH is relative to the equality of men and women. In the human family of God there is no distinction. God is no respecter of gender. The religion of God is one. The human family share in common all the faculties; they share in common all the divine bounties. God has not accredited any difference between the male and the female. The same education must be given to women as to men, so that they may acquire science and arts, so that they may advance along the course of civilization, in order that they may become proficient and attain to the level of men.

In the Orient women have been very degraded in the past, men giving no importance to them, thinking that men were created superior, but through the teaching of BAHÁ'Ó'LLAH who declared that a great calling is destined for women, they promoted the facilities for the education and training of the girls. In a brief space of time the girls and the women alike have advanced along the pathway of education. Now, in the country of Persia alone, many schools have been organized for the girls, and girls are engaged in the study of the sciences and arts.

Professions and Crafts

The seventh teaching of BAHÁ'Ó'LLAH concerns itself and is in accord with this system of universal education; it is that all the children should study and acquire a profession, that there should not remain a single individual without a profession whereby he can earn his livelihood. BAHÁ'Ó'LLAH further declares that through the equipment of science and art the misunderstandings which have prevailed between religion and science will become reconciled.

Science and Religion : Jew and Christian Disunity

The non-conformity of science and religion has been the greatest factor in keeping the religions apart.

If this misunderstanding be taken away from amongst religions, perfect love will be established. For example, for nearly two thousand years there has been strife and contention between Jews and Christians and it is evident that if the cause thereof be understood with intelligence, it would wipe away from among them all discord; there would remain love and concord.

While in California, in a Jewish Synagogue, in San Francisco¹²⁹, I spoke on this subject. There were nearly two thousand Jews present I said to them, "This long misunderstanding which has been between you and the Christians is very pitiable. You think that His Holiness Christ destroyed all the foundation of the Mosaic law. You think that He degraded the law of Moses, you go further and think that His Holiness Christ was the enemy of Moses, while all these things are contrary to history. The first teaching that His Holiness Christ gave was in regard to the prophethood of Moses. The first mention He made was in praise of the law of Moses. His Holiness Christ spread the foundation of the law of Moses, but He abrogated and extended that law to accord with His times. Before the appearance of Christ the name of Moses was confined to Palestine only, but His Holiness Christ spread the name of Moses throughout the world, and promulgated the Old Testament throughout the nations. Were it not for Christ, who would have heard the name of

Moses in America? Were it not for the existence of Christ, how would this Bible have been spread so broadcast for 1,500 years? You could not translate and spread this Bible throughout the nations were it not for the blessings of Christendom. The Old Testament has reached every corner of the globe, His Holiness Christ established the fact that you are the people of God. Let us be fair and see whether Christ was the friend of Moses or His enemy? Let us be just. Was there ever a greater love than this, and was there ever a greater assistance than this? His Holiness Christ spread the name of Moses everywhere. He proclaimed the teachings of the Old Testament.

Consider how this lack of understanding of the Jewish people has created enmity and strife. His Holiness Christ was the first to proclaim world wide the name of Moses. Read the Gospel and you will find out how His Holiness Christ reverently mentions His name.

International Peace; International Institutions

The paramount declaration of BAHÁ'O'LLAH is that peace must be realized between all the nations of the Earth. International tribunals will be established and certain representatives from amongst all the governments of the earth will be sent to that inter-parliamentary gathering. The era of "the parliament of man" will be ushered in. This international tribunal will be the court of appeals between the nations. Fifty years ago BAHÁ'O'LLAH wrote to all the rulers of the world about this international tribunal of arbitral justice.

Peace Conference

These are some of the teachings in the religion of BAHÁ'O'LLAH - all of which would take a great deal of time to expound. I will just add that it is my hope that during these days in which this Peace Conference is discussing negotiations for terms of peace, you will strive to the utmost that peace measures and peaceful negotiations may be carried on among them. I am very pleased that I am living in London during these days. I supplicate that the Conference may be crowned with success, so that peace may be established in the Balkans, so that this bloodshed may cease, so that this Conference may become a working basis for the future international peace. May all the nations and all the countries of the world strive with us, that in the future there may be no war and no bloodshed.

As the English government is a just government and as the British nation is a noble nation and accomplishes whatever it undertakes, it is my hope that in this matter it will manifest the utmost wisdom and sagacity, so that the sun of peace may dawn on the horizon of the Balkans, so that eternal fellowship may be realized among them, and whenever in the future there is any difficult problem a conference may be called for its settlement, so that through these various conferences all the troubles of humanity may be solved.

May there remain no more war and strife; and tranquillity dawn on the world of humanity expressive of the world of light, so that this nether world may be transformed by love and concord and may become the foretaste of the other kingdom. Then all humanity will be sheltered under the shadow of the Almighty. This is my hope, this is the highest desire of my life day and night. I pray and I beg confirmation from God for this government, that this nation may be assisted to hold aloft the banner of international peace.

Chairman Introduces Alice Buckton

After the deep silence which followed Abdul-Baha's stirring address, the chairman introduced Miss Alice Buckton, who has been closely associated with this great movement, both here and in America.

A WORD FROM MISS ALICE BUCKTON.

Hidden Words, Queen Victoria; Variety

Miss Buckton read the Hidden Words, commencing: "O Ye Discerning Ones of the People." She told how these "Hidden Words" had been written in prison¹⁰⁴⁷ and how they had come out of that prison and gone all over the world. She spoke of the significance of the Peace Conference being held in England and recalled Queen Victoria's answer to BAHÁ'O'LLAH'S message proclaiming that war should cease and that the day of peace was at hand. Queen Victoria's reply was that if this proclamation was of God, it would stand.

Miss Buckton emphasized the fact that this was no new religion, it sought the Unity of all Religions, shutting out none of them, but finding a common meeting place for all. She likened it to a garden of flowers where vast variety did away with monotony and made an interesting Unity.

Mrs Despard on Abdu'l-Baha; Unrest and Unity

The chairman then introduced Mrs. Despard, president of the Women's Freedom League, who spoke as follows:

TALK BY MRS. DESPARD.

I am perfectly convinced that every one who has heard him, who so many today are calling the Master, one of the great Masters who has come to enlighten the world, are feeling how deeply privileged we are to have had the presence here in our western isle, of this eastern Master among us. I had the joy of seeing him when he was last over in this country. I have heard of the wonderful journeys that he has made. I know how he never falters. He believes that he is bringing a message to the world and we believe it too.

¹⁰⁴⁷ "The Hidden Words was revealed by Baha'u'llah about A.D. 1858 on the banks of the Tigris. In one of His Tablets, He states that certain of its passages were revealed on a single occasion and recorded in one Tablet. The rest, revealed at different times, were later added to these." [*Revelation of Baha'u'llah*, vol. 1, p71.]

I sometimes think that when in the future the story of the present generation comes to be summed up, we shall be shown it under two aspects. One aspect is that which is troubling us so much at the present moment - unrest. There is unrest everywhere, unrest in industry, unrest among the women of the country, unrest intellectually and unrest religiously, and some are frightened as they look out, and wonder if these days mean the disintegration of which we have been hearing, which is the very fruit of this. But some of us think that this unrest at the present moment is actually a healthy symptom. That it is on account of the unreality of things that people generally are troubled and anxious and longing for some settled thing.

We have the mighty movements - the women's movement, the religious movement the spiritual movement. At the basis of all the great religions that have moved the world there are the same great truths. This unrest at the moment, and of ancient times though in different words and different form are still the same. God is one. There is nothing but God anywhere. He is the one eternal life; because we are in Him therefore we are eternal; death is but the dropping of a garment.

This is the principle of unity and we are thankful beyond measure that it has been brought to us today.

Hippolyte Dreyfus-Barney on the Faith is a Religion; Reasons

CLOSING REMARKS BY M. HIPPOLYTE DREYFUS-BARNEY, OF PARIS.

Ladies and Gentlemen: After the beautiful and interesting addresses you have heard, I have to make you a promise, it is, not to take up too much of your time, but I wish to say what a joy it is to me to see the wonderful interest that the movement has now awakened in London.

Is it a religion, this movement? Some say no, looking only at the philosophical aspect of the teachings, looking only to its code of ethics; but I say yes, and you certainly will say so, too, after having heard what you have from this platform. It is a religion because it is founded upon the knowledge of God. The knowledge of God is the first thing we should try to acquire. It has, in former times, I think, been very difficult for, in the past, the esoteric part of religion was hidden from the people and the truth was only given in symbols. But in this day BAH'A'OLLAH appeals to our reason.

Reason is the greatest gift of God to man, and it is through reason we can know God. How? BAH'A'OLLAH teaches us that we can know Him best through His Manifestations. What does that mean? I think we should say, in order to make ourselves understood, through the greatest manifestation of God, because everything in the world manifests God to a greater or less degree. We can find the divine in the beautiful melodies that are sung by the birds in the forests, the divine in nature, but we find it specially in man, who is at the summit of creation, and especially in those supreme beings who are called the prophets. It is in understanding their teaching that we can reach the knowledge of God. But I said in the beginning I did not want to take up too much of your time. I think we can move in a high spirit in thanking the Chair for this wonderful gathering, which I hope will be the beginning of many similar ones in this city.

Blessing by Abdu'l-Baha

"THE BLESSING" BY ABDUL-BAHA.

Again a deep and reverent hush fell on the people as Abdul-Baha gave the blessing in Oriental fashion with hands outstretched and palms upturned:-

"O Thou Kind Almighty, we supplicate at the Throne of Grace for mercy for the blood that has been shed in the Balkans; the children that are being made orphans; the mothers losing their dear sons; the sons who have become fatherless; the cities that have been destroyed; the many hearts that have been filled with sorrow; the many tears that are being shed and the many spirits that are in a state of agitation!

"O Lord, be merciful, extinguish this spirit of war, this consuming fire, this peril, this gloomy darkness! Cement together these hearts, let the sun of Thy Truth dawn upon all.

"O Lord! this world is dark, guide us toward a brilliant light. The horizons are glooming with the clouds of war; disperse these impenetrable clouds. Grant us holiness and calm! Dispose of these quarrels, illuminate the horizon of life, so that the sun of real loyalty may shine with its rays. May these dark hearts become illuminated, may these blind eyes become open, may these deaf ears become gifted with hearing.

"O Lord! cause Thy divine justice to appear in this world. Summon these people to the Banquet of International Peace, so that they may live together in the utmost state of love. May all the religions and all nations embrace each other with this spirit of universal kindness, and may hatred be forgotten.

"O Lord! confirm this just government in the establishment of peace, so that it may hold aloft the banner of reconciliation in the Balkans. May the light of love shine and flame forth undefiled. O Lord! Thou art Almighty ; Thou art Merciful; Thou art Clement; Thou art Kind!"

25 Dec - Lunch-table Address

Diary p68 ; Source : #Unity Triumphant, p113-115

This address appears to have been occasioned at the lunchtime sharing of presents described in the main text.

The Real Meaning of the Advent of Christ on This Earth.

"Christ's birthday is a glorious day," He said. "It is necessary that these anniversary celebrations be observed, else man in his negligence would forget all about his Creator ; but we should seek to penetrate the dark veils of custom and imitation of ancestors, perchance we may discover the reality of the meaning.

"The advent of Christ on this earth was a blessed day, for it was the day on which the Sun of Reality dawned; the day on which all beings were revived. In the world's calendar, it was the beginning of a Heavenly Spring.

"To-day the mention of Christ is on a thousand tongues, but when He was on earth, He was not thought much of, notwithstanding they were awaiting his coming with great impatience. They thought that they would be his intimate friends. Some there were who used to cry day and night, saying, 'O God, hasten the day when the Promised One will manifest himself on this earth.' When He came, they knew Him not; they persecuted Him and finally killed Him, for they said: 'This is not the true Messiah whose coming is to be under special conditions. How is it that He claims to be from Nazareth, the son of Mary? He was to come with a sword; this man does not possess even a staff. He was to sit on the throne of David; this man does not possess a mat to sit on. He must conquer the East and the West; this man does not possess a shelter. He was to teach the law of Moses; this man is abolishing it. In His day, justice was to encircle the world, the wolf and the sheep drink from one fountain; the lion and the deer to graze in one pasture; the vulture and partridge live in one nest.'

"The people could not see that these things were taking place. The Reality of Christ was from heaven, though His physical body was from Mary. The sword was the tongue of Christ, which cut right from wrong. Many had swords, but his sword conquered the world.

"The Kingdom of Christ was Heavenly and not like the kingdom of Bonaparte; it was the *reality* of the ancient law Christ spread, not the words. He conquered East and West by the Holy Spirit, not by force. Sects which were in the utmost animosity drank from the one fountain - that is, the Fountain of Love."

25 Dec - Christmas (Salvation Army Meal)

Diary Text p70. Sources below.

<p>Isabel Fraser, in #Every woman in #Unity Triumphant</p>	<p>Isabel Fraser, in Star of the West</p>
<p>Source : #Unity Triumphant, p115-123</p>	<p>Source : Star of the West 1913-02-07 p8 PDF 3 p358</p>
<p>CHRISTMAS IN LONDON WITH 'ABDU'L.BAHÁ.</p>	<p>ABDUL-BAHA AT THE "SALVATION ARMY" SHELTER</p>
<p><i>'Abdu'l-Bahá Visits the Poor on Christmas Night.</i> On Christmas night 'Abdu'l-Bahá visited the poor of the Salvation Army Shelter, Westminster, where each year a Christmas dinner is provided for those who have no homes and no friends, and, but for the shelter, would have no lodgings. There were about 1,000 present on this occasion. A supreme test of attention transpired when many of the hungry men forgot to eat and listened intently. In conformity with the wonderful tact 'Abdul-Bahá displayed on all occasions, his message to the homeless was simple, direct and short.</p>	<p>London, England, Christmas Night, 1912. By Isabel Fraser. ON Christmas night Abdul-Baha visited the poor of the Salvation Army Shelter, Westminster, where each year a Christmas dinner is provided for those who have no homes and no friends, and but for the shelter would have no lodgings. There were about 1,000 present on this occasion. It was a most impressive scene - the dinner for the homeless and the Master from the East delivering Christ's message to the poor. As a true test of attention, many of the hungry men forgot to eat and listened intently. With that wonderful tact Abdul-Baha displays on all occasions, his message to the homeless was simple, direct and short. He said:</p>
<p>"I feel to-night," He said, "great joy and happiness to be in this place, because hitherto my meetings and visits have been mostly with the poor, and I think as one of them. My lot has ever been with those who have not the goods of this world. The world consists of brothers. The poor have ever been the cause of the freedom of the world of humanity; have ever been the cause of the up-building of the country, and have ever laboured for the world's production. The morals of the poor have ever been above those of the rich; the poor are ever nearer to the threshold of God; the humanitarianism of the poor has ever been more acceptable to God.</p>	<p>"I feel tonight great joy and happiness to be in this place, because my meetings and callings have ever been mostly with the poor, and I call myself one of them. My lot has ever been with those who have not the goods of this world. When we look at the poor of humanity, we behold a world of brothers. All are the sheep of God; God is the real shepherd. The poor have ever been the cause of the freedom of the world of humanity; the poor have ever been the cause of the upbuilding of the country; the poor have ever labored for the world's production; the morals of the poor have ever been above those of the rich; the poor are ever nearer to the threshold of God; the humanitarianism of the poor has ever been more acceptable at the threshold of God.</p>
<p>"Consider His Holiness Christ. He appeared in the world as one of the poor. He was born of a lowly family; all the apostles of Christ were of humble origin and his followers were of the very poorest of the community. This is what Christ states in the gospels, 'It is easier for a camel to go through the eye of a needle than for a rich man to enter</p>	<p>"Consider his Holiness Christ: He appeared in the world as one of the poor. He was born of a lowly family; all the apostles of Christ were of humble birth and His followers were of the very poorest of the community. This is what Christ states in the Gospels. 'It is easier for a camel to go through the eye of a needle than for a rich man to enter</p>

<p>the kingdom of God.' This testimony of Christ to the exalted state of the poor ones is sufficient. It is easy, very easy, for the poor to enter into the kingdom of the Almighty.</p>	<p>into the Kingdom of God.' This testimony of Christ of the exaltation of the poor ones in the sight of God is sufficient. It is easy for the poor, very easy for them to enter into the Kingdom of God. In another place Christ speaks of the charity of the poor ones of the world as praiseworthy.</p>
<p>"The poor have capacity, and are favoured at the threshold of God. If wealth was a necessity, Christ would have wished it for Himself. He lived a simple life, and one of the titles of Bahá'u'lláh was 'the poor one.' In Persian His title was 'darvish,' and that means one who has not a slave.</p>	<p>The poor ones have capacity. They were favored at the threshold of God. If wealth were a necessity, Christ would have wished it for himself. He lived a simple life, and one of the titles of Baha'o'llah was 'the poor one.' In Persian His title was 'darvish' and that means one who has not a slave.</p>
<p>All the prophets of God were poor. His Holiness Moses was a mere shepherd. This will show you that in the estimation of God poverty is greater than the accumulation of wealth - that the poor are more acceptable than the lazy rich. A rich man who spends his wealth for the poor is praiseworthy. Consider that the poor are not born in a state of solvency ; they are not naturally tyrannous. All the tyranny and injustice in this world comes from accumulation. The poor have ever been humble and lowly. Their hearts are tender. The rich are not so!</p>	<p>"All the prophets of God were poor, His Holiness Moses was a mere shepherd. This will show you that in the estimation of God, poverty is greater than the accumulation of wealth - that the poor are more acceptable than the lazy rich. A rich man who spends his wealth for the poor is praiseworthy. Consider that the poor are not born in a state of solvency: they are not tyrannous. All the tyranny and injustice in this world comes from accumulation. The poor have ever been humble and lowly; their hearts are tender. The rich are not so.</p>
<p>Sorrow not, grieve not! Be not unhappy! You are brothers of Jesus Christ. Christ was one of you. Bahá'u'lláh was poor. For forty years he was imprisoned and in dire poverty. The great ones of the world have come from a lowly station. Be ever happy on account of your kingly associates, and if in this world you undergo dire vicissitudes, I hope that in the kingdom of God you will have the utmost happiness."</p>	<p>"Sorrow not, grieve not. Be not unhappy because you are not wealthy. You are the brothers of Jesus Christ. Christ was poor; Baha'o'llah was poor. For forty years he was imprisoned in poverty. The great ones of the world have come from a lowly station. Be ever happy; be not sad! Trust in God and if in this world you undergo dire vicissitudes I hope that in the Kingdom of God you will have the utmost happiness!"</p>
<p>"In generous conformity with Bahá'u'lláh's teachings that "our words should not exceed our deeds," 'Abdu'l-Baha left twenty sovereigns and many handfuls of silver with Colonel Spencer, of the Salvation Army Shelter, so that the poor might enjoy a similar dinner on New Year's night.</p> <p>"Rapping for silence, Colonel Spencer mounted the rostrum and informed the men that they were to have this New Year's dinner in 'Abdu'l-Bahá's honour. He was just leaving the hall when this announcement was made. With one accord the men jumped up and, waving their knives and forks, gave a rousing farewell cheer, after which there was a moment of deep silence, before 'Abdu'l-Bahá, in answer to Colonel Spencer, said: "May God prosper you!" and then to the men: "May you all be under the protection of the Almighty!"</p> <p>(Isabel Fraser, in <i>Everywoman</i>, Dec-Jan., 1915-16.)</p>	<p>At the close of his talk, Abdul-Baha made a practical demonstration of his tactful love for the poor. In generous conformity with Baha'o'llah's teachings that "our words should not exceed our deeds," he left twenty golden sovereigns and many handfuls of silver with Colonel Spencer of the Army, so that the poor might enjoy a similar dinner New Year's night. Colonel Spencer told the men that they were to have this New Year's dinner in Abdul-Baha's honor. The Master was just leaving the hall when this announcement was made. With one accord the men jumped up and waving their knives and forks gave a rousing farewell cheer.</p> <p>Before leaving Abdul-Baha was shown all over the shelter and at the outer door he said to the attendant officer in charge, "May God prosper you. May you all be under the protection of the Almighty!"</p>

26 Dec - London

Diary text p73 'Others' suggested as the point in the day for this.

Paris Talks (26 Dec)

97 Cadogan Gardens, London,

December 26th, 1912

PRAYER

'Should Prayer take the form of action?'

Abdu'l-Baha. - 'Yes: In the Baha'i Cause arts, sciences and all crafts are (counted as) worship. The man who makes a piece of notepaper to the best of his ability, conscientiously, concentrating all his forces on perfecting it, is giving praise to God. Briefly, all effort and exertion put forth by man from the fullness of his heart is worship, if it is

prompted by the highest motives and the will to do service to humanity. This is worship: to serve mankind and to minister to the needs of the people. Service is prayer. A physician ministering to the sick, gently, tenderly, free from prejudice and believing in the solidarity of the human race, he is giving praise'.

'What is the purpose of our lives?'

Abdu'l-Baha. - 'To acquire virtues. We come from the earth; why were we transferred from the mineral to the vegetable kingdom - from the plant to the animal kingdom? So that we may attain perfection in each of these kingdoms, that we may possess the best qualities of the mineral, that we may acquire the power of growing as in the plant, that we may be adorned with the instincts of the animal and possess the faculties of sight, hearing, smell, touch and taste, until from the animal kingdom we step into the world of humanity and are gifted with reason, the power of invention, and the forces of the spirit.'

EVIL

'What is evil?'

Abdu'l-Baha. - 'Evil is imperfection. Sin is the state of man in the world of the baser nature, for in nature exist defects such as injustice, tyranny, hatred, hostility, strife: these are characteristics of the lower plane of nature. These are the sins of the world, the fruits of the tree from which Adam did eat. Through education we must free ourselves from these imperfections. The Prophets of God have been sent, the Holy Books have been written, so that man may be made free. Just as he is born into this world of imperfection from the womb of his earthly mother, so is he born into the world of spirit through divine education. When a man is born into the world of phenomena he finds the universe; when he is born from this world to the world of the spirit, he finds the Kingdom.'

THE PROGRESS OF THE SOUL

'Does the soul progress more through sorrow or through the joy in this world?'

Abdu'l-Baha. - 'The mind and spirit of man advance when he is tried by suffering. The more the ground is ploughed the better the seed will grow, the better the harvest will be. Just as the plough furrows the earth deeply, purifying it of weeds and thistles, so suffering and tribulation free man from the petty affairs of this worldly life until he arrives at a state of complete detachment. His attitude in this world will be that of divine happiness. Man is, so to speak, unripe: the heat of the fire of suffering will mature him. Look back to the times past and you will find that the greatest men have suffered most.'

'He who through suffering has attained development, should he fear happiness?'

Abdu'l-Baha. - 'Through suffering he will attain to an eternal happiness which nothing can take from him. The apostles of Christ suffered: they attained eternal happiness.'

'Then it is impossible to attain happiness without suffering?'

Abdu'l-Baha. - 'To attain eternal happiness one must suffer. He who has reached the state of self-sacrifice has true joy. Temporal joy will vanish.'

'Can a departed soul converse with someone still on earth?'

Abdu'l-Baha. - 'A conversation can be held, but not as our conversation. There is no doubt that the forces of the higher worlds interplay with the forces of this plane. The heart of man is open to inspiration; this is spiritual communication. As in a dream one talks with a friend while the mouth is silent, so is it in the conversation of the spirit. A man may converse with the ego within him saying: "May I do this? Would it be advisable for me to do this work?" Such as this is conversation with the higher self.'

29 Dec - Miss Gamble's in East Putney

Diary Text: p84. Source : Sohrab's Letters (Typed Version)

Address{ on Sunday afternoon - December 29} given by Abdul Baha at East Putney.

"Are you all well? Are you all very happy? Are you all joyous? You must be exceedingly joyous because God has brought about such friendship and has caused us to come together. Up to this time it has been very difficult for the Orientals and the Occidentals to associate with each other in the spirit of fellowship in one gathering, to manifest such love and amity and to appear with such unity and such concord. It is my sincere hope that day to day this love and mutual assistance may be increased between the Orient and the Occident. May the love of God appear and dawn in the horizon of the hearts to such an extent that the people may become as one people. Although from a physical standpoint we are different, each one of us having our own individual bodies, yet we may become united as far as the spiritual side of our lives is concerned. Although we may be as many candles, as many lamps, yet the same light may shine from all of us. If such a state of ideal union is established, then you shall witness the power of the Kingdom of God, and you shall behold the heavenly glories of Light.

"This world is attacked by sickness and ailment. There must needs be a physician to diagnose the sickness of the body politic. If the sickness is slight no doubt very little medicine will be needed to heal the patient; but, if the disease is chronic and if the signs of pathology are very great, then extreme measures must be taken for a slight medicine will not do away with the powers of evil.

The body of humanity at large today is attacked by severe sickness. One of these ailments is this: the human world at large is submerged in a sea of materialism. The power of materialism has prevailed and is in the ascendancy. Spiritual susceptibilities are lingering behind; the knowledge of God has not remained; the powers that discover the realities of phenomena are not manifest. The larger part of the world of humanity, like animals, is captive in the claws of nature.

They cannot comprehend what is said to them regarding the spiritual world. Truly, I say, they are worshipping nature, glorifying in this sort of adoration, while the animal which is inferior to man is similarly engaged in the pursuits of the natural sides of life. The animal does not know anything else excepting the world of nature; the animal is a captive of the tangibilities and does not know anything about the world of idealism and aestheticism; the animal is out of touch with the world of spiritualities; the animal is out of touch with the Love of God: it does not know anything about the Love of God, and is not informed at all of the realities of things.

"It is, indeed, very strange and astonishing to witness that contemporaneous thinkers and scholars are glorifying in this kind of worship, stating that, 'we do not accept anything but that which we see with our own eyes; we adhere to that which we see in the world of nature; we do not want to have anything to do with the world which you religionists call super-natural. This kind of super-naturalness is without foundation, because we cannot conceive of it with our own eyes. We only accept that which is tangible; that which we see and feel in the world of nature. We are indeed the philosophers and the wise men of the age; we are the professors of universities and we have searched the whole laboratory of nature and have found nothing of what you call God and spiritual things.'

"Whilst in reality this condition of life belongs to the animal kingdom - the animals in this world of materialism - and <do>¹⁰⁴⁸ not know anything other than matter (natural): therefore if the glorification and worship of nature, as believed by some of our contemporaneous thinkers is a great virtue, then the animal is the most virtuous. The cow is entirely out of touch with the realm of God and is not cognizant of the spiritual life. The cow is out of touch with the supernatural realm and is not cognizant of the realities of sentient beings. The cow is a captive of the senses and holds fast to that which is in the world of nature. Without entering a college, without learning the sciences, the cow being a captive of nature (similar to our philosophers) is consequently a great philosopher.

"This will demonstrate to you that this is not the glory of men nor the honor of humanity.

"God has deposited in man the ideal power. The animal kingdom is deprived of the enjoyment of that ideal power which is in man and which enables him to discover the realities of things. This reality, this ideal reality, causes men to attain to knowledge of the aesthetic world. This ideal power prompts man to become informed of the knowledge of God. This ideal power prompts man to ascend heavenward and to discover the mysteries of God. This ideal power will unveil to men's hearts the secrets of the Divine Books and Holy Scriptures. This ideal power will put man in touch with the powers that are super-mundane.

"In brief, these statements will show you that the body of humanity is sick; for it is entirely submerged in a sea of materialism. The sickness is chronic and very severe; the darkness is very intense and impenetrable. It is time - it is high time for the friends of God to arise with extraordinary power so that they may effectively heal the body politic which is attacked by these chronic diseases. Perchance humanity may be delivered from these ailments.

"What is the strong remedy that is needed, or what the course of treatment? It is purity of intention, turning one's face towards the kingdom of Abha; it is sublime spirituality; it is the eloquence of the spiritual tongue; it is strength of heart; severance from all else but God, it is the greatest sanctification; it is the tenderness and cleanliness of the heart; it is the polish of purity of the spirit. If the believers in God are assisted and confirmed with these ideal powers, they shall indeed be enabled to heal effectively these sicknesses and heal the body politic.

"It is an established fact that a little darkness will vanish when a small lamp is lit. For example: this room is lighted by one lamp, but a small lamp will not light the outside world; there must needs be a powerful light - a searchlight, in order to discover the very dark recesses of nature. The darkness which encircles the globe today, is very dense, for it is the darkness of the realm of nature and matter which environs the globe. Now, each one of you must be like a penetrating searchlight, so that you may dispel this darkness.

"When there is compound ignorance, compound knowledge is necessary. Consider, look upon all the people of this life, most of them are what we may call atheists, or deniers of the existence of God and are of the school of anthropomorphists, who are submerged in a sea of blind dogmas and imitations. They are not informed of the realities of being, nor of the foundation of the religions of God. They hold fast to the imitations of their forebears and ancestors. If you ask for conclusive proofs in regard to their beliefs, they cannot bring them forward: only certain blind traditions, which they have received from their ancestors and have accepted without independent attestation. It is like the blind leading the blind. Real belief, real faith is acquired as we investigate the reality independently.

"Today the world of humanity is divided into two parts: the first are agnostics, materialists and atheists; the second are holding fast to the imagery and symbolisms of the churches, not knowing at all the world of idealism, entirely ignorant of the unity of the basis of religion; being in the claws of prejudice, they are biased, constantly waging warfare and contention, killing each other for the sake of a piece of land, pillaging each other's property and engaging in rapine and bloodshed; razing to the ground the houses and the homes of each other.

"Consider how this human world is in the lap of superstition in this day. Therefore, show forth your magnanimity; arise with the greatest power; beg confirmation and aid from the Kingdom of God, so that with the Divine Assistance and through the breath of the Holy Spirit you may be rendered victorious and successful in the great spiritual fight. May the souls be quickened; may their eyes be endowed with insight; may their ears be opened; may they become informed of the reality of God; may they behold the lights of the Kingdom of the Almighty, so that this universe, this world, may become a new world, and this great emanation of divinity may become widespread and universal. Dark are they: may they become enlightened! Earthly are they: may they become heavenly! Like animals are they: may they become

¹⁰⁴⁸ The text falls just off the scan; it can't quite be reconciled with 'do' (there are one or two more characters), but the meaning is evident.

human! Men are they: may they become angels! May they become the discoverers of the realities of things. May they become informed of the mysteries of God. Then the surface of the earth will become a delectable paradise. Love will reign supreme among the hearts of men and the illumination of the Kingdom will be widespread.

"All of you must strive in this world-service, and in this path be ever ready to sacrifice your possessions, your wealth, even your lives, so that we may establish the fact that we are the lovers of the world of humanity, and it may become manifest that we have attained to the station of self-sacrifice. Then may we obtain everlasting glory."

29 Dec - King's Weigh House

Diary Text: p84. Source: Sohrab's Letters

At the King's Weigh House Church - London

Sunday even. 29 Dec. 1912.

The Rev. E. W. Lewis said that as there might be some in the congregation who would desire information as to what the Bahai movement was, he would say in the briefest manner possible just a few words about it. The Bahai Movement arose and has developed to its present condition as almost a worldwide Movement, within the last 60 or 70 years. It arose out of Mohammedanism much like Christianity arose out of Judaism. The man who was in the actual sense the Founder of the Bahai Movement, was known as The Bab meaning the "Gate" or "Door". He stands to the Bahai Movement very much like John the Baptist stands to the Christian Movement. He was born and brought up a Mohammedan & understood somewhat of the departure of the Mohammedan Faith from its original simplicity & purity, thus the influence of a priesthood or generally speaking of "organisation" which is always the means of degeneration. It was the Bab's work to call Mohammedans not to another religion but back to the simplicity & purity of spirituality of their old Faith. He began his ministry in the year 1844 & taught the people who came to him for a period of 6 years almost the whole of which was filled with persecution of the same sort of type that Jesus met with, <the>¹⁰⁴⁹ persecution arising first of all from the priests of the Mohammedan religion and second from the government which always likes things to go as smoothly as possible. The effect of this was that in the year 1850 The Bab was publicly shot in a square in Tabriz. He had always spoken very much in the manner of John the Baptist of One who, greater than himself, should come after him. That greater one was even then among the Bab's company - a man who is known to the members of the Bahai Movement as

Baha'o'llah

For a long time this man, who was an aristocrat, had associated himself as an adherent to the "Babi" Movement as it was then known, and as he was immediately seen to be a man of extraordinary promise, it was not long before he became the recognized Leader and Teacher among the Babis. It was not however until the year 1863 - another important date - that Baha 'O'llah proclaimed himself as having within himself the consciousness that he was the One of whom The Bab had spoken. Immediately upon this proclamation of himself the persecution by the Mohammedan Church and the government redoubled and the remainder of the years of the life of Baha 'O'llah was one long agony, suffering and persecution, imprisonment, exile and confiscation of property. Everything that the world could do against him was done - imprisoned first at Teheran, then exiled to Baghdad and ultimately imprisoned in Acca, a town of Syria which it is interesting to all to know is situated quite near to Mount Carmel. In the year 1892 Baha 'O'llah died, but before his death he had indicated his eldest son as being the one who should follow after him and be a Leader and teacher among the Baha'is. That man is Abbas Effendi or

'Abdu'l Baha,

the first two words being his family name and the second being his title - his office, 'Abdu'l Baha meaning "Servant of the Glory of God," and who is going to speak to us tonight.

The Movement, which began in 1844 and has therefore not run much more than 3 score years, has perhaps its main support in Persia where probably a third of the population belong to it. But it is not a Movement which is at all sectarian, or limited in any way and since it has become known its spread over the whole world has been exceedingly rapid and now numbers several millions of adherents. These are mostly of the Asian race, but include men of every race and every religion - Brahman, Buddhist, Zoroastrian, Jew, Gentile, Christian. Any member of any religion can be a Bahai without changing his religion - after all when one comes to consider it, this Movement is perhaps simply

The foundation of every Religion made manifest.

If you were to ask me what 'Abdu'l Baha teaches, the reply would be that he teaches the Unity of the Race¹⁰⁵⁰ or according to our scripture "God has made of one all the families of the earth". He taught the spiritual unity of the race, he preached Universal Peace, he preaches the Truth - the essential Truth of all Religions, that all religions sprang from one divine Root, he teaches that God consciousness, the light of the God-Presence within the soul, he teaches the spiritual equality of the sexes. And because there is this God-Light within the soul, he teaches man's self-reliance.

There are years of a man's life when a law-giver is needed, but he must look to the time when he needs no lawgiver, because of the law that is in his heart. There is a time in a man's life when he needs a priesthood but he must look for the time when a priest is no longer necessary, when he needs no mediator between himself and his God. There is a

¹⁰⁴⁹ OT: looks like '7'

¹⁰⁵⁰ OT: 's' of 'Races' crossed out.

time in a man's life when an external atoner¹⁰⁵¹ or Saviour is necessary but he must look forward to the time when he needs no external atoner or Saviour because of the love of God that is burning within his own breast.

This teaching, as will be observed, is precisely Christian teaching, it is precisely the teaching of the earlier purity of Mohammedism, it is very similar to teachings which are to be found in the purer days of Buddhism and other religions. Bahaism is not a new Religion as much as a religious Movement

to Unify all Religions.

It has no organisation^{✧1052} and at the end of 70 years it is today what Jesus Christ wanted his Movement to be, only we would not let it be that. Jesus Christ wanted his Movement to be "leaven in the barrel of meal" but he had not gone away long before we started to have creeds and Churches and sects and divisions. I hope the day may never come when the Bahai Movement will commit the same error. It has not committed it yet nor is it likely to do under the leadership of 'Abdu'l Baha. It has no creed, no Church, no order of priests - the only Scriptures it has are the authenticated reported sayings of Baha ollah, added to now, of course, out of the sayings and the teachings of 'Abdu'l Baha. It represents the spirit of the age - it represents that unity, that spirituality which is coming forward now in every direction, on every hand.

So when 'Abdu'l Baha speaks, let not any one imagine that he has come all the way here to try to turn a Christian into a Bahai - There are none of us here who are disciples of Jesus Christ who think of him, who follow him who love him with a more ardent passion and a more humble devotion than does 'Abdu'l Baha. What he will do will be to call us away from the things in which alas! we spend far too much of our mental and spiritual energy and which matter not, back to the fundamentals of our Faith, the simplicity, the spirituality of the Christian Religion, back again to the original mind and spirit of Christ. There are teachers in Christian pulpits who are striving towards this today but it is often that "a prophet is not without honour save in his own country". Another voice, spoken in another language, coming from another land may have power where the familiar voice has but little power.

Address by 'Abdu'l Baha. Translated by Mirza Ahmad Sohrab.

Praise God that a number of revered souls are gathered in this congregation to serve the Almighty, whose hearts are cemented together, whose faces are joyous with the Glad Tidings of the Kingdom of God. The signs of love are evident, are manifest in your countenances. For, when we study the world of existence we discover that there is no greater object in life than to obtain this Love which is divine in character. Love is the cause of life. Love is the means of salvation. Love is the cause of the connection of the hearts of men. Love is the cause of the progress¹⁰⁵³ and sublimity of mankind. Love is the cause of entrance into the Kingdom of God. Love confers upon man life eternal.

Just as His Holiness, the Christ declares: "God is Love" - What is greater than Love?" This statement of Christ is clear that there is no greater attainment in the world of humanity than the attainment to the highest station of Love.

In this world many societies are organised or being organised - every society or congregation has a certain definite object, every assembly strives to fulfil a certain mission in life. That which is the highest mission of the religion of this world is the

Propagation of the Law of Love.

These meetings must bring about the Love between the hearts of men. There is no exception to this, because His Holiness, the Christ declares in another place "The Sun of God shines upon all. The just and the unjust alike"¹⁰⁵⁴. This means that God, the Almighty is kind toward all the human race. Humanity at large is submerged in the sea of the Divine Mercy. Consequently the greatest ambition of the Religions of God should be to create this love and to bring about this fellowship between the hearts of the children of God.

We declare that the foundation of the Religions of God, is Love - Read the text of the Holy Books, read the Blessed Writ and you will come to the conclusion that the purpose of all the Divine Revelations is Love. The foundation of all the great religious systems of this world is Love. Although other forces may bring to a limited extent the realisation of this love yet there is no power on the face of the earth which is just as influential and penetrative as the power of love which is religious in character. For example, consider for a moment how the foundations of the teachings of Christ in His time and afterwards became the basis of a lasting solidarity and federation of many races. When His Holiness Christ appeared from the Invisible Kingdom we find that the nations of the old world such as the Egyptian, the Chaldeans, the Assyrians, the Syrians and others had been in a state of constant strife and contention. This Divine Power which emanated from Christ established this Unity amongst these various races and they exercised toward each other this great love and amity. Different nations became expressive of one nation. Through this instance we can comprehend that the Religion of God is no other than the bond of love and amity - the Religion of God is not the means of alienation and hatred. Likewise at the time of the dawn of the Mosaic dispensation, the greatest affiliation and fellowship became realised among the Israelitish people. This will also show you that Religion must be the means of love and good fellowship.

¹⁰⁵¹ OT: The word looks very like 'atoner' in this and the following sentence.

¹⁰⁵² This was a common misconception, what was really meant is that the Baha'i Faith had no organisation at the time and would not become over-organised.

¹⁰⁵³ OT: 'spirituality' crossed out and 'progress' given.

¹⁰⁵⁴ #Bible, Matthew 5:45.

The greatest power in this world for unity and for the federation of man is religious power. Political powers or the powers of diplomatists are unable to bring about this ideal condition. They cannot cause the hearts of men to love each other. The influence of science and arts is impotent to bring about this union in character which is beautiful and sublime. It is impossible, except by the power of Religion. It is the power of Religion which will unite the East and the West. It is the power of Religion which will enlighten the world. It is the power of Religion that bestows life to humanity. It is the power of religion which uproots the tree of hatred and hostility from the minds of the people. Study history and you will witness how in each dispensation this religious power has become the cause of affiliation. I mean the fundamental principles of the Religion of God.

On the other hand blind dogmas and imitation have ever been the cause of envy and hatred. When we investigate the very foundation of the Religions of God we find that it is absolute love but when we look at the present dogmatisms we see that it is absolute harm. Because the foundation of the religions of God is One, therefore it is the means of association. But these blind imitations differ consequently they create this hostility and this enmity. At this time the various contending nations are awakening, if they discover the foundation of the Religion of God they will immediately become reconciled to each other because all the Religions of God invite men to love and amity. You are aware when you read the history of the past religions that, a thousand times alas! the people have forgotten the foundation of the Religion of God and have held fast to certain blind imitations which are against and contrary to the Religion of God. Therefore they have engaged in shedding each other's blood, destroying each other's houses. All the prophets of God, how they suffered! How many difficulties they underwent! Many of them were thrown into prison, some were exiled from their native land, others were martyred by the cruel hands of the people, others even sacrificed their lives. Just ponder for a moment over the trials and sufferings of His Holiness, the Christ, who finally accepted for himself the cross so that this bond of Love might become a realised fact amongst the children of men, so that the hearts of the people might be united together. But alas! the religionists are ever prone to forget these mighty lessons, ever ready to forget the foundation of the Religions of God, believing firmly these superannuated¹⁰⁵⁵ symbols and imaginings, and as these imitations differ in nature in appearance from each other they engage in quarrel and in strife.

A thousand times alas! That these people have made that which God has meant to be the cause of Love, the cause of death - a matter which has been meant to be the instrument of salvation has become the cause of destruction! Religion which is the cause of the illumination of the world of humanity has become the cause of utter darkness! a hundred thousand times alas! We must weep over the conditions of the so called Religions of God. How these fundamentals and principles are entirely forgotten and relinquished! How these bats of superstition are darkening the horizons of humanity and causing so much destruction and warfare and spoliation¹⁰⁵⁶! This century is the century of Light. This period is the period of sciences and knowledge. This is the century of marvellous discoveries. This is the century of the discoveries of the realities of being. This is the century of justice and equity. This is the century of the emancipation of man and this is the century for the preservation of universal rights. Notwithstanding this, you observe daily there is enmity between the religions, there is contention between the races, there is war between the people and there is battle between the Fatherlands. How regrettable it is! We must indeed sit and lament at the conditions which today prevail in the world of humanity, notwithstanding the civilization which we have attained.

At the time when in Persia the utmost contention and hostility prevailed, when there was great hostility between the religions, the sects fighting and hating each other, shunning each other's fellowships considering each other as contaminating, when war existed between the various communities and strife between the various tribes and provinces:- at such a time His Holiness, Baha 'O'llah, like the glorious sun, appeared from the horizon of the East flooding the regions with its glorious light and dispelling the darkness which prevailed all round. He proclaimed the oneness of the world of humanity. He proclaimed that humanity must become

One Universal Commonwealth.

He announced that Universal Peace must become a fact between the religions and between the various nations. Those people and those nations who hearkened sincerely to the Teachings of Baha 'O'llah are today living together with the utmost spirit of love and spiritual grace. That misunderstanding which was ever the cause of strife between the religions was swept away. At this time many gatherings are formed in Persia, likewise in other parts of the Orient. The members of these gatherings who have listened to the instructions of Baha 'O'llah, constitute the members of various religions and they gather together in the spirit of Universal Love and universal amity. There in these meetings you will often see Christian, Mohammedan, Jew, Zoroastrian and Buddhist speaking and discoursing with each other as though they were the members of one family. All unite and agree, there is no quarrel nor strife nor bloodshed nor warfare - They have realized that fellowship and affinity are the greatest attainments of this world, because they have forgotten those blind imitations which kept them apart. They have relinquished entirely those superstitions and imaginings and have taken hold of the foundations of the Religions of God - finding out that as the foundation is one and that foundation is Reality and Reality not being liable to divisibility or multiplicity, therefore they are associating with each other in this spirit of love and unity. Their hearts are cemented together and reciprocity and cooperation and mutual assistance hold a great station in their midst. They are ever ready not only to assist each other but if necessary to sacrifice their lives for each other in case of danger. But other people in the Orient who have not listened and who have not followed the Teachings of Baha 'O'llah are today in strife and constant warfare.

¹⁰⁵⁵ **superannuated** = too old or ill for use.

¹⁰⁵⁶ **spoliation** = the act of plundering or despoiling.

His Holiness, Baha 'Ollah promulgated certain institutes. The first institute of Baha 'Ollah is the oneness of the world of humanity. Addressing the human kind He says "You are all of one tree, each one of you constitutes a certain leaf or certain blossom and fruit, you all belong to the adamic tree, you are all one family, you are all the servants of God, you are all the sheep of God." The real Shepherd is God and He is compassionate and kind to all His flock. As long as the Kind Shepherd is compassionately shepherding all the flock, why should we be engaged in quarrel and strife? Why should we let the name of religion be the cause of alienation and difference? Why should we let the name of nationality and patriotism be the means of the shedding of blood? Why should we even let the name of the fatherland become conducive to hatred, whilst in reality all these theories are nothing but superstitions? Religion must become the cause of fellowship and love - Humanity is one Kindred. The sphere of the earth is one native land. These differences which have each caused alienation are superstitions. God has not meant that these religions should hate each other. He has laid one foundation. God has not divided this earth geographically. This earth is one continent. God has not laid any racial lines between these various nations, they are all one race - humanity. Why should we create these imaginary lines? Why should we make these superstitious lines, calling this land "Germany" and that "France" - "This is my country" and then go to war? Whilst in reality we are all one land,

We are all brothers,

God has created all one and He is kind to all. Why should these imaginations ever be the cause of battle and hatred? Especially in regard to Religion which is the very basis of this great Love and unity, which is the absolute Light of heaven, which is the spirituality of consciousness, which is the effulgence of the Kingdom. That such a beloved object should become the cause of man's selfish purpose and the means of quarrelling - what ignorance! What inadvertence¹⁰⁵⁷! What thoughtlessness! What lowness of thought!

Another teaching of Baha 'Ollah is this:

Religion must be the cause of Love and amity - If Religion ever becomes the means of hatred and rancour then irreligion is better than that kind of religion for Religion is a cause of treatment and remedy for the sickness of the body social. If this cause of treatment is conducive to sickness undoubtedly it is better to abandon such a treatment, if religion is the means of enmity it is absolutely evil¹⁰⁵⁸ and its non-existence is therefore better than its existence.

Again religious prejudice, patriotic, national and political bias are the destroyers of the foundation of the prosperity of man. As long as these prejudices last, perfect security and peace in the world of humanity are impossible. Therefore we must entirely forget these prejudices so that human kind may attain to the highest summit of peace and concord.

Praise be to God that we are all His servants! Praise be to God that we are all submerged in the sea of the mercy of the almighty. As long as we have such a compassionate and kind Lord why should we ever treat each other harshly for this is nothing but utter ignorance and darkness.

In brief, there are many Teachings which are revealed and instituted by Baha 'Ollah - I have just given you two or three of them. If you desire to be informed fully concerning these Teachings there are books and epistles in which they are all included - you can be fully informed of them. This Movement has brought affiliation and fellowship between the religions and nations in the Orient. Therefore as the English nation is a noble nation and the British Government a just government it is my hope that these two will be the means of raising the standard of Universal Peace, and proclaim the oneness of the world of humanity so that this dark world may be transformed into a world of light, wars and rumours of wars be changed into palms¹⁰⁵⁹ of peace and conciliation and discord and hostility which has raged like fire may be transformed into love and concord.

Rev. Lewis:- May I say on your behalf to 'Abdu'l Baha that we have heard with great pleasure his words so full of the wisdom of love, that our hearts have responded warmly to them, that our prayers follow him and that we pray that the joy of the Holy Spirit may abide in his heart always.

31 Dec - Manchester Hall (Oxford)

Diary Text: p92. Source: Newspaper cutting, identity unspecified, and also a typed version of the Oxford Times, 3 Jan 1913, which has minor wording improvements.


LECTURE ON BAHAIISM AT MANCHESTER COLLEGE

On Tuesday afternoon, at Manchester College, an interesting lecture on Bahaiism was given by Abdul Baha, leader of the Persian Bahai.

Dr Estlin Carpenter occupied the chair, in the presence of a large gathering, and said the movement sprang up in Persia in the middle of the last century, and in the year 1844 a young teacher took up the title of "Bab," and his work aroused great enthusiasm. Eventually he was persecuted by the Mohammedans and was arrested, and in 1850 was executed. Since then the movement had become known in India, Europe and the United States. It was a movement not to inspire any new religion, but to create peace and goodwill amongst the people.

¹⁰⁵⁷ **inadvertence** = inattentiveness, heedlessness.

¹⁰⁵⁸ This is not to imply the religion itself is absolute evil (including its roots) but rather its role in engendering enmity is at least at that moment, siding it with absolute evil.

¹⁰⁵⁹ palms were an ancient symbol of the end of war, the victory of the spirit over the material, and eternal life, with Jesus Himself waved in with palms on His final entrance into Jerusalem. See eg .

Abdul Baha¹⁰⁶⁰, who delivered his lecture through an interpreter, said it was science which caused the progression of the intellect of man; which held before the vision events of the future - it animated the body and the quickening of it. Science distinguished man from the animal; had there been no such thing as science, then man and the animal would have been on the same level. It was science that made them understand the mysteries of God, therefore the first efforts of the human mankind was to have science. If they desired to bring out the mysteries of nature, they must think and investigate, and if they did not do so they would never reach any comprehensive conclusion. All the sciences and crafts were once the mysteries of nature, but man had discovered them, and out of the plain of invisibility he had brought them into visibility. This showed that he had powers to break the mystery of nature. He had taken the sword from the hand of nature and used it against the head of nature. For instance, man had the power of perception: nature had not. He had the power of (in)discrimination¹⁰⁶¹, and power of the discovery - nature was devoid of this. Man could prophesy the future, but nature could not. Nature had only an apparent comprehension, but man had the full comprehension, and whilst on earth he could discover the mystery of the heaven. Why should they adore nature, whilst that invisible power which was in men was superior and more perfect than nature? In his natural state man was imperfect, but in his humanity he had thrown his imperfections aside. They must not forget to look towards those divine gifts. Referring to warfare, the speaker said there was warfare of nature in fire, water, wind and earthquakes, and in the power of man there was warfare which was taught in the battlefield. The latter warfare was the question of the survival of the fittest. There was also another warfare; that of competition¹⁰⁶², which was the ideal. Was it not regrettable that the people were fighting against themselves, because of their religion? Had not the fundamental idea of Christianity been entirely forgotten? Think how easy the original foundation of God had slipped from their minds, yet pure religion invited men to love each other. But the great fundamental principle had been abandoned. Dogmas had come into force which were entirely out of place in present day religion. The Balkan War was due to the fundamental basis of religion having been set aside. Religion, which should have become the cause of love, prosperity and happiness, had become the cause of hatred, destruction, and unhappiness. He was glad to say that the intellect of man had taken a much broader view; his perception was becoming clearer, and the great universities were carrying on that great work of peace and reconciliation. Now was the time for universal peace between all countries. This was the dayspring of the future. It was his hope that each one of them would, with their tongues and their hands, help to spread the keeping of peace amongst all men, so that they would be able to uproot the tree of warfare, and in consequence all nations and religions would become uniform. He was very hopeful of the future - he was a great optimist, and he hoped that the bounties of God would descend upon them - (applause).

The Chairman proposed a hearty vote of thanks to the speaker, who he said was going to reside, in the future, at Alexandria, under the protection of the Khedive¹⁰⁶³ and Great Britain.

The meeting then terminated.

02 Jan - Essex Hall, Women's Freedom League

Diary Text: p101.

The Vote (3 Jan)

Source : The Vote magazine, 1913-01-03

THE EQUALITY OF WOMAN.

Abdul Baha to Lecture to a W.F.L. Meeting.

We call the special attention of our readers to the meeting arranged by the Women's Freedom League at the large Essex Hall on Thursday, January 2, at 8 p.m., at which Abdul Baha, the famous Persian prophet, who is now the head of the Bahai movement, will speak on "The Equality of Women". This doctrine is one of the fundamentals of Bahaism, and it will be specially interesting to suffragists to hear it proclaimed by a wise man from the East, who has been a prisoner of the Turks for forty out of his sixty-eight years, and was only set free four years ago, when a constitutional Government was established in Turkey. Readers of THE VOTE will remember the dramatic form in which, more than twelve months ago, Mrs. Despard told the story of Qu'urat 'ul Ain, the Persian woman-martyr of Bahaism. The movement, which began in Persia, was persecuted by orthodox Mahomedans, but it has survived imprisonments and martyrdoms, and now numbers about two million followers in all parts of the world. With the great doctrines of the Fatherhood of God and the Brotherhood of Man, Bahaism preaches universal peace and equality of the sexes. We know that our readers will welcome this unexpected opportunity of hearing a great teacher from the East and make every possible effort to give him a fitting reception. Mrs. Despard will take the chair. Admission free, but reserved tickets at 1s. each may be obtained from Headquarters.

The Suffragette and The Vote (10 Jan)

Original titles in the magazine contain full stops to end them, to which other titles have been added lacking full stops.

¹⁰⁶⁰ The Bab in 'A'.

¹⁰⁶¹ 'indiscrimination' in 'B'. **indiscrimination** = (choosing to) overlook distinctions.

¹⁰⁶² Whilst at one level contrasted with war competition means non-physical means of settling what is running a thing, competition is not meant the western capitalist notion of competition, but in the light of Abdu'l-Baha's general teachings, perhaps a more coordinated, consultative competition based on merit.

¹⁰⁶³ **Khedive** = Turkish viceroy in Egypt between 1867 and 1914.

The Suffragette, 1913-01-10, p5	The Vote, 1913-01-10
<p>THE EQUALITY OF WOMEN.</p> <p>VERBATIM REPORT OF A SPEECH BY ABDUL BAHA, LEADER OF THE BAHAI MOVEMENT.</p>	<p>AN EASTERN PROPHETS MESSAGE.</p> <p>ABDUL BAHA SAYS: "THERE IS NO DISTINCTION: MEN AND WOMEN ARE EQUAL."</p>
<p>On January 2, at the Essex Hall, His Excellency Abdul Baha lectured on the Equality of Women. The views of this great religious leader will be of interest to all the readers of our paper.</p> <p>Abdul Baha is the leader of the Bahai Movement, and has a following of 3,000,000 people who call him Master. The Bahai Movement originated in Persia less than a hundred years ago, when Mirza Ali Muhammad proclaimed that he was the bearer of a message from God. He himself was the forerunner whose work prepared the way for the Coming Great One" - Baha'o'llah, "The Glory of God." Mirza Ali Muhammad suffered martyrdom in Tabriz, but his pioneer activities were continued by the disciples whom he chose, and in spite of much bitter persecution the movement grew in strength and numbers. When the long-expected leader came, he too suffered, passing many years in a Persian prison. He declared that the movement would be carried on by his eldest son, Abdul Baha, "The Servant of God."</p> <p>The meeting at which the lecture was delivered was held under the auspices of the Women's Freedom League, and presided over by Mrs. Despard.</p>	<p>A venerable figure, radiating brotherliness, despite long years of imprisonment, wearing a long brown robe and a white turban, which emphasized the keen, alert eyes, Abdul Baha greeted with evident pleasure the crowded audience which received him with reverent enthusiasm at the Women's Freedom League meeting, Essex Hall, on January 2.</p>
<p>HIS EXCELLENCY ABDUL BAHA (who spoke through an interpreter) said :-</p>	<p>The leader of the Bahai Movement, speaking through a very able interpreter, said:-</p>
	<p>This is a wonderful gathering. I hope its purposes and objects will be realised, demonstrating to mere man that men and women are equal. May it become an impetus to women in all parts of the world to greater achievements!</p>
<p>The world of humanity is compared to a bird having two wings; one wing the male, the other wing the female. As long as the two wings are not strengthened and reinforced by the same common force, the bird cannot fly heavenward. Therefore it is in the spirit of this age that woman must and should advance. They must go on and fulfil their missions in all the departments of life, so that they may become equal to men and attain to the same level as men, and receive all rights. There must remain no difference whatsoever between men and women. This is my earnest prayer. This is one of the fundamental principles of Baha Ulla. Baha Ulla has proclaimed that the world of humanity is one tree. All the nations, all the peoples, all the religions, all the men and all the women, constitute the branches, the leaves, the blossoms, and the fruits of this tree of humanity. Humanity is one single, peerless tree. There is no distinction of gender whatsoever.</p>	<p>The world of humanity is like a bird with its two wings - one is male, the other female. Unless both wings are strong and impelled by some common force, the bird cannot fly heavenwards. According to the spirit of this age, women must advance and fulfil their mission in all departments of life, becoming equal to men. There is no difference between men and women. They must be on the same level as men and receive all their rights. This is my earnest prayer, and it is one of the fundamental principles of Baha Ullah. Baha Ullah proclaimed that the world of humanity was one tree; all nations, peoples, religions, men and women constitute the branches, leaves, blossoms, fruit. In this one peerless tree there is no distinction of gender in God's sight. Whoever practises humanitarian work draws near to God, whether man or woman; there is no distinction.</p> <p>* Father and predecessor in leadership of Abdul Baha.</p>
<p>No Strife between Male and Female.</p> <p>As we wonder and think of the world and its phenomena, we come to the conclusion that the laws of male and female are enjoyed by the mineral and vegetable kingdoms; that in the vegetable kingdom there is no distinction and no difference. In this plant life one does not see any strife nor any contention for Suffrage! The vegetable enjoys Suffrage already. Likewise in the animal kingdom. Between the male and female there is no quarrel and strife, although it is of an inferior type of</p>	<p>No Strife between Male and Female.</p> <p>As we study world phenomena we come to the conclusion that in the mineral and vegetable kingdoms there is no difference between male and female; in plant life there is no strife for suffrage; the vegetable kingdom has suffrage already. Likewise in the animal kingdom there is no quarrel and strife between male and female, although it is an inferior creation to man. The male never taunts the female with his superiority; both enjoy perfect equality.</p>

<p>creation, the male animal never taunting the female as a superior being.</p>	
<p>Considering that they are enjoying a Parliamentary equality and Suffrage, man, who is endowed with this great and universal intelligence, and is the image and likeness of God, why should ever man stoop himself so low as to permit such a condition of things. To ever declare that men are superior to women! How can man descend to this state as to ever dream of this iniquity, and to think that creationally he is a little above woman!</p>	<p>Why should man, who is endowed with great intelligence, who is made in the likeness of God, stoop so low as to permit such things? That he should ever dare to declare himself superior to woman is astonishing. He thinks himself as a creation to be above woman.</p>
<p>Artistic Skills There is one thing yet to be settled. It is this - that men declare that for the present women have not yet attained to the same degree of intellectual and artistic level of life, and intellectually they are weaker and the power of will is a little less in them. "Therefore we men are above them."</p>	<p>Artistic Skills He declares that at present women have not attained to his intellectual and artistic level; that they are intellectually weaker; their will power is less; so man must be superior.</p>
<p>Brain Size Some anatomicians have declared that "We have weighed the brains of men and have found them heavier than the brains of women, and this will scientifically show you that men are superior." We have often come in contact with certain souls; when we look at their heads we see their heads are very small; their brains weigh very little; yet they show the keenest intelligence, and the most wonderful power of understanding. On the other hand, some men are endowed with great big heads. The cranium is very large, but very witless. But the avoirdupois of the brain has nothing to do with intelligence and superiority.</p>	<p>Brain Size Some scientists have declared that the brains of men are heavier when weighed than women's, and so science shows that men are superior. Yet when we look round us we see people with small heads, whose brains must weigh little, but they show the keenest intelligence and great powers of understanding; and others with big heads, whose brains must be heavy, and yet they are witless. Therefore the avoirdupois of the brain has nothing to do with intelligence or superiority.</p>
<p>Accomplishments The second proof that men are wont to bring up is this: "So far we have not witnessed great omnipotence and superiority in women. Transcendent accomplishments have not been undertaken by women; therefore they are not like men." Such poor argumentators have not been conversant with past history. Were they fully informed with the information which history gives them, they would know how many powerful and great women have appeared in past history and contemporaneously.</p>	<p>Accomplishments When men bring forward the second proof of their superiority by saying that women have not achieved as much as men, they use poor arguments which leave history out of consideration. If they kept themselves more fully informed historically they would know that great women have lived and achieved great things in the past, and that there are many living and achieving great things to-day.</p>
<p>Great Women in History. Let us return for a moment to history, and there you will see great women who have indeed accomplished humanitarian and charitable works, women who have done great work in the religious world as well as in governmental life. As regards the political life, one of the great and powerful women who have appeared in history is Zenobia. No doubt most of you are conversant with her dramatic history. She was a woman living in Syria. Her husband was the King of Athens. He was a king appointed by the Emperor of Rome. The husband passing away, and the woman showing the greatest administrative capacity, the Roman Government appointed her in his stead. Later on she became so great as to carry warfare against Syria and conquer that country. Later on she was enabled to occupy another part of that kingdom, and she became so powerful as to lay a siege to the city of Cairo, and take possession of that country likewise. She organised a great, efficient, and just government. Through her sagacious administration and wise deliberation, she was enabled to govern her subjects equitably and most fairly. Although she was not a</p>	<p>Great Women in History Let us turn for a moment to history, and we shall see what women have accomplished in humanitarian, charitable, religious, and administrative work. As regards political life there was the great and powerful Queen of Palmyra, Zenobia, whose dramatic history most people know. When the king, her husband, died, she showed such administrative capacity that the Roman Government appointed her his successor; she waged wars and gained great victories in Syria, she laid siege to Cairo and took it; but she also organised an efficient and just Government, and through her sagacious administration, wise deliberation, strict justice, and great hope for the advancement of the people under her rule, her new subjects unanimously accepted her as Queen, although she belonged to another nation. She built many cities, the remains of which are to be seen to-day; the many tourists from Europe and America who visit them are astonished at the signs of her power and wisdom. She became so powerful that she threw off the Roman yoke, and when the legions of Rome were marshalled against her, she completely routed them, although her army was much</p>

woman belonging to those foreign lands, yet all these people universally declared her to be their queen, because she manifested this great desire for the regeneration of the people. She practised the greatest justice. She was very wise in her administration. She built up many cities, the signs of which are yet to be seen in those countries.

Many European tourists going to those parts specially make a point of visiting these antiquarian places, all of them expressing astonishment and wonder at her power and her wisdom - and in reality it is so. One is astonished with what power and with what great painstaking trouble she has planned these marvellous cities of the ancient time. She became so powerful as to try to throw away the yoke of the Roman Emperor, and the Roman Empire rose against her.

A great army was drilled and sent to wage war against Zenobia. As soon as the arms reached the gates of Syria, Zenobia with her army came out of the city and planted her soldiers in front of the opposing army. It is natural that her army, in comparison with the Roman army, was less in number, because at that time the Roman Empire was very vast, having in her possession all the then known parts of Europe; likewise she had many Asiatic colonies from which she drew armies and conscription. In Africa she had these vast colonies. The Empire of Rome at that time was very vast and aggressive; but Zenobia was only the Queen of Egypt and Syria, therefore she could not muster as many soldiers as the Roman Emperor could bring into active force.

The day on which the engagement between the two contending armies opened, Zenobia clad herself in a red and glorious garment. She crowned her head with the diadem, and she threw her dishevelled (loose) hair behind her back, rode on a charger, took a sword in her hand, and carried herself with such energy and dauntlessness that the Roman army was completely routed, and had to retreat. The Romans had to go as far as the very gate of Rome.

Likewise there are many women in the histories of various nations who have accomplished great things, which it would take me a long time to explain and give you details of. In short, this woman (Zenobia) practised the greatest amount of justice towards her subjects. She was very powerful and very resourceful; she was very eloquent and fluent in tongue, and above all else she was very courageous. History testifies to these facts.

Women Leaders in Religion.

As regards the religious world, all the conquests which were made by the Israelitish nation were inspired by one woman, and if you read the Old Testament you will find out this fact. His holiness Moses carried the doctrine of Israel for forty years along the river of Jordan, and they could not cross, unfortunately, that river. After the death of Moses, however, it seems that the circumstances were changed, and one woman carried the Israelitish people to great confidence and victory; and this is recorded. as you know, in the Old Testament.

Likewise, if you turn to the Messianic dispensation. After the crucifixion of His Holiness the Christ, the great apostles were shaken. Even Peter, who was the rock upon which the Church was going to be built, denied the Christ three times, he was so agitated. Finally, Mary Magdalene was instrumental in reinforcing and in strengthening the

smaller. Clad in a red mantle, wearing her crown, sword in hand, she charged at the head of her army; such dauntless courage was irresistible, and victory was complete.

Many other women have accomplished great things in the past, too many to be mentioned here to-night; they have administered justice, shown themselves powerful, resourceful, and courageous. These are historic facts. In the religious world it is the same. You find recorded in the Old Testament how all the conquests of the Israelitish nation were inspired by one woman; His Holiness Moses was not permitted to cross the Jordan after caring for the children of Israel in the wilderness forty years, but a woman led them to victory. Likewise during the Messianic dispensation, after the crucifixion of His Holiness Christ, the apostles were shaken in their faith; even Peter, the rock on which the Church was to be founded, had denied his Master three times; finally it was Mary Magdalene who strengthened them, assuring them that the Christ ever lives, is changeless; His body was crucified, but He was the Word of God from the beginning to eternity. This fearless woman saved Christianity to shine everlastingly on the horizon of glory.

<p>apostles. She gathered all the apostles together, addressing them thus:- "His Holiness Christ is ever-living, is immutable, changeless; the Messianity is everlasting and eternal. The only thing is that his body was crucified. His Holiness Christ is the Word of God. He has ever been from the beginning, and will be to the end, to which there is no end. Why are you agitated? " In this fashion she inspired them. In reality this peerless woman served His Holiness Christ and Christendom in such a way as will shine everlastingly from the horizon of glory.</p>	
<p>A Persian Heroine. [Tahirih] Among the women of our time in the religious world is Kurratul-Ayn. Karratul-Ayn at the time of the appearance of the Bab, was the daughter of a Mahommedan clergyman. This lady revealed such tremendous power of activity and courage that all Persia was astounded. Before that women were veiled. Dissociation between men and women existed. Even they considered it impolite to speak with men. This was the immemorial custom of the Persians; but this heroic woman, in every gathering she appeared, carried on a wonderful conversation and controversy with the wisest men of Persia, and in every meeting she vanquished them.</p>	<p>A Persian Heroine [Tahirih] Amongst the women of our own time there is Qu'urat 'ul Ain, the daughter of a Mohammedan priest; at the time of the appearance of the Bab she showed such tremendous courage and power, that all who heard her were astonished. She threw aside her veil, despite the immemorial custom of the Persians, and although it is considered impolite to speak with men, this heroic woman carried on controversies with the wisest men, and in every meeting she vanquished them.</p>
<p>Finally, affairs reached such a crisis that the Persian Government was forced to take Karratul-Ayn into custody, and throw her into prison. In the streets they stoned her, anathematised her, exiled her from town to town, threatened her with death and anthema. Never did she fail for one second! She withstood all these calamities with the greatest amount of courage and heroism. Finally, they found out that even in prison she was beginning to make converts to the rights of women. She was not resting; she was busy with her business. And so the last drama of her life is that she was taken into a garden, and there she was strangled to death.</p> <p>During all these tragic events of her life she never wavered for one minute. Whilst they were carrying her (he means, of course, just before they took her to the garden) she put on herself a new garment. She dressed her with the best kind of clothes that she had, the nicest dress that she could get at the time, as if she was going into a bridal party. With such magnanimity and fearlessness she entered her fate, the garden, and she gave up her life in this way, which is thrilling and most startling.</p>	<p>The Persian Government took her prisoner, she was stoned in the streets, anathematised, exiled from town to town. threatened with death, but she never failed in her determination to work for the freedom of her sisters. She bore persecution and suffering with the greatest heroism; even in prison she gained converts.</p>
<p>One of the Persian Ministers, in whose house she was imprisoned for some time, often she would tell him, "You are perfectly free to do away with me as soon as you like, but you cannot stop the emancipation of women." She indeed was a heroine.</p>	<p>To a Persian Minister, in whose house she was imprisoned, she said: "You may kill me as soon as you like, but you cannot stop the emancipation of women."</p>
	<p>At last the end of her tragic life came; she was carried into a garden and strangled. She put on, however, her choicest robes as if she were going to join a bridal party. With such magnanimity and courage she gave her life, startling and thrilling all who saw her. She was truly a great heroine.</p>
<p>To-day in Persia amongst the Bahais there are some workers of your sex who demonstrate the greatest amount of heroism and dauntlessness. They are very eloquent; they display the greatest poetic passion and insight; they speak before large gatherings and societies.</p>	<p>To-day in Persia among the Bahais, there are women who also show unflinching courage, and are endowed with great poetic insight; they are most eloquent, and speak before large gatherings of people.</p>
<p>And to-day they are advancing. These things are being</p>	

<p>done through the acquirement of sciences and arts, and to-day they try to adorn their beings with these scientific accomplishments. In literature and history they are becoming efficient. In the perfection of humanity they strive. And ere long in Persia women will receive their rights. This will be done undoubtedly through the acquisition of knowledge.</p>	
<p>Men will witness that these women are earnest, and are carrying themselves with the utmost dignity, and are trying to improve civic and political life through not trying to carry warfare, and they demand the right of Suffrage through perfections and qualities of scientific attainments. Therefore, the men naturally will feel themselves quite satisfied and contented.</p>	
<p>Therefore, I request you to strive to adorn your beings in the perfections of humanity, to acquire the virtues of the world of man. May you advance in science, may you progress in belles-lettres, may you show your worthiness in the line of industrialism, so that your brows be crowned with the diadem of eternal glory.</p>	<p>Women must go on advancing; they must extend their knowledge of science, literature, history for the perfecting of humanity. Ere long more will receive their rights. Men will see women in earnest, bearing themselves with dignity, improving the civic and political life, opposed to warfare, demanding suffrage and equal opportunities. I expect to see you advance in all phases of life; then will your brows be crowned with the diadem of eternal glory.</p>
	<p>In giving his benediction at the close of the meeting, Abdul Baha said:-</p> <p>O Thou Almighty, confirm the members of this Society; assist these souls present to arise and serve the world of humanity, to proclaim the oneness of the world of women, that they may become free from past prejudices and behold the countenance of God. O God, confer marvellous progress upon this Society; cause it to advance in all the virtues of humanity; illumine the hearts of all with the rays of Thy Kingdom; quicken their spirits with the breath of Thy Holy Spirit, and bestow the life of God. Give us Thy blessing so that men and women may have equal freedom; may they attain to equal rights so that even male and female may be entirely forgotten. May all unitedly and solemnly serve Thee and obtain the blessings of God. Give us Thy bounty, O Lord, so that all humanity, men and women, characterised by the image of God, may attain the supreme knowledge of Thee, discover the foundation of all holiness, live and act in accordance with Divine teaching, unitedly and with one accord, their hearts cemented and spirits joyous till they see the world of heaven!</p>
	<p>The announcement that Abdul Baha would speak on the Equality of Men and Women at a meeting arranged by the Women's Freedom League, at the Essex Hall, on Thursday, January 2, attracted so large a gathering, that not only was the Hall crowded to its utmost limits, but many had to be turned away. Mrs. Despard presided, and in an introductory speech welcomed the Prophet from the East with his great message of peace. She said that it was the false relations between men and women which had brought discord, and what all desired was that the discord should cease. She gave a brief outline of the Bahai movement, beginning with the coming of the Bab - The Gateway - who died a martyrs death, but his teaching lived, and the number of his followers grew in spite of persecutions, imprisonments, and martyrdoms. She spoke of the wonderful progress of the woman's movement in Persia, and especially of Qu'urut 'ul Ain and her remarkable influence in the emancipation of women, through her tragic life to a martyr's death. We can never</p>

forget, she said, the great spiritual force behind the woman's movement; it is moving throughout the world; knowing this, we go on with courage and hope.

After the Masters address, Mrs. Holmes made a moving appeal for service in the woman's Cause; personal service and the service of money; the Suffrage movement, she said, was part of the great Divine plan for the regeneration of the world. Till the status of woman was raised it was impossible to complete the plan.

Lady Bloomfield, in a short speech about the Bahai movement, said she was glad to identify herself with her sisters working for freedom. She told how the message of Abdul Baha was not an essay written in a luxurious library; it was a cry of regeneration ringing out from behind prison walls. Now he had come out into the world with his message - peace, the banishment of religious differences, humanity not fighting against each other but against evil, and the equality of men and women. Mr. Sidley, in a sympathetic speech, said that none could fail to be impressed by the simplicity and sympathy of the Master after forty years of prison. All paid homage to his courage and fidelity of purpose and the Divine intention of his message.

04 Jan - Lady Blomfield's, Address on Love

Diary Text: p110.

Paris Talks (4 Jan)

Source: Paris Talks.

The four kinds of love

97 Cadogan Gardens, London,

Saturday, January 4th, 1913

What a power is love! It is the most wonderful, the greatest of all living powers.

Love gives life to the lifeless. Love lights a flame in the heart that is cold. Love brings hope to the hopeless and gladdens the hearts of the sorrowful.

In the world of existence there is indeed no greater power than the power of love. When the heart of man is aglow with the flame of love, he is ready to sacrifice all - even his life. In the Gospel it is said God is love.

There are four kinds of love. The first is the love that flows from God to man; it consists of the inexhaustible graces, the Divine effulgence and heavenly illumination. Through this love the world of being receives life. Through this love man is endowed with physical existence, until, through the breath of the Holy Spirit - this same love - he receives eternal life and becomes the image of the Living God. This love is the origin of all the love in the world of creation.

The second is the love that flows from man to God. This is faith, attraction to the Divine, enkindlement, progress, entrance into the Kingdom of God, receiving the Bounties of God, illumination with the lights of the Kingdom. This love is the origin of all philanthropy; this love causes the hearts of men to reflect the rays of the Sun of Reality.

The third is the love of God towards the Self or Identity of God. This is the transfiguration of His Beauty, the reflection of Himself in the mirror of His Creation. This is the reality of love, the Ancient Love, the Eternal Love. Through one ray of this Love all other love exists.

The fourth is the love of man for man. The love which exists between the hearts of believers is prompted by the ideal of the unity of spirits. This love is attained through the knowledge of God, so that men see the Divine Love reflected in the heart. Each sees in the other the Beauty of God reflected in the soul, and finding this point of similarity, they are attracted to one another in love. This love will make all men the waves of one sea, this love will make them all the stars of one heaven and the fruits of one tree. This love will bring the realization of true accord, the foundation of real unity.

But the love which sometimes exists between friends is not (true) love, because it is subject to transmutation; this is merely fascination. As the breeze blows, the slender trees yield. If the wind is in the East the tree leans to the West, and if the wind turns to the West the tree leans to the East. This kind of love is originated by the accidental conditions of life. This is not love, it is merely acquaintanceship; it is subject to change.

Today you will see two souls apparently in close friendship; tomorrow all this may be changed. Yesterday they were ready to die for one another, today they shun one another's society! This is not love; it is the yielding of the hearts to

the accidents of life. When that which has caused this 'love' to exist passes, the love passes also; this is not in reality love.

Love is only of the four kinds that I have explained. (a) The love of God towards the identity of God. Christ has said God is Love. (b) The love of God for His children - for His servants. (c) The love of man for God and (d) the love of man for man. These four kinds of love originate from God. These are rays from the Sun of Reality; these are the Breathings of the Holy Spirit; these are the Signs of the Reality.

07 Jan - Freemason's Hall, Esperanto Society

Diary Text: p122.

Esperanto Society

INTERNATIONAL LANGUAGE

ADDRESS BY

ABDUL BAHA,

Head of the Bahai Movement.

Delivered at Edinburgh on 7th January, 1913, under the Auspices of the Edinburgh Esperanto Society.

TRANSLATED INTO ENGLISH AND ESPERANTO.

"La personon de Abdul Baha kaj lian laboradon mi tre alte estimas: mi vidas en li unu el la plej grandaj bonfarantoj de la homaro." - Dr. L. L. ZAMENHOF

Every movement in the world of humanity bringing on its back unity and accord is good; and every matter which creates discord and dis-harmony is evil. This century is a radiant century. Its discoveries are many. Its inventions are great. Its undertakings are multitudinous. On account of these great accomplishments, this century is superior to all other centuries. But the greatest undertaking is the unification of language, because it is more beneficial and productive of more pleasure than any other undertaking of this age. The unity of language brings about great fellowship between hearts. The union of language is the cause of the attainment of accord. It brings about the entire sweeping away of misunderstanding between the people; it establishes accord between all the children of men. It gives broader conceptions and greater vision to human minds, and to-day the greatest undertaking in the world of humanity is to understand and make yourself understood. Every individual member of the body politic, on account of the widespread of an auxiliary international language, will be enabled to put himself in touch with the current events and ethical and scientific discoveries of the age. An auxiliary universal language will give us the key - or the master key - to the understanding of the secrets of the past ages. Through an international language every nation in the future will be enabled to pursue its scientific discoveries very easily and without any difficulty.

It is well known to you that the Oriental people, young men coming to the West trying laboriously to study the discoveries of the West, for many years must work hard so that first they may study the language and then their special branch of learning. At the very least, they must give many years of their life to the study of the language of the country they go to; then they can start on the study of that special branch of science in which they are interested. For example, let us suppose that a young man from India or Persia or Turkestan or Arabia, desiring to study medicine, comes to this country; at the very least he must study the English language for four years, and nothing else; and then he may begin the study of medicine. But if this international auxiliary language were a part of the curriculum of education in all the schools, in his childhood he would study that language in his own country and then, no matter to which country he desired to go, he would be enabled to study his special branch of science very easily, without losing any years of his life.

To-day, even if each one of us studied languages, yet, if some one desired to travel abroad, he might be handicapped on account of not knowing the special language of a given country. I have studied the Oriental languages very profoundly, knowing the Arabic language more deeply than the Arabians themselves, having studied the Turkish language and the Persian in my own native land, and knowing other languages of the East, yet, when I came to the West, I was obliged to bring with myself a translator, and it is as if I know no language whatever. But if there were an international language, well, the Persian language of my own native land and the other one would have been sufficient to carry me along in all the countries of the world. Just think how the international language will facilitate communication between all nations of the world. Let it be said that half of our lives is spent in the acquirement of languages; for in this enlightened age every man must study languages, so that if he expects to travel to Asia and Africa and Europe he may be able to converse with the people; but by the time he has studied one language, there is another one to travel to. So you see that this life is spent in the acquirement of these languages, which are a handicap to international communication. Well, this international language will free man from all these problems. In short, to understand and make yourself understood, there must needs be an international instrument. The teacher and the student must know each other's language, so that the teacher may be able to impart his knowledge and the student acquire that knowledge. In the world of humanity there is no greater factor than to make yourself understood to your fellowmen, for civilisation itself, the progress of civilisation, depends upon this process. To acquire arts and sciences one must know how to speak, make himself understand and understood at the same time. So on this understanding and making yourself understood will depend the acquisition of sciences, and it will make men to comprehend all affairs of life; and this process of understanding and making yourself understood depends upon language. Therefore, if this auxiliary language is established, all the members of humanity will then be enabled to understand each other. As I speak now, an episode comes to my mind which happened in Bagdad. There were two friends who did not know each

other's language. One of them got sick; the other one called upon him, but he could not express his sympathy, so by making a sign he asked him "How are you?" By making another sign, the sick man answered "I am almost dying," and the friend who called, thinking that he had told him that he was feeling much better, said, "Thanks be to God." By such incidents you realise that the best thing in this world is to be able to make yourself understood by your friends, and also to understand them, and there is nothing worse in this world than not to be able to convey your thoughts. But if there is this auxiliary language, all these difficulties will be removed.

Now, praise to God, this language of Esperanto is invented, and this is one of the special endowments of this brilliant century; this is one of the greatest undertakings of this great age. Up to this time the world of humanity has failed to bring about this invention. This unification of languages had never crossed the minds of the thinkers of the past ages, and in reality it was an impossibility in those times, because then there was no freedom in going and coming, and no travelling and no intercourse between the various countries. Now the means of communication and transport are greatly increased, therefore it is necessary and it is possible to bring about the use of this international language.

His Holiness Baha'u'llah fifty years ago wrote a book; that book is called "The Most Holy Book," and in that book one of the fundamental principles of the Bahai movement is that there must be the invention of an auxiliary language; and then he goes on to explain the benefits and profits that will accrue through such a medium. Now let us thank the Lord because this Esperanto language is created. Therefore we have commanded all the Baha'is in the Orient to study this language very carefully, and ere long it will spread all over the East. Therefore I request you also, non-Esperantists and fellow-Esperantists, to put your utmost exertion into the spread and promulgation of this language, because it will hasten that day, that millennial day, which has been prophesied by the past prophets and seers, that day in which, it is said, the wolf and lamb will drink from the same fount, the lion and the deer graze in the same meadow. The signification of this Holy Writ is that the contesting races, warring nations, inimical religions, will come to each other in the spirit of love and amity - then, the day-spring of that millennium and every means, every instrument which confers unity and amity upon the children of men, that is love and that is the spirit.

As we said, the greatest affair in this world is the reality of an auxiliary international language. The unification of language will transform the world of humanity into one world; the unification of language will do away with the misunderstandings between religions, and the unification of language will bring together the East and the West in the spirit of fellowship and love. The unification of language will change this world of many families into one family. This auxiliary international language will gather the various races under one cover, as if the five continents of the world had become one continent, because then they can convey their thoughts to each other. The international auxiliary language will do away with ignorance and superstition, for each child, no matter to which race or nation he may belong, will be able to pursue his studies in science and art, because at that time he will be called on to study only two languages - one his own native language, and one the international auxiliary language. Let us hope for that day, when even the boundaries of native languages will be swept away and the world may enjoy one language. What greater bounty is there than this? What more munificent welfare is there than this? Then the world of humanity will become the delectable paradise, just as it is said that in heaven there is one language. The material world will become the expression of the world of the inner. Then the discoveries will be unfolded; inventions will become multiple; sciences will advance by leaps and bounds; scientific agriculture will take a wider sphere of accomplishment, because at that time the nations will be able quickly to assimilate the thoughts which are expressed, and because all these thoughts will be expressed in that universal language. If this international language is a factor in the future, all the countries of the East will be enabled to acquire the sciences of the West in no time, because they will be able to read these books and comprehend their meaning; and the Western nations will be enabled to acquire the thoughts and ideas of the East, and through this they will be enabled to improve their condition. In short, on account of the establishment of this international language, the world of humanity will become another world; extraordinary progress will be attained. Take, for example, a family in which the various members speak each a different language; how difficult it is for them to convey their thoughts to each other, and how great and wonderful it is when they are able easily to understand each other's thoughts. For if they know each other's language, they will go on very rapidly; there is no doubt whatever about this. Therefore it is our hope that the Esperanto language will spread universally before long, that it may be promulgated in all the countries, so that all the people may live with each other in the spirit of amity and love.

The kings - may God assist them - or the counsellors of the world - must consult together, and appoint one of the existing languages, OR A NEW LANGUAGE, and instruct the children therein in all thy schools of the world, and the same also must be done in respect to writing (i.e., the characters employed must be similar for all languages).

BAHA'U'LLAH. The Glad Tidings.

We have formerly decreed that speech was to be in two languages, and that there should be an effort made to reduce it into one. So likewise should it be with the writings of the world, in order that people may not waste and lavish their lives in the study of various languages, and that the whole earth may be considered as one city and one land.

BAHA'U'LLAH. Words of Paradise.

To-day the greatest need of the world of humanity is for the discontinuance of the existent misunderstandings amongst nations, and that can be brought about through the unity of language. Unless unity of languages is realised, the Most Great Peace, and the unity of the human world in a binding manner, cannot be accomplished and established. For the

function of language is to portray the mysteries and secrets of the human hearts. The heart may be likened to a box, and language to the key. We can open the box only through the key, and observe the gems contained in that box. Therefore, this question of an auxiliary international language is of the utmost importance. Man can be trained and educated internationally through this language. They can acquire the evidence of past history and ages through language. The spread of the known facts of the human world depends upon language. The explanation of Divine teachings can only be brought about through language. Because of the diversities of languages, and the lack of human comprehension of the languages of each other's nationalities, these glorious aims cannot be realised. Therefore, the very foremost service to the world of man is to establish an auxiliary international language. It will become the cause of the tranquillity of the commonwealth of man. It will become the cause of the spread of sciences and arts amongst the nations of the world. It will be the cause of the progress and development of all the races. Therefore we must with all our powers make an effort so that we may establish an international auxiliary language amongst the nations and races of the world.

MESSAGE OF ABDUL BAHA TO ESPERANTISTS. Washington, U.S.A. April, 1912.

<p>Scotsman <i>Source: Scotsman, 1913-01-08, p10</i></p>	<p>Edinburgh Evening Dispatch <i>Source: Edinburgh Evening Dispatch, 1913-01-08, in #7 Candles of Unity</i></p>
<p>ABDUL BAHA IN EDINBURGH DR KELMAN ON THE BAHAI TEACHING. ABDUL BAHA, the foremost expositor of the Bahai faith, who is at present on a visit to Edinburgh, addressed a large gathering of ladies and gentlemen in the Freemasons' Hall last night under the auspices of the Edinburgh Esperanto Society. The mission of Abdul Baha is to explain the Bahai teachings to the Western world. The keynote of his faith is described as peace, not merely a tacit peace between nations, but the essential unity of all religions, and the universal brotherhood of man. Much public interest was taken in last night's meeting, the hall being crowded, and a large number of the audience standing throughout the proceedings. Dr Kelman occupied the chair. Abdul Baha was a striking figure on the platform, garbed in loose Persian robes. Accompanying him were some of his followers, also in distinctive dress.</p>	<p>THE MEETING. DR KELMAN ON BAHAIISM. NO NEW RELIGION. The first meeting was held last night in the Freemasons' Hall, under the auspices of the Edinburgh Esperanto Society, when the Rev. Dr John Kelman presided. and the address, which was delivered by Abdul Baha in Persian, was translated sentence by sentence by Mirza Ahmad Sohrab.</p>
<p>Dr Kelman at the outset expressed his pleasure at being present to welcome, to greet courteously, and to hear their Eastern friend. The movement of which he was the leader had been differently understood, and differently treated, by different people. It had been bitterly persecuted in Persia, it had suffered much from its enemies. And it had suffered much also from the mistaken and exaggerated statements of some of its friends.</p>	<p>Dr Kelman welcomed Abdul Baha in the name of the meeting, and said that the movement of which he was the leader had been differently understood, and differently treated by different people. He had been bitterly persecuted in Persia, and had suffered much from his enemies, and it had suffered much also from the mistaken and exaggerated statements of some of its friends.</p>
<p>This was no new religion, no rival faith seeking to set itself up against the faith of Christ. This visit to Edinburgh was not a proselytising movement in favour of Bahaiism. It had never been the intention or the aim of Abdul Baha to induce Christians to exchange their faith for another. They who greeted Abdul Baha did so as Christians. Jesus Christ was to them the supreme and final revelation of God to men. The redemption of His cross and the power of the resurrection had set their grasp upon the world. They were sufficient for human need, and sorrow, and sin, in all times and in every land. There was no other power than Christ's by which the world could be redeemed and restored. It was because of his profound conviction of that that he rejoiced in everything which was done in Christ's spirit, and which tended to forward the principles of His kingdom. The spirit of God was working far beyond the limits of the Christian Church, or of the Christian nations. Christ's revelation, although final, was yet not closed, but was open to receive much interpretation and enrichment as the centuries went on. His spirit did not denounce other faiths, but recognised in</p>	<p>This was no new religion, no rival faith seeking to set itself up against the faith of Christ. This visit to Edinburgh was not a proselytising movement in favour of Bahaiism: and it had never been the intention or the aim of Abdul Baha to induce Christians to exchange their faith for another. They who greeted Abdul Baha did so as Christians. There was no other power than Christ's by which the world could be redeemed and restored. It was because of his profound conviction of that that he rejoiced in everything which was done in Christ's spirit, and which tended to forward the principles of his kingdom. The spirit of God was working far beyond the limits of the Christian Church, or of the Christian nations, and Christ's revelation, although final, was not yet closed, but was open to receive much interpretation and enrichment as the centuries went on. They in the West had built up a civilisation with much in it that was great and splendid; but its vitality tended to grow feverish. Peace, love, and beauty - when saw them, let them admire and welcome them, from whatever land or in whatever tongue they came.</p>

each of them such elements of good and truth as it found, and heard voices of Jesus speaking in many tongues. In nothing was this more true, or more important to recognise and remember, than in the present relation between East and West. They in the West had built up a civilisation with much in it that was great and splendid; but its vitality tended to grow feverish, its ambitions had threatened our sense of brotherhood and love, and its overdriven demand for effectiveness in practical and material things had caused them much loss of beauty and of repose. But these things, which they were in danger of losing, were parts of that fulness of life which was in Christ Jesus. And these the East had still in large measure to offer. Peace, love, and beauty - when they saw them, let them admire and welcome them, from whatever land or in whatever tongue they came.

HISTORY OF THE MOVEMENT.

The history of this movement was pretty well known to them all. The Persian reformer known as The Bab was shot in Tabriz in the year 1852¹⁰⁶⁴, after a short life of 30 years. Baha'u'llah, the proclaimer of the doctrines of the movement begun by The Bab, was exiled to Acre, and died there in 1892. His son, Abdul Baha, who was their guest that night, was for forty years a prisoner in the fortress of Acre, and was liberated only in 1908. Round these men, many thousands of followers - perhaps millions, for the figures were impossible to state - had gathered; and thousands had sealed their fidelity with their blood. But the bond that had united these men had not been that merely of the fascination of the central personalities, much though they had been beloved and honoured. Certain great truths which these had brought, had laid hold upon men's minds and consciences, bringing them so great a light, so wonderful an emancipation, that for them they had been prepared to die. Among these truths were included the following three, viz.: (1.) The underlying unity and brotherhood of men of every race and every creed. They had seen the sun of truth (to put it in their own words) shining at the core of all religions; they had longed to see every nation gathered under the tent of unity, and war and hatred to be no more. (2.) The purity of love and marriage bond. (3.) The glory of God, shining here on the earth in human lives, beneath the sin and folly that darkened and defaced it; and shining more brightly beyond, in an immortality pure and perfect. When, from the uproar, the blood and tears, the sin and the brutalities that still saddened and shamed the earth, they heard such voices, surely they might well thank God. These were not Christianity in its full and perfect form, but so far as they went they were ideals. It was their privilege and honour to welcome anything that cleansed the foulness and softened the hard heart of the world. The words in which this message was expressed were Persian words, richer in poetry and less subject to exact definition than theirs. But love, and peace and purity, and the sense of God in life, were things independent of nationality. These things they welcomed, proclaimed by Abdul Baha, in his own wonderful fashion. They honoured his fidelity and his sufferings for conscience sake: and they recognised in this movement part of that great hope and promise of the Kingdom of God upon the earth, for which all true hearts in every nation prayed. "And God

[This article instead precedes with the history summarised from another source]

¹⁰⁶⁴ It was in July 1850.

<p>fulfils Himself in many ways." (Applause.)</p>	
<p>Mr Andrew Wilson, Special Councillor, British Esperanto Association, formally welcomed Abdul Baha on behalf of the Esperantists.</p>	<p>Mr Andrew Wilson, of the British Esperanto Society, then welcomed Abdul Baha on behalf of the Esperantists.</p>
<p>THE UNIFICATION OF LANGUAGE. Abdul Baha addressed the meeting in Persian, the speech being conveyed to the audience point by point by Mirza Ahmad Sohrab, who acted as translator. Abdul Baha at the outset expressed his thanks for the welcome he had received from the speakers. Proceeding to speak of Esperanto, he said that this century was a radiant century. Its discoveries were many, and its undertakings were multitudinous, but the greatest undertaking was the unification of language, because it was more beneficial and productive of more brotherhood than any other undertaking of this age. It swept away the misunderstanding among peoples. It gave a broad conception and greater vision to the human mind, and to-day the greatest undertaking of humanity was to understand and to make itself understood.</p>	<p>THE SPREAD OF ESPERANTO. Abdul Baha, whom the audience greeted by rising from their seats, expressed his gratitude for the remarks of the previous speakers. The spread of the Language of Esperanto was an evidence of the spirit of the age; and every movement in the world of humanity which brought in its train unity and accord was good, and every movement which created discord was evil. This century was a radiant one, owing to its many discoveries and inventions, but the greatest of all the undertakings was the unification of language, because it was more beneficial and productive of more brotherhood than any other undertaking of this age. Unity of language brought about good fellowship, and was conducive of accord, besides bringing about the entire sweeping away of misunderstandings between the peoples of the world.</p>
<p>He went on to point out the difficulty of any man coming from the East to the West in having to spend some years in the study of our language before he was able to take up the special study for which he had come. If this international auxiliary language was a part of the curriculum of education in all schools, it would be studied in childhood by a person in his own country, and then no matter to which country the person desired to go he would be enabled to study his particular branch of science without losing any years of his life.</p>	<p>Students from the East, coming to the West to study the sciences and discoveries of the West, had to devote a least four years of their precious time towards the acquisition of the language of the country before they could start on the special branch of study which it was their intention to follow. If, however, this auxiliary language formed part of the curriculum of all the schools, this difficulty would be obviated.</p>
	<p>A UNIVERSAL HANDICAP. To-day, even if one were to study ten languages, he might yet desire to travel abroad, and he might be handicapped on account of not knowing the language of a particular country. He himself had studied many Oriental languages very profoundly, knowing Arabic more deeply than the Arabians themselves, and yet when he came to the West he had been obliged to bring with him a translator. (Laughter.)</p>
<p>To understand and make oneself understood there must be an international instrument.</p>	<p>In short, to understand and to make oneself understood there must be an international language.</p>
	<p>His Holiness Baha'o'llah, 50 years ago, wrote a book, which was entitled the "Most Holy Book," and in that book one of the fundamental principles of the Bahai revelation was that there must needs be the intervention of a universal language. Therefore they were grateful that this Esperanto language had been created, and all the Bahais in the Orient had been commanded to study it very carefully.</p>
<p>The unification of language would do away with the misunderstanding among religions, it would bring about the East and the West in the spirit of fellowship and love, it would change the world of many families into one family. (Applause.)</p>	<p>The unification of language would transform the world of humanity into one world; would do away with the present misunderstanding between the religions; and would bring the East and the West into a spirit of fellowship and love. (Applause.)</p>
<p>Professor Geddes proposed a vote of thanks to Abdul Baha, after which many of the audience availed themselves of the opportunity given to shake hands with the Bahie [Bahai] leader.</p>	<p>Professor Patrick Geddes then returned thanks to Abdul Baha on behalf of the meeting.</p>

08 Jan - Rainy Hall

Diary Text: p129. Source: #Scotsman, 1913-01-09, p11

ABDUL BAHÁ IN EDINBURGH

A NEW UNIVERSAL RELIGION.

The Persian Reformer, Abdul Baha, appeared for the second time before an Edinburgh audience yesterday afternoon, and delivered an address in the Rainy Hall to a large audience, mostly ladies. The meeting had been arranged by the Outlook Tower Committee to give Abdul Baha an opportunity of expounding to the people of Edinburgh the principles of Baha Ullah, whose object was to "show the way to divine union of man with God and its manifestation in the brotherhood of mankind."

Professor Patrick Geddes, who presided, said that on Monday night Abdul Baha spoke of a universal language, on which he set much value as a means of international communication in commerce, in science, and in sympathy; that day he would speak of the ideas and ideals of the movement with which he was identified. That Bahai movement, which had struggled for half a century through persecution and difficulty, recalled the martyrdoms of old. It was now widely known in the Persian world, and from it made its appeal to the surrounding Mohammedan countries, to the Jews, and to the Christians. Arising as it did in the cell of the mystic, it was at the same time strongly fitted to interest the modern Western world.

AT BAHÁ ULLAH'S COMING.

Abdul Baha, who was in the costume of the Orient, spoke in Persian, and had his remarks interpreted into English by Mirza Ahmad Sohrab. I have, he said, pleasure in presenting myself to this gathering, so that I may explain to you certain of the principles of Baha Ullah. Nearly sixty years ago, at a time when the Orient was engaged in warfare, when there was enmity between the different religions, his Holiness Baha Ullah appeared. Darkness brooded over the horizon of the Orient; foul clouds of ignorance hid the sky; religious prejudice and race prejudice prevailed. The peoples of the Orient were as though submerged in a sea of blind dogma and tradition. The votaries of the different religions hated each other; they never associated with each other in the same building. Had they done so they would have considered themselves contaminated. His Holiness Baha Ullah, under such conditions, appeared, and boldly proclaimed the doctrine of the oneness of the whole of humanity.

THE UNITY OF THE RACE.

He stated that humanity were the sheep of God; that God was the real and kind shepherd. When this great shepherd was compassionate and kind, why should the sheep fall out with each other? Addressing the whole of humanity, Baha Ullah says: - "Ye are the fruits of one tree and the leaves of one branch. All the nations, peoples, and tongues are the branches, leaves, blossoms, and fruits of this great tree of humanity." God created all; God provides for all; God protects all; and as He is kind and good, why should you be unkind?

INTERNATIONAL PEACE.

The second principle of the religion of Baha Ullah has regard to international peace. Concerning this weighty matter, Baha Ullah had written to many rulers and kings. In these epistles he had brought forward certain unanswerable principles that the whole of humanity could not enjoy security and composure without the establishment of universal peace. Every war, he says, is against the good pleasure of the Lord of mankind. God has created men so that they may enjoy fellowship with each other. Man is the edifice of God. War destroys the divine edifice, and cannot, therefore, be pleasing to God. Peace is the stay of life; war the cause of death.

The third principle of Baha Ullah is this; religion must ever be the cause of love and amity. If religion breeds rancour and strife it is only a so-called religion, and it is better to do without it. God made religion a means of fellowship. When His Holiness Moses appeared, instantly good fellowship prevailed amongst the Israelites, and with the dawn of the Christian era there was wonderful concord between Egyptians, Chaldeans, Assyrians, Europeans, and other nations of the world. When His Holiness Mohammed appeared in Arabia, with his presence and his mission there arose light out of the ashes of discord, and between tribes of Arabs who had warred like wild beasts against each other for 2000 years there was peace. These three examples show that religion in its nascent stages has been the cause of union. In the Old Testament it is recorded that God created man in his own image¹⁰⁶⁵. His Holiness Jesus says that God sends His sun to shine on the just and unjust¹⁰⁶⁶, and in the Koran it is written that between the creation and God thou shalt not see any difference. Therefore, if religion brings about warfare between nations, you are better without that sort of religion.

SCIENCE AND RELIGION.

The fourth teaching of Baha Ullah relates to the conformity of religion with science and reason. If religion is not conformable to science and reason it is superstition. God has given us an absolute mind, so that we may distinguish between error and that which is just, differentiate between right and wrong. If religion does not correspond with science and reason, it is a phantasm of the brain; for science and religion are realities, and if that religion to which we adhere is a reality, it must conform to other realities.

RELIGION AND RACIAL PREJUDICE.

¹⁰⁶⁵ #Bible, Genesis 1:27.

¹⁰⁶⁶ #Bible, Matthew 5:45.

The fifth teaching of Baha Ullah is this - that religious, racial, political, and patriotic prejudices are the destroyers of the foundation of the edifice of man. As long as these prejudices last, the world of humanity will not attain to peace and composure. If we consult history, we shall find that every war was due to one or other of these prejudices. These prejudices are phantasmagoria, breeding hostility and dissension; if we investigate the objects of the religion of God we shall be united. As regards racial prejudice, is not all humanity the progeny of Adam - members of one family, though the family has grown quite large? How ridiculous it is to sow division between members of one family! As regards patriotic prejudice, how small is this terrestrial sphere as compared with the great astral regions; how evanescent¹⁰⁶⁷ is the life of man! What is this native land, this fatherland that we glory over so much? We live but a few years on the surface of the earth; afterwards it becomes our eternal cemetery, as it has been the cemetery of all the men and women that have lived since Adam. In the circumstances, is patriotic prejudice worth all the divisions it has caused?

THE EQUALITY OF MEN AND WOMEN.

The sixth teaching of Baha Ullah is as regards the equality of men and women. Male and female belong to the same stock of humanity. They share in common the same faculties. God created men and women alike; why should we cause a difference between these two partners? The world of humanity has two wings - one wing the male, the other the female. If the male wing is strong and the female wing is weak, the higher flight is impossible. But if both wings are strong, there will be a flight heavenwards to the higher dominions of human perfection. Then if the same curriculum of education is given to women as has been given to men in the past; if they are allowed to acquire all the virtues which they can possibly acquire, they will become the peers of men. As up to this time the means of education have not been given in an equal degree to women as to men, women lag behind to a certain degree. Praise be to God, however, that this glorious century has given the means of education and culture to women, and if men cooperate with them, there is no doubt that they will advance extraordinarily and attain to the same level as men. Then the world of humanity will attain to a higher pitch of perfection.

ECONOMICS AND EDUCATION.

The seventh teaching of Baha Ullah is what we call solidarity, or, in your terminology, economics, and it suggests a plan whereby all the individual members of the social body may enjoy the utmost comfort and welfare. There is a special programme concerning this Socialism, but I will only give of it bare details. He says the degrees of society must be preserved. These degrees in the body politic must not be disintegrated. An army has need of a general, a colonel, a captain and of private soldiers. In the body politic, as in an army, these degrees are essential; at the same time each individual member of the various classes must enjoy the utmost comfort and happiness.

The eighth teaching of Baha Ullah concerns universal education. That means the education of all the children of all the communities. If the parents are capable of giving a thorough education to their children well and good; if not, the State must take care of them. Every child must also learn a profession, so that he may not be left helpless.

The ninth teaching of Baha Ullah is that work done well is as acceptable to God as prayer in the Churches;

the tenth principle relates to the necessity for having an international auxiliary language. Each person need only study two languages in their classes - their own native tongue and the auxiliary language.

The eleventh of the Baha Ullah's teaching is that there must be a standardisation of education or the system of the training of children in all countries, so that the children as they grow up may lose their prejudices in reference to foreigners. Were this done misunderstandings would be swept away from amongst the peoples. There are many other principles, but I have spoken of a few of them to you, and from these you will understand the spirit of the Bahai revelation.

THE MARTYRS OF BAHAIISM.

His holiness Baha Ullah instituted this teaching in Persia. Those who adopted his views became entirely free from their former shackles and limitations. Nowadays meetings and assemblies are organised in Persia, in which you will find Mahommedans and Christians, Jews and Zoroastrians, and Buddhists gathered together in the same room in the utmost fellowship and amity, so that if an outsider were to enter he should find such a spirit of love prevailing and so complete an elimination of the ego or self that he would be unable to distinguish between one religion and another. But in the days of Baha Ullah, the Mahommedan clergy stirred up enmity against the leaders of the new movement. They represented to the ex-Shah of Persia, Nazir⁸⁷³, that this community was a political party striving to dethrone him. So the Shah rose in his wrath and tried to destroy the Bahaists, caused all the possessions of Baha Ullah, to be pillaged, and threw him into prison. Then he exiled him from Persia. But the Baha Ullah met these persecutions with the greatest resolution and firmness, and in his exile continued to promulgate these principles to humanity. From Bagdad the Baha was exiled to Roumelia¹⁰⁶⁸, thence to Akka, near Mount Carmel, where he died in 1892. Nearly all the days of the life of Baha Ullah were spent in prison or exile, and many of his friends and followers were martyred and pillaged. More than 20,000 people sealed their faith with their blood. Notwithstanding all this, the Baha Ullah never wavered or had a faint heart. Nay, rather the cause spread more rapidly like wildfire from day to day, so that all the Orient was covered with the rays of this revelation. From his prison in Akka the Baha Ullah ascended to the throne of God. Those who were his followers were left in prison until the flag of revolution was raised in Constantinople, and they were

¹⁰⁶⁷ **evanescent** = fleeting, fading away

¹⁰⁶⁸ The European part of the Ottoman Empire, indicating Baha'u'llah's exile to Adrianople/Edirne.

free. Before that the Shah had fallen before the Democratic movement in Persia, and they were free to return to their own land.

THANKS TO THE BAHA.

Dr Barbour⁷³⁷ expressed the thanks of the audience to Abdul Baha for his eloquent exposition of one of the great movements of their time. It was a plant which had spread rapidly in the Persia of to-day. Yet one recognised in it a great similarity to plants that were growing nearer home. What struck him when their friend was speaking was that he was giving expression to some wishes of their own heart. They approved of the ideal he laid before them of education and of the necessity of each one learning a trade, and his beautiful simile of the two wings on which society was to rise into a purer and clearer atmosphere put into beautiful words what was in the minds of many of them. What impressed them most was that courage which had enabled him during long years of imprisonment, and even in the face of death, to hold fast to his convictions.

AN EASTERN MISSIONARY.

The Rev. A. B. Robb⁷³⁸, Falkirk, said they had been in the habit of sending missionaries from the West to the East to preach the Gospel; that day they had a missionary from the East to preach the old Gospel, and to preach it in a new and original way. After all, it was not the words which had impressed them so much as the life. He had a right to speak, for he had spent forty years of his life in prison for the sake of the truth which was revealed to him. Dr Kelman, he thought, said last night that Abdul Baha was not here to proseletyse. He (Mr Robb) was not so sure of that. He felt they were not preaching quite the Gospel they had heard that day, though they were all longing to preach it, and perhaps Abdul Baha's address would give some of them assistance to do so.

The Rev. R. B. Drummond⁷⁴¹, late of Castle Terrace Chapel, also said a few words, and the Chairman having conveyed the thanks of the meeting to Abdul Baha, the interesting meeting terminated.

09 Jan - Theosophical Society

Diary Text: p134 ("Address on Primordial Atom...") Source: Theosophy Today.

ADDRESS TO THE THEOSOPHICAL SOCIETY IN SCOTLAND BY ABDUL BAHA.

(From the interpretation by Mirza Ahmad Sohrab).

IT gives me very great pleasure to be with you this evening and to take part in your delightful gathering, for you Theosophists - praise be to God! - are always independent investigators of reality, released from mere imitation of the customs of your forebears and ancestors. Your purpose in life is to achieve and welcome the knowledge of reality, no matter from what region the light may dawn. The religions of to-day are all captives in the claws of custom and of blind dogma, for the absolute reality and dominant truth which prompted the foundation of these very religions in the past are entirely forgotten, and certain blind observances of ritual and sacerdotal mummeries have crept in which are in entire opposition to the fundamental principles of Divine religion. True religion, which comes from God, is founded for the purpose of illuminating the world of humanity, and for the emancipation of the human race. It establishes a complete fellowship between all hearts, and unfolds before our vision the Kingdom of Heaven. But - a thousand times, alas! - religions so founded have become the cause of contention and mutual strife, and to-day they are constantly waging war against each other. There is even bloodshed among their representatives, who engage in strife, ransack each others' possessions, and destroy each others' homes, What makes them do all these things? They do them because they are prisoners of blind dogma.

As an illustration, take anyone you meet. You ask him to what religion he belongs. He says he is a Jew. "Why art thou a Jew?" "Because my father was a Jew, and my ancestors were Jews. That is why I follow in their footsteps." Another man is a Mussulman. "Why art thou a Mussulman?" "My father was one, and my forebears also." And if you put this query to the devotees of other religions they will give you the same answer. And indeed if you go through the whole category of the present-day religions you will find that in all of them numbers are following blindly; and that it is a case of "the blind leading the blind." But, if you inquire, you will find they have never investigated the reality; for if they had done so they would all have become unanimous and would work in harmony. If reality is one, then it is not subject to division; and this absolute reality is the foundation of all religions.

The Theosophical Society has freed itself from such blind imitation of what was thought and done in the past; and, soaring up toward the heaven of reality, is ever trying to investigate the deeper truths which underlie all religions. Therefore I am very happy.

As we look upon this world - the Macrocosm - and upon all that goes to make up man - the Microcosm - what do we find? We find that every organism is composed of single primordial atoms, and has come into existence through the interaction of the elective¹⁰⁶⁹ affinities inherent in them. Its existence is a scientific fact. Every given atom of these myriads of atoms has passed through multitudinous forms, and in every form it has manifested a particular virtue or power.

For example, looking upon this flower, there is no doubt that it is composed of single atoms, simple elements. There was a time when the various substances composing it were all in the Mineral Kingdom, and during that period they underwent many transformations. Having completed their course in the Mineral Kingdom, these atoms ascended to the

¹⁰⁶⁹ elective = (chemistry:) tending to combine with certain substances in preference to others, selecting for combination or action. [#Web, dictionary.com]

Vegetable Kingdom, and they will go on, maybe for many hundreds of years, continuing their journey through experiences in this vegetable life. One day this, which is now a chrysanthemum, may become a rose; another day it may form part of a carnation. Another day it may enter into the composition of a tree. In short, each indestructible atom goes on journeying, first through the Mineral Kingdom, and then through successive stages of the Vegetable World. This is a fact in harmony with the laws of Biology.

Now this atom having run its course through the Vegetable Kingdom ascends next into the Animal Kingdom, where again it has its varied experiences. Having finished these, it enters the realm of humanity, and travels through its many and varied stages. In short, this primordial atom has undergone transformations through all the kingdoms and sub-kingdoms of life, and, in consequence of these experiences, it manifests in a certain form and possesses a particular virtue or power.

It is one of the philosophic epigrams of the East that everything is included in the All. Therefore every man during this multitude of transformations is gradually learning to know the many aspects of that All, and in every transformation has the opportunity of acquiring a fresh virtue, so that man may become a compendium of all the virtues of creation. This is an exposition of a divine mystery.

Philosophic man, or the inner man, is indestructible. He is ever existent. For the immortality of the soul is a fact not to be denied. The spirit is everlasting; it is illimitable. The rational proof of the immortality of the soul is as follows:- Man enjoys two realities - two verities (or aspects of Truth). The first aspect of this human verity is *material*; and the second aspect is *spiritual*. The aspect which is material is subject to non-existence. But the ideal aspect of man, which is the spirit, is indestructible. What does mortality or death mean? It means transference from one body to another body. Thus, to take again the illustration of this flower. This flower, you may say, is doomed to death. It is dying. Why? Because it is losing its present form and is returning to its original constitution, which is mineral; but there is ever a conservation of energy lasting through all creation; so that even the material constituents which make up this flower never die, but are constantly transformed. Thus, when grass is eaten by an animal, you may say that the grass is dead. But the real fact is that it has only lost its vegetable form and become absorbed into the animal kingdom; and through this process animal life is made possible; the plant has never been lost. So that we may say of annihilation that it is a process of transference from one form to another; but the elements are indestructible. That is all that is meant by annihilation. Thus it is with the body of man, his material form that you see before you. The spirit leaving the body means that this temporal body, having done its duty, will return to its original constituents and become part of the earth; but it still has an existence. So that death simply means a step beyond the present conditions of life; in this way the material body of man may go through many forms and changes, and die and again be born, because it is used constantly in the making of various new forms and shapes. At the same moment one body cannot occupy the same space as another. It may only occupy one space. Take, for example, any given body - say a triangle. As long as it is triangular it cannot become a square, nor can it become a hexagon. It cannot become any other geometrical figure; for if it becomes a hexagon it cannot remain a triangle. One body can only be one shape at one time. So two forms cannot become part of one body at the same time. But, even as you are sitting here, your soul or mind or spirit, by whatever name you may call it, contains all these various forms. At this very moment you can conceive of a triangle, a square, a hexagon, or a geometrical shape all at the same instant. Just at this time in your mind, in your spirit, you may call up anything. There they are, these forms, existing simultaneously, without having to be broken, and to replace one another in succession. They are all present in your spirit. In this way all forms exist in the spirit. There is no need of breaking one form so that the spirit may enjoy another form. The spirit is independent of these forms, and at the same time it can hold all these forms. Therefore this is scientific proof that the spirit is eternal. Why do we enjoy the immortal spirit? It can never be transformed from one shape into another. It is able to contain all the shapes and forms in the world. This is self-evident. The spirit enjoys immortal life. Another piece of evidence:- This physical body of man once in a while is subject to sickness. At other times it gets well. Sometimes the body grows fat, and at other times it grows the opposite way - all lean - so that the body goes through very various conditions; but the spirit is ever the same. If the body grows lean the spirit does not grow lean, and if a man enjoys three hundred pounds, avoirdupois, his spirit does not weigh three hundred pounds. Therefore this Divine and heavenly Absolute Reality, which is in man, is not subject to transformation or change. If one hand is cut off and the other arm is cut off, and the lower limbs are cut off, you will see that the man is going on living all the time, and his spirit is not mutilated. He is exactly the same man. The eternal spirit in him is undying. Third proof:- What is death? Death means the losing of sensations or susceptibilities. While in a state of sleep man's body lacks all sensation. His eyes do not see. His ears do not hear. The power of smell does not act. All the senses are in a state of quiescence. The power of touch is not present. All the senses are at rest. They are asleep. Yet notwithstanding all this the man travels. He journeys, he dreams. His spirit sees, and his tongue speaks. In that very state of quiescence he is endowed with all his faculties. Now if man was made only of this material flesh he would not have these various conscious experiences while in the state of dream. This likewise demonstrates the fact that in the inner reality of man there is a second deeper reality by which everything is surrounded. Therefore it is another evidence that in man God has hidden a second reality, which second reality is entirely free from all the fatalities of life, ever going forward, never retrogressing; and this will show you that man enjoys this immortal and everlasting spirit.

The fourth proof:- While speaking you use the word "I." "I went there." "I came here." Who is this "I" that speaks within you? It can look out and see its own body. It is evidently the ego within (*cogito ergo sum*). Therefore there is a second indestructible reality in man.

The fifth proof:- When you want to undertake a great thing you retire within the chamber of your own thought and wonder "will it be profitable? Ought I to do this? What will be the results of this?" *Who is the consultant within you?* That consultant is the spirit. You consult with it, and you get the proper opinion: and if the spirit dictates "Go on and

do it," you will go on and do it; and if it dictates "No, it is not profitable," you will not dare to do it. And this state is constantly working in man, and it is a proof in regard to the immortality of the soul. That inner reality is the rider and your body is the charger. The body is like this glass, and the spirit within you is like the light which illumines the glass. Although this glass be broken, the light will not be broken. Although the bulb containing the electric light goes through the process of dissolution, the light is not destroyed. It remains latent as electric energy; and another glass will come and take the place of its predecessor, and you will again have the light shining through it.

Man has had all this journeying through the various grades, and he is travelling still, and will travel, until in the end he will reach a destination which is superior to this physical life. That is called the state of perfection; but he is constantly breaking these glasses, and purifying them, making for himself, by degrees, a purer and purer vehicle, until it becomes perfectly transparent. At one time this glass that is here before us was in the course of vitrification¹⁰⁷⁰ in the mineral kingdom; and in the same way there was a time when the constituents of our material body were in the vegetable kingdom, and at another time they were a part of animal life. Now they have come together so as to form the human body. Therefore, although the glass be shattered, the light of the spirit of the true Reality will ever shine; and this is another proof. It is not a traditional proof - not a matter of belief and theory. It belongs to the philosophy of the Kingdom, and it is unanswerable.

To take another line of argument, the world of existence, the world of manifestation, by itself and in itself, cannot enjoy perpetuity. No, the phenomenal world, or world of existence, has, rather, the capacity for receiving bounties and outpourings. There is a Reality which is central. The world of existence has emanated or issued from that central Reality. As this material globe of ours - which in itself is not luminous - is vivified by rays emanating from the phenomenal sun - for the sun is a star - so the spiritual ray issues from this stupendous centre of life, and immediately all are illumined thereby.

The greatest Divine outpouring is the appearance of Divine Masters in this world. These Divine and Heavenly verities consist of one central verity. But they have diverse dawning places; just as this electric light here is always the same light, although it shines through various glasses. One day it shines through this glass, another day this glass is extinct and it will shine through the second glass. A third day it shines through a third glass - you can have many glasses - but the energy which gives the light is the same without any difference. The light is indivisible. It is one light, and although these Heavenly Divine Masters, as far as their personalities are concerned, are different, as regards their inner nature they enjoy one central realm, and that one central realm emanates from the central spiritual sun. There are many mirrors from which the sun is reflected. Yet the sun is one. This is an astronomical question. For example:- Here on the map you have 12 rays issuing forth from the central body. As you look you see that there is one centre and one stellar body; but this stellar body is capable of transmitting many many rays of light to all parts. One light gives forth these 12 rays. Similarly one sun, the phenomenal sun, dawns at one time from the celestial sign of Capricorn; at another time it shines from the sign of Leo; at another time it will appear from the sign of Aries. It will shine from one point in spring, and again from another point in winter; but the sun is the same sun, and the ray is the same ray, although it passes through many signs. When the sun dawns from any particular sign its heat is of a certain intensity. Similarly, there are differences in these divine manifestations, or "Masters"; but in reality they all show forth the one central Truth. Man must never look at the dawning points. He must ever look upward and see the sun. He must be an adorer of the sun, no matter from what point it appears. He must recognise the light, no matter through which glass it has been admitted. For light is illimitable, and man must attain to that state of divine perception. He must never limit himself to any one system. There are many mirrors reflecting the light; but though all these mirrors should be shattered, the light would remain. So long as we are seeking the light, and turning our attention constantly toward it, we shall love the light, no matter from which globe it may be shining.

And now I have made you quite tired.

LA PACO.

NE per serĉado, ne per senĉesa penado, troviĝas via dezirego: Silentiĝu kaj aŭskultu, silentu kaj ensorbu en vin la ĉirkaŭantan kvietecon.

Ne pro krio, ne pro laŭta petego alproksi - miĝas la paco: Ripozu kun la manplatoj falditaj, ripozu kun la okuloj fermitaj: Jen, ĉi-tie estas la paco.

E. R. SILL. tradukis IU.

?? Jan - Interview

Diary Text : p137 "Undated Meeting with Abdu'l-Baha presumed in Edinburgh"

Source : 'Ion', (Journalist for) The Scots Pictorial, 1913-01-18 (Vol XIII, O.S. No 696), p335; as reproduced in #7 Candles of Unity.

January 18, 1913.

The Scots Pictorial.

ABDUL BAHA

THE TEACHINGS OF BAHAIISM. UNITY OF ALL RELIGIONS. UNIVERSAL PEACE

INTERVIEW WITH ABBAS EFFENDI - "THE SERVANT OF GOD." By Ion

¹⁰⁷⁰ vitrification = turning to glass.

To be ushered into the presence of Abdul Baha, Abbas Effendi, "the Servant of God," is to have the curtains of time lifted back and to hold converse with a prophet of Israel. The artistic dignity of his quietly coloured Eastern gown, the white folds of his turban, and the patriarchal beard which hangs upon his bosom all contribute towards giving the immediate impression of an Eastern scholar and divine. But it is the finely moulded contour of his face, the gentle movements of his hands, and the deep expression in his eyes which make it manifest that here, indeed, is an embodiment of the prophets of old. In comparing Abdul Baha to the Biblical prophets, there is a distinction to be made. The early prophets descended upon mankind as the scourgers of iniquity and as swords of the Lord. This messenger comes as a great reconciler of all faiths, as the forerunner of universal peace. In his eyes there is suffering and love. He is a man who has looked aghast and with pity upon the turmoil of life, and has heartfelt thoughts to utter.

When I entered the dimly-lit room, Abdul Baha was seated deep in a great arm-chair. At his feet reclined a companion in quiet conversation with him. Nearby there sat one of his secretaries⁴⁷, a slenderly-built young Persian, with a delicately-shaped nose and a short square-cut black beard. He looked like a figure from an Assyrian statue. A gentle and courteously-mannered Persian, Mirza Ahmad Sohrab, acted as interpreter.

In a low and gentle voice Abdul Baha spoke to his interpreter, who translated his message into English, sentence by sentence.

"I come as the preacher of the religion of Bahai, which recognises the fundamental unity of *all* religions. Jews and Christians, Mohammedans and Buddhists, worship the same great God of mankind. The mission of Bahatism is to unite all religions in one, and to propagate universal peace. When I speak of religions I mean, of course, the *foundations* of religions, and not the dogmas or blind imitations which have gradually stolen in here and there. These are ever destructive and hinder the progress of nations.

"The foundations of the religions of God are one. They are not multiple, for they are realities. (Reality does not accept multiplicity, though every one of the divine religions can be divided into two distinct departments, one concerned with the world of *morality*, and that is essential, the other with *conduct*, which is subject to transformation and change with the times and customs.) The foundation of these divine religions is ever the cause of progress, and the mission of these divers prophets has been no other than the education and advancement of the world. If a prophet is a true prophet it will be found that he has educated the people, lifting them from the abyss of ignorance. Whatever religion it is that the true prophets have preached, they have all been sent by the same God. Christ and Mohammed, Moses and Buddha, all teach the fatherhood of God. The followers of Bahatism have a religion which selects from the great religions of the world that which is common to them all.

"Men of every land and thought believe and know that God is kind. Now, so long as we have a kind God, why should we be unkind? He is our Creator, our Provider, and Help. Why, Therefore, should we say, 'This is a Christian, this is a Jew, that a Mussultuan, or Mohammedan, or Buddhist?' It is really none of our business. God has created us all, and it is our care to be kind to everybody. That is our duty. As to our speculative beliefs, that is a matter between each individual and the universal God.

"Religionists have considered each other as contaminating, and have shunned and reviled each other, exercising the severest enmity. Then dawned His Holiness Baha'ollah, the founder of the Bahais. He has laid institutes and teachings which unite all the nations, cause fellowship among the various religions, and which dispel political, religious, and racial prejudice, and usher under the tabernacle of its Oneness of humanity all the peoples of reality, just as if they were one household.

"That is why His Holiness Baha'ollah addresses humanity. saying, 'Ye are all the leaves of one tree and the drops of one sea.' That is to say, the world of humanity, representing all the religious, representing all the races, may be likened to a tree. Every nation of the nations is like a branch thereof, and every soul among them is like a leaf. But all of them belong to one tree, and that tree is the blessed tree, and that tree is the tree of life, and that tree is the tree of sacrifice.

"Therefore it is not allowable that among human individuals there should linger any strife. All must live in the utmost kindness, in the utmost love, the utmost of fellowship. and must pass their days pleasantly, for this will win the bounties of God and the bestowals shall surround them, and the Kingdom of God will become personified in the human kingdom. And this is our wish in its entirety."

When he had finished speaking the prophet¹⁵ smiled gently. With a feeling of deep reverence I clasped his hand as he wished me good-night. When I had left the presence of Abbas Effendi I asked Mirza Ahmad Sohrab for the history of the Bahai movement.

"The first prophet, the forerunner of the movement," he answered, was Mirza Ali Mohammed, the Bab. He was a Persian. He selected the best teachings of the Koran, and in 1844 gave his compatriots new religious ideals. His aims were the realisation of the oneness of all human conceptions of God, and the necessity of direct communication between Man and Maker. The ruling powers regarded him with hostility, and he suffered martyrdom. His activities were confined to Persia. He was succeeded in 1863 by Baha'ollah, an aristocrat, who had been attracted from his youth by these new ideals. Under his leadership the teachings of the Bahais were spread to other lands. But he and many of his followers were persecuted. He was held in captivity for forty years, but during that time never ceased to write and teach. He died in 1892. He was succeeded by his eldest son, Abbas Effendi, the present prophet. He has

carried the torch far into the world, through Europe and America, spreading his blessed doctrines of unity, amity, and great peace."

12 Jan - Quakers Meeting House

Diary Text: p147 "Address on the Meditative Faculty at Quaker's Meeting House"

Notable differences are highlighted red.

Paris Talks (12 Jan)	Unity Triumphant, p120-122
ADDRESS BY ABDU'L-BAHA AT THE FRIENDS' MEETING HOUSE, ST MARTIN'S LANE, LONDON, W.C. Sunday, January 12th, 1913	'ABDU'L BAHÁ WITH THE SOCIETY OF FRIENDS. AT the Westminster Meeting of the Society of Friends, January 12th, 1913, 'Abdu'l-Bahá said:
About <u>one thousand years ago</u> a society was formed in Persia called the Society of the Friends, who gathered together for silent communion with the Almighty.	"About <u>6,000 years ago</u> a Society was formed in Persia called the 'Society of Friends,' who gathered together for Silent Communion with the Almighty.
They divided Divine philosophy into two parts: one kind is that of which the knowledge can be acquired through lectures and study in schools and colleges. The second kind of philosophy was that of the Illuminati, or followers of the inner light. The schools of this philosophy were held in silence. Meditating, and turning their faces to the Source of Light, from that central Light the mysteries of the Kingdom were reflected in the hearts of these people. All the Divine problems were solved by this power of illumination.	"They divided Divine Philosophy into two parts. That which can be acquired through lectures and study in schools and colleges: and the philosophy of the Illuminati, or Followers of the Inner Light. The schools of this philosophy are held in Silence and meditation, and by turning to the Source of Light. From that Central Light the mysteries of the Kingdom were reflected in their hearts. All the Divine problems were solved by this power of illumination.
<u>This Society of Friends increased greatly in Persia, and up to the present time their societies exist. Many books and epistles were written by their leaders. When they assemble in their meeting-house they sit silently and contemplate; their leader opens with a certain proposition, and says to the assembly 'You must meditate on this problem'. Then, freeing their minds from everything else, they sit and reflect, and before long the answer is revealed to them. Many abstruse divine questions are solved by this illumination.</u>	
Some of the great questions unfolding from the rays of the Sun of Reality upon the mind of man are: the problem of the reality of the spirit of man; of the birth of the spirit; of its birth from this world into the world of God; the question of the inner life of the spirit and of its fate after its ascension from the body.	"Among the great questions unfolding through the rays of Divine Reality upon the mind of man, is the question of the reality of the spirit of man; of the birth of the Spirit; of his birth from this world into the world of God; the question of the inner life of the Spirit; and of the fate of the Spirit after its ascension from the body.
They also meditate upon the scientific questions of the day, and these are likewise solved.	"They likewise meditate upon the scientific questions of the day, and these also are solved.
These people, who are called 'Followers of the inner light', attain to a superlative degree of power, and are entirely freed from blind dogmas and imitations. Men rely on the statements of these people: by themselves - within themselves - they solve all mysteries.	'Followers of the Inner Light,' they attain to a superlative degree of power, and are entirely freed from blind dogmas and imitations. Men rely on their statements. By themselves, within themselves, they solve all mysteries.
If they find a solution with the assistance of the inner light, they accept it, and afterwards they declare it: otherwise they would consider it a matter of blind imitation.	"If they find a solution by the assistance of the Inner Light, they accept it, and afterwards declare it; otherwise they would consider it a matter of blind imitation.
They go so far as to reflect upon the essential nature of the Divinity, of the Divine revelation, of the manifestation of the Deity in this world. All the divine and scientific questions are solved by them through the power of the spirit.	"They go so far as to reflect upon the essential nature of Divinity, Divine Revelation, and the Manifestation of God in this world. All philosophical, divine, and scientific questions are solved by them through the power of the Spirit.
Baha'u'llah says there is a sign (from God) in every phenomenon: the sign of the intellect is contemplation and the sign of contemplation is silence, because it is	"Bahá'u'lláh says there is a sign from God in every phenomenon. The sign of the intellect is contemplation, and the sign of contemplation is silence; because it is

impossible for a man to do two things at one time - he cannot both speak and meditate.	impossible for man to do two things at the same time. He cannot both speak and meditate.
It is an axiomatic fact that while you meditate you are speaking with your own spirit. In that state of mind you put certain questions to your spirit and the spirit answers: the light breaks forth and the reality is revealed.	"It is an axiomatic fact that while you meditate you are speaking with your own Spirit. In that state of mind you put certain questions to your Spirit, the Spirit answers, the Light breaks forth, and Reality is revealed.
You cannot apply the name 'man' to any being void of this faculty of meditation; without it he would be a mere animal, lower than the beasts.	"You cannot apply the name of 'man' to any being devoid of the faculty of meditation. Without it, he would be a mere animal.
Through the faculty of meditation man attains to eternal life; through it he receives the breath of the Holy Spirit - the bestowal of the Spirit is given in reflection and meditation.	"Through the faculty of meditation, man attains to eternal life; through it he receives the Breath of the Holy Spirit. The bestowal of the Spirit is given in reflection and meditation.
The spirit of man is itself informed and strengthened during meditation; through it affairs of which man knew nothing are unfolded before his view. Through it he receives Divine inspiration, through it he receives heavenly food.	Through it, the Spirit of man is informed and strengthened. Through it, affairs of which man knows nothing are unfolded before his view. Through it, one receives Divine inspiration; through it, one partakes of Heavenly Food.
Meditation is the key for opening the doors of mysteries. In that state man abstracts himself: in that state man withdraws himself from all outside objects; in that subjective mood he is immersed in the ocean of spiritual life and can unfold the secrets of things-in-themselves. <u>To illustrate this, think of man as endowed with two kinds of sight; when the power of insight is being used the outward power of vision does not see.</u>	"Meditation is the key for opening the doors of mysteries. In that subjective mood, withdrawing himself from all outside objects, man can unfold the secrets of things within himself; because he is immersed in the ocean of spiritual life.
This faculty of meditation frees man from the animal nature, discerns the reality of things, puts man in touch with God.	"Through the power of meditation man frees himself from the animal nature, discerns the reality of things, and is put in touch with God.
This faculty brings forth from the invisible plane the sciences and arts. Through the meditative faculty inventions are made possible, colossal undertakings are carried out; through it governments can run smoothly. Through this faculty man enters into the very Kingdom of God.	This faculty brings forth from the invisible plane the sciences and arts. Through the meditative faculty inventions are made possible, and colossal undertakings are carried out. Through it governments can be run smoothly. Through this faculty man enters into the very Kingdom of God.
Nevertheless some thoughts are useless to man; they are like waves moving in the sea without result.	"Nevertheless, some thoughts are useless to man. They are like waves ebbing to and fro in the sea without result.
But if the faculty of meditation is bathed in the inner light and characterized with divine attributes, the results will be <u>confirmed</u> .	"But if the faculty of meditation is bathed in the Inner Light, and characterised with Divine attributes, then the results will be <u>wonderful</u> .
The meditative faculty is akin to the mirror; if you put it before earthly objects it will reflect them. Therefore if the spirit of man is contemplating earthly subjects he will be informed of these.	"The meditative faculty is akin to the mirror. If you put before it earthly objects it will reflect them. Therefore, if the spirit of man is contemplating earthly subjects, he will be informed of these.
But if you turn the mirror of your spirits heavenwards, the heavenly constellations and the rays of the Sun of Reality will be reflected in your hearts, and the virtues of the Kingdom will be obtained.	But if the mirror of the Spirit be turned heavenwards, the heavenly constellations and the rays of the Sun of Reality will be reflected in the heart, and the virtues of the Kingdom will be attained.
Therefore let us keep this faculty rightly directed - turning it to the heavenly Sun and not to earthly objects - so that we may discover the secrets of the Kingdom, and comprehend the allegories of the Bible and the mysteries of the spirit.	"Let us, therefore, keep this faculty rightly directed, turning it to the Heavenly Sun and not to earthly objects, so that we may discover the secrets of the Kingdom, comprehend the allegories of the Bible, and the mysteries of the Spirit.
May we indeed become mirrors reflecting the heavenly realities, and may we become so pure as to reflect the	May we indeed become mirrors reflecting Heavenly Realities, and may we become so pure as to reflect the

15 Jan - Tudor Pole's Home

Diary Text: p158 "Large Hall Full; Address on Baha'i Teachings; Discussion Afterwards; Dinner"

Sources : Given below

Star of the West

Source: *Star of the West 1913-03-21 Vol 4 Num 1 (PDF 4 p4)*

ADDRESS BY ABDUL-BAHA.

Every age requires a central impetus or movement. In this age, the boundaries of terrestrial things have extended; minds have taken on a broader range of vision; realities have been unfolded and the secrets of being have been brought into the realm of visibility. What is the spirit of this age. what is its focal point? It is the establishment of Universal Peace, the establishment of the knowledge that humanity is one family. Think on the conditions of this world of humanity. Nations have become like armed camps waiting to be ignited by the combustion of war.

Whereas in reality God has created man for love's sake. God has endowed man with creation so that he may illumine the world with the flame of brotherhood and express the utmost state of unity and accord. This state would express God's good pleasure; this would be the prosperity of the world of humanity. A thousand times alas! that this glorious century has been besmeared with war and strife, hatred and rancor. Bloodthirsty wolves are tearing the sheep of God. Destruction is more widespread than in all the ages of the past.

We hear on every side praises of the wonders of this cycle, its achievements, its refinements, its genius; calling the past the age of mediaeval horror. What mediaeval age held the horror of a Krupp gun, a Mauser rifle or a shrapnel shell that kills a whole camp? On the sea we have the submarine and the dreadnaught. If you compare the past with this age, impartial judgment will call this the age of human fratricide.

All the religions are revealed for the sake of good fellowship. The fundamentals, the foundations of all are fellowship, unity and love. The heavenly books were revealed and divine love bestowed to bring about peace. What has man made of religion? He has made it the cause of bloodshed and strife; enmity and hatred. Religion was destined to be a remedy for the sickness of humanity; an illumination for the darkness of uncertainty. Have we then forgotten the divine teachings cast aside the heavenly books, created imaginary thoughts and illusions and made them the basis of rancor and strife? The Bible commands the practice of peace and justice. God desires love. In the gospel we find the golden statement that man should be expressive of love even to his enemy; he should be expressive of love to his ill-wishers; he should be expressive of love to all his fellow men. He must have an eye to pardon; he must have an eye to benevolence. All the divine books invite men to these teachings. All the divine prophets suffered that man might realize these teachings. Consider what His Holiness Christ endured, how many vicissitudes he underwent, every day tasting a new poison, finally sacrificing his own life, so that the tent of love and concord might be raised over the world of humanity so that this dark world might be invested with divine light. Alas! that all the travail of these holy souls and sanctified prophets should be wasted. The world of humanity is in a stupor of sleep and it cannot grasp the realities. The horizon of the minds are still beclouded and the hearts are occupied with phantasmal longings. We seem never to think of the reason of creation! never to strive to proclaim those principles which enlighten humanity. In the sea of materialism we are sinking and of the Kingdom of God we know nothing. We are not living in accord with those precious teachings of God.

Nearly 60 years ago when the horizon of the Orient was in a state of the utmost gloom, warfare existed and there was enmity between the various creeds; darkness brooded over the children of men and foul clouds of ignorance hid the sky - at such a time His Highness BAHÁ'O'LLAH arose from the horizon of Persia like a shining sun. He boldly proclaimed peace, writing to the kings of the earth and calling upon them to arise and assist in the hoisting of this banner. In order to bring peace out of the chaos, he established certain precepts or principles:

Investigations of Truth.

The first principle BAHÁ'O'LLAH urged was the independent investigation of truth. "Each individual." he said, "is following the faith of his ancestors who themselves are lost in the maze of tradition. Reality is steeped in dogmas and doctrines. If each investigate for himself, he will find that Reality is one; does not admit of multiplicity; is not divisible. All will find the same foundation and all will be at peace.

The Unity of the Race.

The second principle of BAHÁ'O'LLAH proclaims the oneness of the human race. He states that humanity constitute the sheep of God. God is the real shepherd. When this shepherd is compassionate and kind, why should the sheep quarrel amongst themselves? Addressing all humanity, BAHÁ'O'LLAH says, "Ye are the fruits of one tree and the leaves of one branch. All the nations, peoples and tongues are the branches, leaves, blossoms and fruits of this great tree of humanity." God created all; protects all; provides for all and is kind to all; why should you be unkind? If God had not loved humanity he would not have created it. Creation presupposes love. God is the real father; all are his children. All the creatures are equal in this one family of God save whosoever is more kind, more compassionate,—he is nearer to God.

International Peace.

The third principle of the religion of BAHÁ'O'LLAH is in regard to international peace. There must be peace between the fatherlands; peace between the religions. In this period of evolution the world of humanity is in danger. Every war

is against the good pleasure of the Lord of mankind. Man is the edifice of God. War destroys the divine edifice. Peace is the stay of life; war the cause of death. If an active, actual peace is brought about, the human world will attain to the utmost serenity and composure. Wolves will be transformed into lambs; devils into angels and terrors into divine splendors in less than the twinkling of an eye.

Religion Must Conform to Science and Reason.

The fourth principle declares that religion must be in conformity to science and reason. If a religion does not agree with the postulates of science nor accord with the regulations of reason it is a bundle of superstitions; a phantasm of the brain. Science and religion are realities, and if that religion to which we adhere be a reality it must needs conform to the fundamental reality of all things.

Prejudice Must Be Forever Banished.

The fifth principle of BAHÁ'Ó'LLAH is this: that religious, racial, political and patriotic prejudice are the destroyers of human society. As long as these prejudices last the world of humanity will not attain to poise and perfection. As long as these threatening clouds are in the sky of humanity, the sun of reality cannot dawn.

Equality of Sexes.

The sixth principle of BAHÁ'Ó'LLAH regards the equality of men and women. The male and female of the human kingdom are equal before God. God is no respecter of gender. Whosoever practices more faith, whosoever practices more humanitarianism is nearer to God; but between the male and female there is no innate difference because they share in common all the faculties. The world of humanity has two wings, one the male; the other the female. When both wings are reinforced with the same impulse the bird will be enabled to wing its flight heavenward to the summit of progress. Woman must be given the same opportunities as man for perfecting herself in the attainments of learning, science and arts. God has created the man and the woman equal, why should she be deprived of exercising the fullest opportunities afforded by life? Why should we ever raise the question of superiority and inferiority? In the animal kingdom the male and female enjoy suffrage [laughter], and in the vegetable kingdom the plants all enjoy equal suffrage [laughter and applause]. In the human kingdom, which claims to be the realm of brotherhood and solidarity, why should we raise this question?

The Social Plan.

The seventh teaching suggests a plan whereby all the individual members may enjoy the utmost comfort and welfare. The degrees of society must be preserved. The farmer will continue to till the soil, the artist pursue his art, the banker to finance the nation. An army has need of its general, captain, and private soldiers. The degrees varying with the pursuits are essential. But in this Bahai plan there is no class hatred. Each is to be protected and each individual member of the body politic is to live in the greatest comfort and happiness. Work is to be provided for all and there will be no needy ones to be seen in the streets.

The Parliament of Man.

The eighth principle declares that there must needs be established the parliament of man or court of last appeals for international questions. The members of this arbitral court of justice will be representatives of all the nations. In each nation the members must be ratified by the government and the king or ruler, and this international parliament will be under the protection of the world of humanity. In it all international difficulties will be settled.

Universal Education.

The ninth admonition is in regard to education. All the children must be educated so that there will not remain one single individual without an education. In cases of inability on the part of the parents through sickness, death, etc., the state must educate the child. In addition to this widespread education, each child must be taught a profession or trade so that each individual member of the body politic will be enabled to earn his own living and at the same time serve the community. Work done in the spirit of service is worship. From this universal system of education misunderstandings will be expelled from amongst the children of men.

Universal Language.

The tenth principle is the establishment of a universal language so that we will not have to acquire so many languages in the future. In the schools they will study two, the mother tongue and the international auxiliary language. The use of an international auxiliary language will become a great means of dispelling the differences between nations.¹⁰⁷¹

There are many other teachings*. I have given you but a few. Praise be to God! that day by day we are advancing and every day we see some new blessing descending. Let all of us render thanksgiving to our generous Lord that he may bless our eyes with sight and give our hearts understanding. May we become resuscitated with the breath of the Holy Spirit. May we be enabled to leave behind the world of matter in beholding the bounties of God. The divine table is spread, the heavenly illumination is all-encircling; eternal life is provided for all; divine food is prepared for all! Therefore let us practice the divine essence of love and love each other from our very hearts and souls so that the East and West shall embrace each other and realize that all are the sheep of God. God is the good shepherd - then will we gather under the tabernacle of His mercy!

NOTE - On another occasion Abdul-Baha stated that "the eleventh principle of BAHÁ'Ó'LLAH is The Power of the Holy Spirit, by which alone Spiritual Development is achieved. No matter how the material world may progress, no matter

¹⁰⁷¹ This paragraph is quoted in *#Esperanto Monthly*, May 1913.

how splendidly it may adorn itself, it can never be anything but a lifeless body unless the soul is within; for it is the soul that animates the body; deprived of the blessings of the Holy Spirit, the material body would be inert."—The Editors.

Clifton Chronicle and Directory

Source: *Clifton Chronicle and Directory*, 1913-01-22

On Wednesday evening a large number accepted invitations to meet Abdul Baha at the Clifton Guest House, Royal York Crescent, and all followed with deep interest his address on the Bahai movement.

Who is Abdul Baha? What is the Bahai movement? These are questions which readers will probably at once ask themselves. In a sentence, then, the Bahai movement may be described as having for its object the establishment of unity and the "most great peace" throughout the world, when man shall no longer make war and when he shall have learned the fact that there is only one religion, [th]at which is based on ultimate reality, and which is recognisable as spiritual truth. Its founders claim to have depended absolutely and entirely upon spiritual inspiration and illumination.

[A history follows, then the address of Star of the West above up to "differences between nations", then the article for fn 923.]

16 Jan - Lady Blomfield's, Complexities in the Cause

Diary Text: p161 "Complexities of Administering the Cause, Firmness; Priority to Teach"

Source: This talk appears in the diary itself and is duplicated here for ease of reference; a slightly edited version can be found in *Star of the West* 1913-03-21 p16 (PDF 4 p16)¹⁰⁷² and also in *Chosen Highway*.

The Cause has become very great. Many souls are entering in it - souls with different mentalities and ranges of understanding. Complex difficulties constantly rise before us. The administration of the Cause has become most difficult. Conflicting thoughts and theories attack the Cause from every side. Now consider to what extent the believers of God must become firm and soul-sacrificing. Every one of the friends must become the essence of essences, each one must become a brilliant lamp. People all around the world are entering the Cause, of various tribes and nations and religions and sects. It is most difficult to administer such heterogeneous elements. Wisdom and divine insight are necessary. Firmness and steadfastness of the friends are needed at such a crucial period of the Cause. All the meetings must be for teaching the Cause and spreading the message, and suffering the souls to enter in the Kingdom of Baha-o-llah. Look at me. All my thoughts are centered around the proclamation of the Kingdom. I have a lamp in my hand, searching throughout lands and seas to find souls who can become the heralds of the Cause, who can raise their voices in meetings and assemblages, who can become the defenders of the Cause. Day and night I am engaged in this work. Any other deliberation in the meetings is futile and fruitless. Convey the message! Attract the hearts! Sow the seeds! Teach the Cause to those who do not know. It is now six months that Sayad Assadollah implores that I may write a few lines to my sister or daughters. I have not done this, because I find I must teach. I enter all meetings, all churches so that the Cause might be spread. When the "most important" work is before our sight we must let go the "important" one. If the meetings or the Spiritual Assembly⁹³⁷ has any other occupation the time is spent in futility. All the deliberations, all the consultations, all the talks and addresses must revolve around one focal center and that is: teach the Cause, teach, teach, convey the message, awake the souls. Now is the time of laying the foundation. Now must we gather brick, stone, wood, iron and other building materials. Now is not the time of decorations. We must strive day and night and think and work. What can I say that may become effective. What can I do that may bring results. What can I write that may bring forth fruits. Nothing else will be useful today. The interests of such a glorious Cause will not advance without such undivided attention. While we are carrying this load we cannot carry any other load.

16 Jan - Drama of the Kingdom

Diary Text: p170.

Source: *The Drama of the Kingdom* by Mary Basil Hall, 1933, p2-8¹⁰⁷³


'Abdu'l-Baha spoke this play to Gabrielle Enthoven, who lived above Lady Blomfield. She did not write that play, but allowed Mary Basil Hall³⁴⁷ to do so.


The Herald of the Kingdom stands before the people. Wonderful music swells from an unseen orchestra, moving and soul-inspiring. The music becomes soft, while the Herald proclaims the coming of the Kingdom. He holds a trumpet to his mouth.

The curtain rises. The stage is crowded with men and women. All are asleep. At the sound of the trumpet they begin to awake.

Suddenly the music breaks forth. The people hear and wonder. They rise and question one another, saying: 'What is this? Whence comes this music?' Some return to their occupations, unheeding. First a few talk together, then one ceases his work, and proceeds to make enquiries. A merchant, leaving his stall, comes to ask the meaning of the eager group. A soldier, who is practising arms, withdraws from his comrades and joins those who are wondering.

Here, a banker is seen counting his money, his attention is attracted. He pauses in his calculation, and asks: 'What is the news?'

¹⁰⁷² Online 

¹⁰⁷³ Online 

There are seen dancers and others holding revelry. Some of them come forth and ask the news, questioning the Herald.

Now those who come to ask are more or less divided into the following groups. First those who, having heard of the Coming of the Promised One, frown and shrug their shoulders, returning to their work, scoffing and disbelieving. The second type are those who hear the music, strain their ears to catch the meaning of the Message, and their eyes to discern the Mystery.

The blind receive their sight, the deaf their hearing, and those who were dead arise and walk, still wrapped in the garments of death.

Then there are those who will not believe until they have had signs revealed to them, who crave for proof, saying: 'But we want to see the earthquake. If the Promised One is indeed come, the sun should not give his light, the moon should be darkened, and the stars should fall. We await our Promised One till these signs be fulfilled. We expect to see him descend from heaven in clouds of great glory.'

Those who believe shout: 'The Promised One has come!'

Those who doubt cry: 'What proof is there? Show us a proof!'

They who understand explain: 'Whence did Christ come? He came from heaven, though they who scoffed at Him said: 'We know this man, he comes from Nazareth.' This is the real meaning: His spirit came from heaven, while His body was born of an earthly mother. As it was then, so is it with the Second Coming.'

'But we await the signs', say the doubting ones. 'How, otherwise, shall we know? The earth must shake, the mountains be rent asunder. The Promised One shall conquer the East and the West.'

One arises and tells the people that these signs did not come outwardly, nor will they again. Those who look with the eyes of Truth shall see that these portents are of the Spirit.

The Eternal Sovereignty descends from heaven, the body is of the earth. The mountains are men of high renown, whose famous names sink into insignificance, when the dawn of the Manifestation fills the world with light. The pomp of Annas and Caiaphas is outshone by the simple glory of the Christ. The earthquake is the wave of spiritual life, that moves through all living things and makes creation quiver.

The prophecies of the Coming of Christ were mystical. The prophecies concerning the Second Coming are also mystical. The earthquakes and unrest, the darkening of the sun and moon, the falling of the stars - all these foretell the humiliation of those whom the world considers great. Theologians wrapped in blind traditions, the bigots and the hypocrites: such will fall.

Now these sayings will be divided between different people, altogether forming a conversation, questions, answers, exclamations of wonder, and so forth.

Now a procession passes. The Pageant of the World. Grand nobles and kings, high priests and dignitaries of the Churches, jewelled and gorgeously dressed. They look with scorn on those who believe, saying: 'Why should we leave our ancient religions?' They look like devils of malice and oppression. Yet each is miserable. One falls, the others pass on. One is dying, the others take no heed. Another breathes his last. They do not stop by the way.

The poor who have believed look on sadly.

The scene changes. A banquet hall. The table is spread with all delicious foods. The orchestra is playing heavenly music. The lights become gradually more brilliant, until the whole hall is shining. Round the table sit the very poor in torn garments. An Oracle arises and cries: 'The Kingdom of God is like a feast! Remember what Christ said! Here we see the Kingdom! The greatest and the worldly wise are not here, but the poor are here!'

Each sings from the joy of his heart, and there is great rejoicing. Some dance, one plays the flute, everyone is radiantly happy. Someone addresses the people. While this man is speaking they say: 'Hear him! Hear his eloquence! We know him. He was poor and ignorant, and now he is wise!' And so they wonder and question one another. A woman rises and speaks, laughing and happy. The people are surprised, saying: 'But what has happened? Yesterday this woman was sad, and angry. Her heart was full of sorrow and disappointment. Why is she so joyous?'

A man enters with a sack of gold and begins to offer it to the people, but they refuse, one saying: 'I am rich, I do not need your gold.' 'Nor I.' 'Nor I.' The man with the gold is surprised and says, 'We know you are poor and starving. Why do you not accept my gold?'

Then a teacher comes and speaks on a high plane of philosophy and science. All those who listen wonder, for he had been ignorant and accounted of no importance. How is he now so learned?

Another comes with shining eyes, gazing with joy on the beautiful surroundings. The people wonder and say: 'How is this? Yesterday he was blind.'

Another hears beautiful music and he tells the people that a few hours ago he was deaf to all sound.

'A miracle! A miracle! Here is one who was dead, and now he is walking before us!'

One arises and says: 'You know the cause of these miracles? It is the Heavenly food! Everlasting life is for him who partakes of it.'

When the people hear this they shout with one will: 'Glad tidings! Glad tidings! Glad tidings!'

Each one is supremely happy. They sing an Alleluia.

'O God, we were poor, You have made us rich!'

We were hungry, You have made us satisfied!
Athirst were we, and You have given us the Water of Life!

Our eyes were blinded, You have given us sight!
We were dead, You have given us Life Eternal!
We were of the earth, You have made us the children of Heaven!
We were outcasts, You have made us beloved!
We were helpless, You have made us powerful!
We praise Thee, O Lord!

After this song, glorious diadems descend from Heaven and rest on each head. They shine with the radiance of Heavenly jewels. All wonder and ask questions. One arises and says: 'These are the crowns of the Kingdom! You are all Heavenly rulers! You shall have eternal dominion! You shall have everlasting glory! The illumination of the Spirit is yours. God has chosen you for His service!' They take their crowns and kiss them, and again place them on their heads.

Then they begin to pray and supplicate:

'O God! O Almighty!

'We give You thanks for these proofs of Your bounty! You have given us Life! Make us faithful, so that the fire of Your Love may fill our hearts, that Your Light may illumine our faces! Suffer us to be firm unto Christ, Who gave up His life for us!'

The curtain falls.

In the last scene one of those who believe is taken by the persecutors. 'We mean to kill you', they say. 'I am ready. I am happy', he answers. With hands raised to Heaven, he cries: 'O God, make me ready!' Then he gives himself up to death. Another is taken, and dies praising God and His mercy to mankind.

The third is a beautiful girl in a white garment, wearing a heavenly crown upon her head. Everyone gazes at her in wonder. She is seated, apart. A messenger comes from the king with an offer of great riches if she will but give up the Cause which she has embraced. She answers: 'I have not accepted this Cause blindly through tradition. I have seen Reality with my own eyes. The Truth is in my heart. How should I renounce my faith thus lightly?'

Her father comes and entreats her to give up her faith. She answers: 'Can you say there is no sun, when you have seen the light? I have seen the sun. You are blind. Awake! The sun is shining! Awake!'

Another messenger comes. This time from a great prince who wishes to wed her on condition that she gives up her Faith.

'I know no prince save God. I will not close my eyes to the glory of the King of Kings!'

They bring her jewels and an earthly crown. 'Take these!' they say.

'These to me are so many pebbles. The jewels I treasure are the jewels of the Knowledge of God. Those earthly stones may be broken or lost. Behold my crown! These are eternal gems! For those earthly stones that are doomed to perish, shall I give up this everlasting diadem?'

They say: 'We shall imprison you.'

'I am ready.'

'We shall beat you.'

'I am ready.'

'You shall be killed.'

'Is that true? Do you mean it? Good news! Good news! For then I shall be free. My soul will escape like a bird at liberty from this earthly cage of my body. Then shall I be free. Now am I in chains. These bonds shall be broken. Kill me! Kill me!'

They slay her. One after another is martyred. Their bodies are covered with shrouds, and after a great silence, people enter and lift the coverings in awe and reverence. They stand wondering, as lights appear and shine upwards from the prostrate forms. Some question as to the meaning of this. 'These are the spirits of those martyred ones, freed from their bodies. Now they enjoy eternal liberty. See, they ascend to the Kingdom!'

Realising this, the people are wonderstruck and amazed. They cry: 'What bounty God has bestowed on them! They are so free and joyful! Now can they wing their way to the Sun of Reality! Their souls return to the Sun from which they came!'

[The original surrounding quotation marks have been dispensed with here.]

17 Jan - Woking Mosque

Diary Text: p167 "Outside; Address; Several Photos; Abdu'l-Baha's Address; Rain"

Source: Asiatic Review in #Baha'i World, vol 3 p278 pdf 3-299

This passage is also quoted in the diary text itself.

[Religions made of unchanging and changing parts; the holy books the Bible of the world:]

The venerable speaker began by dwelling on the essential unity of the human race and of all religions. Each religion, he said, is divided into two parts: its essential immutable part, which he called its moral aspect; and its changing, temporal aspects, which have to do with "the world of transactions and business." To the latter, with their dogmas and peculiarities incidental to differences of race and period, are due the antagonisms which divide mankind. He exhorted his listeners to investigate the fundamental teachings of the religions of God. "Clergymen or priests might entertain the idea that Muhammad was antagonistic to Christ." This was erroneous, "All these prophets entertained love for each other, praised each other, and were friends. Why should not we, the followers of these prophets, be friends too?" We of this century were witnessing the dawn of a new era, the era of love and co-operation as against that of hatred and competition. This era had been heralded by the Bab, who in the last century "proclaimed the law of the oneness of humanity, and enunciated universal peace between the nations and communities," and had gathered into his flock various communities, which, previously at enmity, today bore the utmost love to one another, and considered the whole world one great commonwealth. To-day, in the opinion of the Baha'is, the Gospels, the Old and New Testaments, the Qur'an, and all the other holy books, constituted the Bible of the World.

19 Jan - Moscheles' Studio

Diary Text: p179 "Address at Mr Moscheles' Large Home - Peace, Economics and Universal Language"

Source: Unity Triumphant, p123-127.

THE RADIANCE OF THE TWENTIETH CENTURY.

SPEAKING in London, at the Studio of Mr. Felix Moscheles, on Sunday afternoon, Jan. 19th, 1913, 'Abdu'l-Bahá was asked by him to make allusion to the Hague Conference and to the beneficence of a Universal Language. He said:

"For every Age there is destined a great Movement, which is the sum total or Expression of that Age.

In the 19th Century, Freedom, and Liberty, and Human Brotherhood was proclaimed.

But the Radiance of the 20th Century, into which we have entered, is Unity and Harmony. The Light we declare is: The Oneness of Humanity: That the Foundation of the Religions of God is One: And the Fellowship of all Races.

In this Century Human progress and perfections will ever be advanced from the Table of the Oneness of Humanity.

All the Prophets of God have been sent for this: That they may usher in the Era of Peace. His Holiness Christ embraced the Cross. His Holiness John gave up his head. Bahá'u'lláh endured the pillory.

"He suffered 50 years' exile and imprisonment. All through His Life He was exiled, imprisoned in dark dungeons, or incarcerated in a barrack. All these renunciations and sacrifices were for the sake of Humanity and the fundamental Unity of all Religions.

"At a time when the Orient was wrapped in contention, and encompassed in foul clouds and darkness: Lo, and behold! The Sun of Reality shone forth and flooded these regions with its rays. The first effulgent ray from this illumined sun emanating from the fact that God is the One Shepherd, Who ever provides for, cares for, and protects all Humanity, and is ever kind to all.

"The second ray appears through the investigation of Reality. We have to abandon all hearsays, and investigate realities. Everything must be seen with our own eyes, heard with our own ears, and demonstrated with our own minds - so that we may free ourselves from blind dogmas and superstitions.

"These decayed and superannuated dogmas and tales of the past, not being based upon Reality, have ever been the cause of contention. They have been causative of the laying waste of Mankind.

"These blind dogmas have made sons inimical to their fathers, and caused them to shun their mothers.

"Reconciliation is at hand. But, as long as the nations will not abstain from these blind dogmas it is impossible.

"It is very difficult for the Sun, to penetrate the clouds of superstition and dogma. Therefore, if we dispel these clouds, we shall have the efficient rays of the Sun of Reality.

"One of the Teachings of Bahá'u'lláh is that a Universal Language should be established - so that everyone may study two languages: One his native, and one auxiliary. Then, all people will be enabled to associate amicably and do away with misunderstandings.

"All enmity between Religions comes from lack of understanding. The Auxiliary language will serve to sweep away misunderstanding. This was proclaimed 50 years ago by Bahá'u'lláh. He laid down this law in the Holy Books.

"Another Teaching of Bahá'u'lláh is: There must be a Universal Court of Justice, so that all International disputes may be arbitrated by the Parliament of Man.

"Bahá'u'lláh 50 years ago, in the Book of Aqdas, commanded the people to establish a Universal Court of Arbitration, and summoned all nations to the Divine Banquet of International Peace.

"For this the whole Human Race must be consulted through their representatives, whose conclusions when ratified by the people of every country, will latterly be signed by their King, or President if the Country is Republic.

"These representatives will gather together in a place accepted by all the people. That place will be under the protection of Humanity, and no doubt of God.

"Then, all the disputes between nations will be referred to that Court for Arbitration.

"But, if one rise in rebellion not desiring to follow this Council, then all the individuals of the World will rise up against that nation.

"There is no doubt when this Council is brought into being the Peace of the World of Humanity will be established."

Referring, as requested, to the Hague Conference 'Abdu'l-Bahá said: "The Hague Conference is good but insufficient. Its sphere of discussion is narrow. It is not representative of the electorate of the World.

"The members of this Conference were obliged to follow the inclinations of the Governments which supported them, and could not deviate one hair's breadth from their instructions. Had they been free and untrammelled you would have realized what could have been accomplished."

"The Council outlined by Bahá'u'lláh will be the last resort. It is confirmed by God: And under the protection of God. Rest assured this International Court of Arbitration will come into existence - for it is the demand of the time. We can positively say the nature of the time demands it."

"In the closed Century the demand was for Freedom. Whoever tried to quell it failed."

"Likewise, the International Court of Arbitration is requisite to this Age. It is impossible for any Power to postpone it, and the World of Humanity will assuredly rest in the cradle of Peace. This is one of the bounties of this Cycle. Its miracles are multitudinous. Its discoveries are wonderful."

"Therefore, let us all arise to serve Mankind, and bring International Peace into being - spending all our endeavours to that end. Let us go to the utmost sacrifice: 20,000 Bahais have given up life itself for this end: That the Divine commands may be realized throughout the Globe. So that all the children of men may live in the utmost prosperity."

"It is my hope that ere long we may enjoy these blessings."

Unidentified Talk - Sohrab

Diary Text: Unknown

Source: Sohrab papers, US Archives

[First 4 pages missing] ...of life, such as animals, birds, etc. To illustrate this I desire to tell you a story.

There is a community in Syria called Baktashi¹⁰⁷⁴ who believe in this school. One day in Acca, we were gathered in an open space, and there was a judge present. One of these Baktashi was with us. Observing a donkey near by he ran towards it and put his mouth to his ear - From the face of the man one would have imagined that he was holding a serious conversation - Having finished his talk with the donkey he put his ear to the donkey's mouth, and strange enough the animal began to move his mouth. After this strange proceeding he came towards us. The judge asked the man "What were you saying to the donkey?" "I was talking with him about a serious matter" he answered. "What was it?" the judge enquired curiously. "O, we had a secret" "Then you must tell us about it" - "It is impossible" - For some moments the judge insisted and the man still refusing to tell the secret finally he demanded imperiously what it was - "If your Honour insists upon this I must then obey. - I asked the donkey what form he enjoyed in his former incarnation" - "What was the answer" asked the judge more and more excited - "O, the donkey said that he was formerly a judge" was the reply - The judge got so angry that had not the man run away he would almost have had him killed.

But to speak seriously it is a scientific fact that the elements which make up the body of man are indistructable. They will return again to the animal and mineral kingdoms - The animal is eaten again by man and it is transformed into the body of man - This is an endless circle.

It is an established fact that Man travels through these various kingdoms. The indivisible atom in the mineral kingdom appears through infinite changes, and in each change it manifests a peculiar virtue. - Having perfected its journeys through the mineral kingdom it ascends to the vegetable kingdom - again in the vegetable kingdom this indivisible atom manifests itself throughout all the different varieties of plant life. And having again finished its experiences in this kingdom it will appear in the animal kingdom - Here again we observe the same process of assimilation and perfecting until it ascends to the human kingdom.

This will show you that every atom which has gone into the make-up of your body has had its previous experiences throughout the lower kingdoms of life and has manifested itself through infinite grades and forms.

For example the atoms which are a part of this flower will some day appear in other flowers: then they may appear in the animal kingdom and return again to the vegetable life. Therefore the primordial atoms of this flower may have gone through many changes - now it is a flower and later on it may¹⁰⁷⁵ be an animal. In short it goes through the make-up of infinite forms. And in each form it is adorned with a special virtue.

Consequently there is a philosophical statement that "all things are involved in all things" This is an exposition of divine philosophy.

Now to come to the question of "the return" which is spoken of in Holy Scriptures. For example His Holiness, the Christ, said that John the Baptist is Elias and when they asked of John he said "No. I am not Elias"¹⁰⁷⁶. Though outwardly these two contradicted each other, however in reality they did not, because that effulgent reality which is absolute and

¹⁰⁷⁴ For the Bektashi Order or Shi'ah Imami Alevi-Bektashi Ṭariqah who fused Shi'ih and Sufi concepts, see [☞W](#).

¹⁰⁷⁵ repetition "have gone through" is crossed out here.

¹⁰⁷⁶ *#Bible*, Matt 11:14 & John 1:21.

which appeared in all the prophets of God appeared likewise in John the Baptist. That is: the same virtues which were in the former appeared in the later. - in other words the generic idea and not the special idea appeared in that special temple.

For example the qualities of colour, fragrance, and beauty which were in the flower of last year are returned in the flower of this year, so you may say that the flower has returned. Again the light which shone in the lamp last night is the same light which is shining in the lamp of to-night although the lamp may have changed.

In this station we do not look upon these outward limitations but we ever look at the appearances of the identical virtue of that eternal reality - which eternal reality has always shone forth from the dawning-places of truth and will always shine from the horizons of the Prophets of God.

Tablets Written During or in Connection to the Visit

Tablet to Andrew Carnegie

It is often stated as being written on the morning of the 10 Jan; it is the translation that is of that date, without record of it being morning or afternoon, presumably on the train; the tablet itself could therefore have been written either on that date, or perhaps 1 or 2 days before, it being reasonable that with the approach of such a long train journey, correspondence and translation would become deferred for some of the train journey.

Modern Translation	Original Translation by Sohrab
	<p>January 10th 1913. To - The Hon: Andrew Carnegie - New York City.</p>
	<p>He is God!</p>
<p>O respected personage! I have read your work, The Gospel of Wealth, and noted therein truly apposite and sound recommendations for easing the lot of humankind.</p>	<p>O Thou revered personage! Your article entitled The "Gospel of Wealth" was read. Of a truth it contains sound opinions and ideas which, if followed, would lead to happier conditions in the World of Humanity.</p>
<p>To state the matter briefly, the Teachings of Bahá'u'lláh advocate voluntary sharing, and this is a greater thing than the equalization of wealth. For equalization must be imposed from without, while sharing is a matter of free choice.</p>	<p>The doctrine of "Human Solidarity" is well developed, in the Teachings of Baha'u'llah. "Human Solidarity" is greater than "Equality" - "Equality" is obtained, more or less, through force (or legislation) but "Human Solidarity" is realised through the exercise of free-will.</p>
<p>Man reacheth perfection through good deeds, voluntarily performed, not through good deeds the doing of which was forced upon him. And sharing is a personally chosen righteous act: that is, the rich should extend assistance to the poor, they should expend their substance for the poor, but of their own free will, and not because the poor have gained this end by force. For the harvest of force is turmoil and the ruin of the social order. On the other hand voluntary sharing, the freely-chosen expending of one's substance, leadeth to society's comfort and peace. It lighteth up the world; it bestoweth honour upon humankind.</p>	<p>The future of man is made manifest through voluntary philanthropy, based upon the idea of "Human Solidarity" is as follows: Rich men may give to the poor; that is they may assist the poor, but by their own desire. It is not well that the poor should coerce the rich to contribute to them! For such coercion would be followed by disintegration; and the organization of the affairs of society would be disturbed. But the idea of "Human Solidarity" based upon mutual Help and understanding, would lead to the peace and comfort of the World of Humanity, would be the cause of the illumination of the World of Humanity, and the means of the prosperity and glory of the world.</p>
<p>I have seen the good effects of your own philanthropy in America, in various universities, peace gatherings, and associations for the promotion of learning, as I travelled from city to city. Wherefore do I pray on your behalf that you shall ever be encompassed by the bounties and blessings of heaven, and shall perform many philanthropic deeds in East and West. Thus may you gleam as a lighted taper¹⁰⁷⁷ in the Kingdom of God, may attain honour and everlasting life, and shine out as a bright star on the horizon of eternity.¹⁰⁷⁸</p>	<p>As an evidence of this fact during my journey throughout the cities of America, my visits to various universities and associations, and my presence in educational circles, I witnessed the philanthropic traces of your honour scattered abroad. Therefore I will pray for you that incessantly you may be encircled with Heavenly blessings and Graces, and your Philanthropic deeds may cover the East and the West, so that you may become like unto a brilliant lamp in the Kingdom of God, attain unto Everlasting Life and Glory, and shine as a luminous star from the horizon of Eternity.</p>
	<p>I beg of you to accept the consideration of my highest respect. (Signed) Abdul Baha abbas. Translated by Mirza Ahmad Sohrab. January 10th 1913. Edinburgh. Scotland.</p>

¹⁰⁷⁷ taper = candle.

¹⁰⁷⁸ Original in the Carnegie Museum, Fife, with original translation (also found in *#New York Times*, 1913-02-09). This translation is the later one in *#Selection from the Writings of Abdu'l-Baha*, num 79.

COVERING LETTER to New York:-

7 Charlotte Square,

Edinburgh

Hon. Mr. H. H. Topakyan, Consul General of Persia:

He is God!

O thou my revered friend!

Your letter was received.

The kind susceptibilities of your conscious[ness] imparted the utmost of rejoicing. Truly, I say, during my stay in America the signs of love became manifest from you from every side. Therefore, I am extremely pleased with you.

I will pray for you and Madame so that the Doors of the Kingdom of God be always open before your faces and the Infinite Divine bestowals may descend upon you uninterruptedly so that according to the statement of Christ, you may be of those who are chosen and not of those who are called.

May God encompass your family with His Heavenly Benediction!

Upon thee be Baha El Abba.

(Signed) ABDUL BAHA ABBAS¹⁰⁷⁹

¹⁰⁷⁹ #New York Times, 1913-02-09, "Abdu'l-Baha's Tribute to Mr. Carnegie".

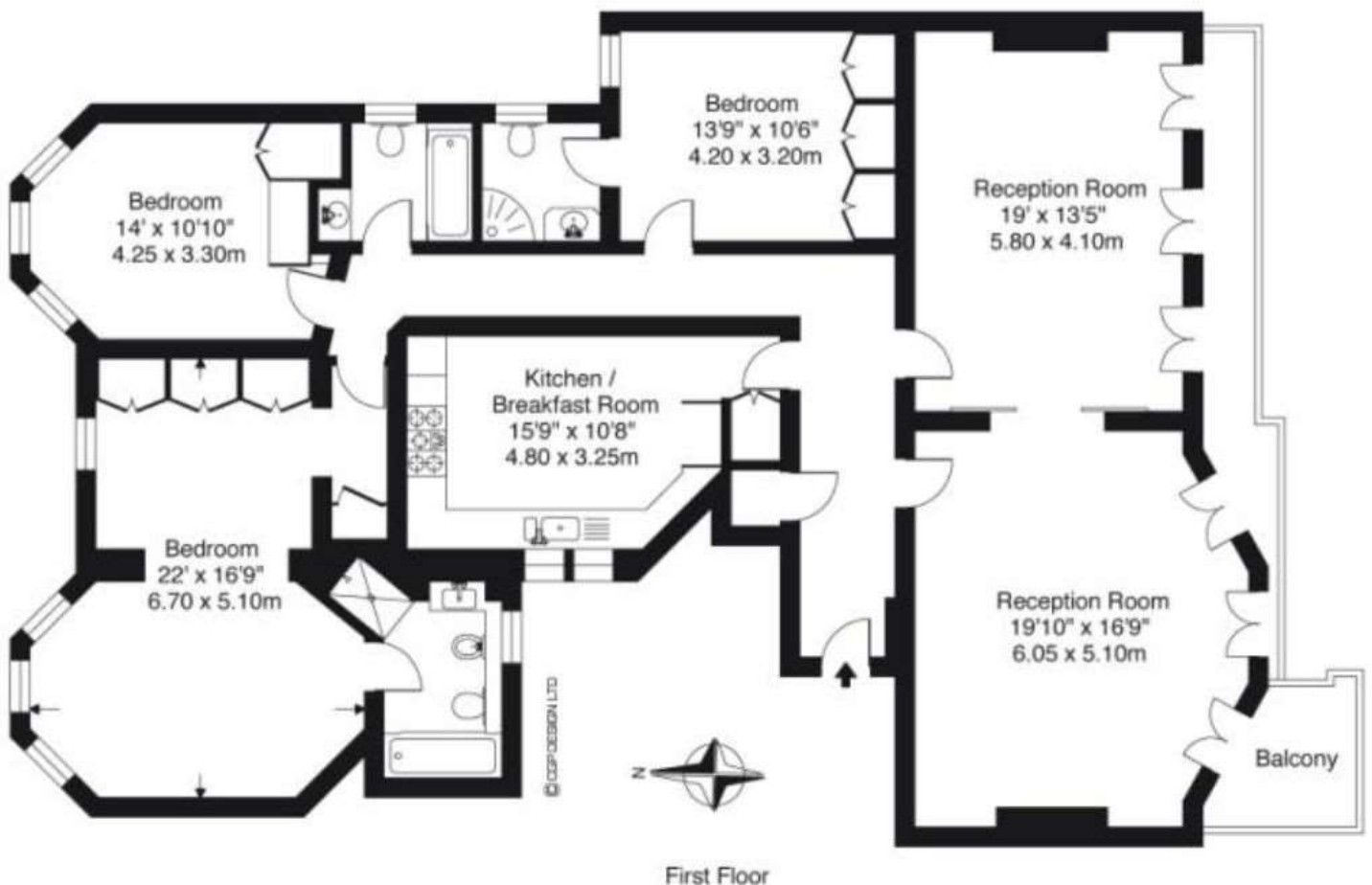
Houses Stayed In

Cadogan Gardens, 97 (London, 16 Dec-21 Jan)

No room layout of the times has come to light, but below is a room layout from modern times of the first floor, with the entrance where the balcony is marked, which gives an idea of the present building and its scale. There were 10 people living at 97 in 1913 and the building is five floors, so you might expect addresses would be assigned two per floor, however this would make Mrs Enthoven on the same floor as Lady Blomfield when we know she was above her, so it seems a simple formula isn't adequate and some must have shared levels whilst others occupied whole levels, without the modern designation of multiple flats per level'.

Whilst it is possible secondary rooms in the diagram below may have changed, advertisements for the building, without indicating level, specify two reception rooms, four bedrooms (one has five), kitchen, bathroom, boxroom, and there was a hall porter, so it is therefore highly likely the layout has not changed.

In the text we find references to: Salon, Reception Room, Drawing Room, Large Room, Large Hall (addresses were given in these), Hall • Abdul-Baha's room • Sohrab's room • Dining Room, Kitchen (implied by references to frying fish etc) • Bathroom. 'The large room' would be the larger of the two reception rooms although they probably somewhat ran into each other by means of wide doors that could be left open, the dining room and kitchen would probably be the same room at the centre, the double-room bedroom here will have been two separate rooms. It would be natural to give Abdul-Baha a bedroom with plenty of window light, suggesting one of the two on the left of the picture, and probably the topmost one giving him more honour and less distance to walk to the reception room, with Sohrab perhaps on the middle top as this would provide a means to catch people who come in. People would enter where the arrow is indicated in the middle bottom.



Charlotte Square, 7 (Edinburgh, 6-10 Jan)

Description of the Whyte's house at 7 Charlotte Square, and a mention of Abdu'l-Bahá on p7-11 of 'Focus and Diversions' (1963) by Lancelot Law Whyte (b 1896, the 8th child of Jane Elizabeth Whyte).

There were four floors and a basement. On the top floor my eldest sister, a Christian Science practitioner, earned fees for meditation directed towards clients who, not being Scientists, thought that they were physically ill.

On the next floor I only remember two bedrooms: my father's small room, which did not count, and my mother's, which most decidedly did. For it was big and full of strange objects, scents, and other mysteries. There was an electric ozone machine to purify the air. There were spirit lamps for midnight meals (in the day-time she preferred, as it were, 'to live off the scent of flowers'), Celtic crosses, scarabs and drawings from Egypt, several Buddhas of dubious sex, eaux de Cologne and lavenders galore, and my mother sitting up in bed writing letters to extraordinary men all over the world: men with dreams to convert mankind (there was nothing sectarian in No. 7, everything was universal) to new and better religions and more wonderful ways of living. She did not need to save money, so she gave it away, I imagine, to geniuses and cranks. Patrick Geddes I remember, the cranks are forgotten.

One floor further down was my father's enormous study, a room of dignity with 6,000 books, where he would be writing sermons or letters to simple unhappy men and women everywhere. In retrospect he seems to me, like most of us, to have been a divided person, but with a warm and sensitive nature.

On the ground floor was a large schoolroom. In an attempt, I suppose, to balance Mary Baker Eddy, the Buddha, Calvin, and Boehme, this was devoted to what I used to call 'muscular Christianity', for it was turned into a gymnasium, complete with parallel bars and what-not, where my father's church assistants used to teach us boys that religion also meant having a healthy body - sex into muscle.

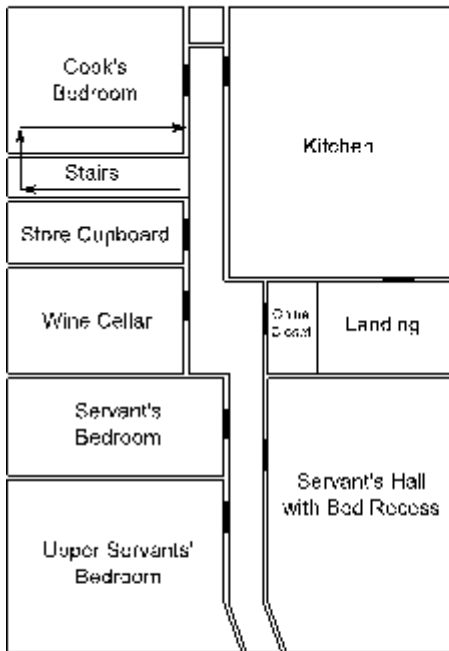
Was any other Scottish home religious quite in the manner of No. 7? A distinguished agnostic, a good friend of the family, once said, 'My religion is No. 7': he found everything there.

None the less, through all this melee of sublimations there flowed a vigorous current of humanity, intelligence, knowledge of the wide world, nonconformism, and, in my mother, a streak of prophetic common sense amounting almost to genius. To these blessed sanities I owe my escape from religious mania.

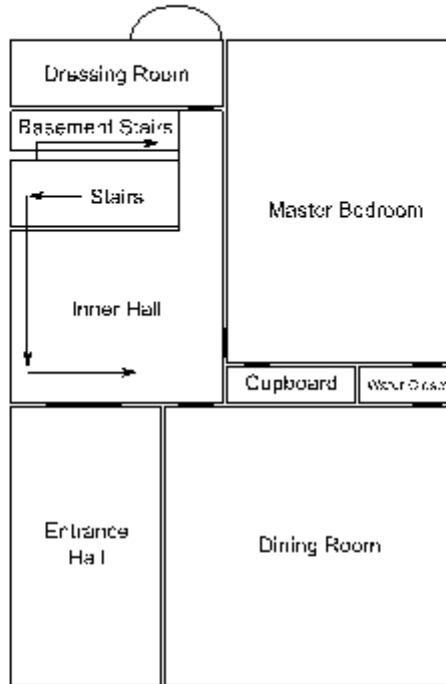
It seems that my mother decided rather early that she had to do something about the religious excess at home. For her four sons were sent to advanced experimental schools in England. By the time I arrived her assurance was established, for she saved me at the age of ten from further Calvinism, and went whole hog by sending me 350 miles away to Badley's agnostic and rationalistic co-educational Bedales.

I should not over-stress the schooling. For every day of our lives at home was a continuous Scottish *Bildung*, always something fresh, always international. With a stream of remarkable guests. I was the youngest child, yet I recall at random Abdul Baha Abbas, the leader of the Persian Bahai movement, whose blessing on me made the East seem friendly for life; David Lloyd George, running up the stairs, apparently blind to the religious strata he was traversing; and Patrick Geddes, obviously what he was - a bearded prophet; Norman Angell, a worldly wise idealist; and C.F. Andrews, friend of Gandhi and Tagore. Every Sunday evening there was a supper at which all sorts would be present: Russians such as Prince Nicholas Galitzin; Serbians, Father Velimirovic; Bulgarians, Mrs Elenka Miller, née Dimitrova; and so on.

Basement



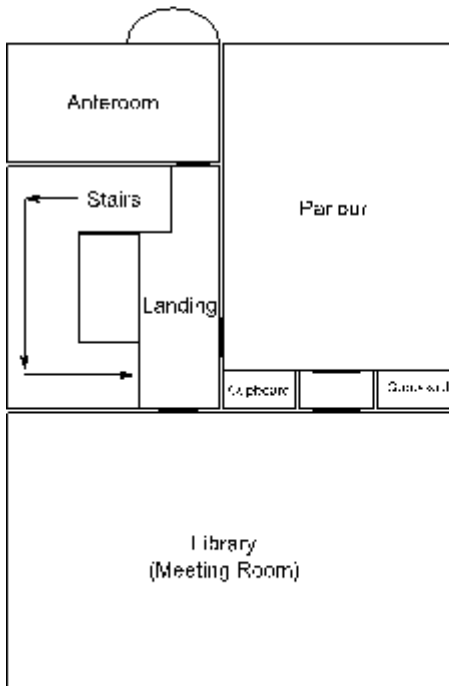
Ground Floor



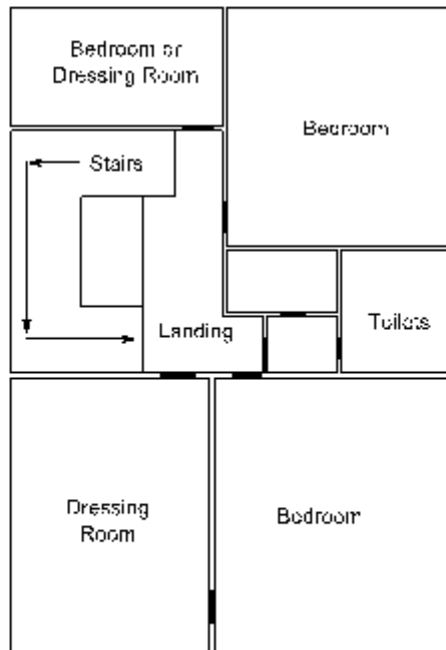
Main Entrance

"Georgian House"
7 Charlotte Square
Edinburgh

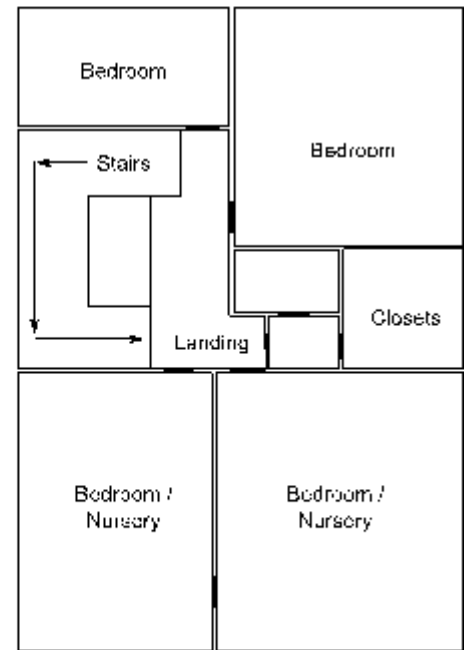
Floor 1



Floor 2



Attic



Royal York Crescent, 17 (Bristol, 15-16 Jan)

The building has been altered heavily from its original state. The description in the text, photographs of the building and what was reasonable practice would suggest this layout to the building levels:-

Basement - A place for the things you could keep from guests' eyes, such as a large kitchen, larder and washing; by design this would have been the servants' area.

Ground Floor - Library, and presumably dining room and/or main bedroom.

First Floor - Large hall with capacity for over 120, which must have occupied the entire floor level, perhaps in an L shape to accommodate stairs in; it has a balcony, and here the photograph of Abdu'l-Baha was taken.

Second Floor - Abdu'l-Baha stayed at the front of the building on this level, looking out eastward; the rooms here would be good for when there are children, and in this case for Abdu'l-Baha's retinue.

Third Floor - Likely small attic storage/utility rooms.

Social Circles

Overview of Circles

Society is build up of circles, sometimes of similar interest and pursuits (for instance Theosophy), or of friendship, acquaintance or social position (such as knowing each other from one's job, residence, schooling, wealth or political position), or just by chance (such as travellers on a boat). Interesting news and ideas once reaching a circle can spread widely among its members and then find its way into new circles by means of people who are in both, as is commonly the case, or someone in a position of influence broadcasting the idea (such as a newspaper writer).

When we look at the people helping or visiting Abdu'l-Baha during His visits to Britain, we see many of these circles at play, and a few are now listed.

Some of the Circles

Women's Equality and Vote - Here we see suffragette and suffragist leaders (the militant and peaceful wings seeking the vote) coming to visit Abdu'l-Baha, speak at or attend his addresses (Emmeline Pankhurst, Sylvia Pankhurst, Charlotte Despard), and most of the women in general had an enthusiastic interest or involvement in promoting this question, and this circle provided a broad connection that promoted people's interest in the Faith with its clear promotion of women's equality and rights. Abdu'l-Baha on various occasions addressed the topic both specifically and in passing, particularly to emphasise that equality must be won through the peaceful means of achievement. Many of the Baha'is were involved in the suffrage question, particularly Lady Blomfield and her daughters (her daughters went on to cause a national scandal by addressing the King on the question) and Miss Herrick (who was arrested for her involvement in more militant actions). Political parties were advocated or disrupted based on their views on the women's vote, providing a political circle of connection.

Religion and Spirituality - Church ministers (particularly more explorative ones), Theosophists, Celtic Revivalists and those interested in the Psychic had a raised awareness of Abdu'l-Baha's visit and the Faith, and often invited Abdu'l-Baha to speak, and attended His addresses. Enthusiasts of the Baha'i message in Britain generally didn't see it as something separate but saw it as being a movement of principles which individuals were to add into their existing spiritual journey or framework, and it is often emphasised in media and ministers' reports and introductions that the Baha'i Message was not some new religion to supplant older ones, and as such this provided a barrierless attraction to come and be part of it. This is clearly true to a good extent, much as a Jew does not give up Moses by becoming a Christian, but once a body grows it has to address human issues and choices through voting, voting entails membership and organisation and requires an absence of pressures from external organisations to vote in a certain way, and in course the very ease with which in the early stages people had been able to consider themselves a Baha'i whilst being part of incompatible things, became unavailable, a change which would prove a stumbling block that caused many to drift away amicably who liked lack of organisation. The names in this circle are numerous but Celtic leaders included Patrick Geddes, John Duncan, Wellesley-Tudor Pole (who had numerous characters in these pages following the Glastonbury Chalice), and Theosophists rank and file, as were ministers and church-goers.

Education - Numerous pioneering educational orders and their circles were interested in what the Baha'i movement had to bring, with its tenets of universal education and its prioritisation of the education of girls where that cannot be achieved, and in Edinburgh we see Abdu'l-Baha visits the Child Garden (Kindergarten), a nearby school, and the College of Art. Such figures as Patrick Geddes, Annet Schepel, Alice Buckton and Harold Johnson are seen.

Social Upliftment - There was a widespread interest in the faith from circles associated with social upliftment, such as the Salvation Army, due to the Faith's great emphasis on social upliftment, and we see Abdu'l-Baha on many occasions visits places and meets people that are helping the poor and low in spirit, and He felt especially happy to be doing so.

World Unity, Peace and its structures - Politicians particularly had a keen interest in resolving disunity at various levels of society and the world, and various policy-makers and members of parliament are seen throughout the pages.

Persian Circles - Naturally those with an interest in Persia also came to see Abdu'l-Baha, and this included Edward Granville Browne, the Persian Minister, and members of the Persian Legation, Persia Society and Persia Committees, a good many of whom had political posts.

Indexes and Tables

Times/Places of the Visit

This Times and Places reference is useful for anyone who wishes to follow the places Abdu'l-Baha visited, or to evaluate the times and durations either of His common activities such as lunches, noon addresses and walks, or of particular events.

Key: e=Estimated time based on a departure time; times in brackets are guestimates.

Note: Places are subject to difficulties locating; even if you have the right road and number, the street can become renumbered later; or you can find an address just a year away and the person may have moved in that time. Addresses with any uncertainty are marked with a '?'.

- "Every evening at midnight or after midnight, Our Beloved gets up and for at least two hours He prays and communes with the Infinite and when He gets up in the morning, He again prays for more than one hour." (5 Jan 1913)

An interactive map of locations visited can be found at paintdrawer.co.uk/david/abdu'l-baha-uk/map.htm

Date	Time	Hrs	Place	Purpose	Page	Map	Photos
			New York				
05 Dec	11:00		Celtic : Dock	Address : Farewell Advice	11		
	(12:00)		Celtic : Departure				
			Ireland				
13 Dec	(02:00)		Celtic : Docks at Cobh (Queenstown) ?	Some say a storm prevented this	24	51.84968,-8.29371	
			Liverpool				
13 Dec	19:50		Celtic : Dock	Arrival; Welcome	24	53.408611,-2.999983	
	(20:30)		Adelphi Hotel, Ranelagh Place	Arrival	27	53.40549,-2.97740	Photos
	21:30			Baggage and Translator Arrives	25		
14 Dec	morning			Visitors; Cables; Invitations; Letters	27		
			City : Down Town District	Walk	28		
			City : Wellington's Column	Walk	28	53.40958,-2.97885	
			Department Store	Gloves Bought	28		
			Adelphi Hotel (Dining Room)	Dinner; Tea; Edification; Messages	28	53.40549,-2.97740	Photos
	20:00		Theosophical Society	Address	29	Unsure	
	(22:00)		Adelphi Hotel	Supper	30	53.40549,-2.97740	
15 Dec	morning			Morning Prayer	30		
		(2)		Conversation with Ahmad Yazdi	30		
	(12:00)		Down Town District	Long Walk	30		
	13:00		Adelphi Hotel	Lunch	30	53.40549,-2.97740	Photos
				Visitors	31		
	18:30		Pembroke Chapel, Pembroke Place		32	53.40815,-2.964819	
	(20:30)		Adelphi Hotel	Dinner	33	53.40549,-2.97740	
16 Dec	morning			Prayer	33		
	09:00			Ready to Leave	33		
	09:45		Lime Street Station	Departure on Train	34	53.4075,-2.9784	
			Journey from Liverpool to London	Lunch; Exhortations	34		
			London				
	13:40		Euston Station	Arrive in Train	34	51.5284,-0.1331	
			Lady Blomfield's, 97 Cadogan Garden ["97"]	Taking Residence	34	51.493915,-0.160057	
				Lunch (Others); Rest; Tea	35		
			Cadogan Place Gardens (prob)	Walk in nearby garden	35	51.49518,-0.15777	
				Fish Shopping			
			Lady Blomfield's	Visitors; Mail	35		

Date	Time	Hrs	Place	Purpose	Page	Map	Photos
	20:00			Dinner With guests	35		
	21:00			Retires to room; difficulty sleeping	36		
17 Dec	morning			Morning rest through lack of sleep	37		
	08:30			Reception Room : Visitors	37		
	(12:00)			Noon Address : Science and Reason	39		
				Visitors	39		
	(13:00)		Walk		39		
			<i>Lady Blomfield's</i>	Lunch with Guests; Rest	39		
	16:20d		Caxton Hall, Caxton Street	Address : American-UK Unity	39	51.498581,-0.134932	
	(17:00)		<i>Lady Blomfield's</i>	Returns after address	39		
	(18:00)	3		Rest return; Visitors	39		
	(21:00)			Visitors depart	40		
18 Dec	morning			Visitors	41		
	(12:00)			Address : Spiritual Worlds	41		
		1+(½)		Visitors	42		
	(13:30)		Walk		42		
			Hyde Park		42	51.507193,-0.162663	
			Regent's Park		42	51.530266,-0.153987	
	(14:30)		<i>Lady Blomfield's</i>	Lunch; Visitor; Rest; Visitors; Haji Ameen	43		
19 Dec	morning			Haji Ameen; Mail	44		
				Visitors	45		
	(11:00)			Address : Suffragettes	47		
	(12:00)		Walk		47		
	(13:00)		<i>Lady Blomfield's</i>	Lunch	47		
	(14:00)			Visitors	47		
20 Dec	morning				48		
	08:30			Enters reception room; tea	48		
	11:00		(Drawing Room)	Noon Address : Trials of Material World	49		
			Hyde Park	Walk	50	51.507193,-0.162663	
			<i>Lady Blomfield's</i>	Lunch; Rest; Visitors	50		
	19:20d		Westminster Palace Hotel, 2-8 Victoria Street, Westminster	Long Private Interview	51	51.499209,-0.130367	
	20:00	1		Address : Baha'i Principles (with intro)	51		
	(22:00)		<i>Lady Blomfield's</i>	Dinner	52		
21 Dec	morning			Visitors	53		
	11:45		(Reception Room)	Noon Address : Types of Love	54		
	(12:45)	1	Kensington Gardens	Walk	54	51.506552,-0.180602	
	(13:45)		<i>Lady Blomfield's</i>	Lunch; Rest	54		
	15:30d		Church House, Great Smith St, Westminster	Performance Eager Heart	55	51.49756,-0.12913	
	(17:30)	2+	Persian Ambassador's House / Embassy	Discussion	56	To Locate	
	(19:30)		<i>Lady Blomfield's</i>	Supper	56		
	23:00			Dinner	56		
22 Dec	morning			Messages; Visitors; Gift	57		
	11:30		(Reception Room)	Address : Promised One	59		
	12:00	1+1½	Richmond Park + driving	Walk	59	51.441383,-0.275745	Photos
	14:30		<i>Lady Blomfield's</i>	Lunch	59		
	16:00		Miss Herrick's (137a Kensington High St likely)	Persian Gathering	59	51.50056,-0.19375 likely	
			<i>Lady Blomfield's</i>	Visitors	59		
		¼	Gabrielle Enthoven's Apartment above		60	51.493915,-0.160057	
			<i>Lady Blomfield's</i>	Visitors	60		
23 Dec	morning			Visitors	61		
	12:00		(Salon)	Address : Education of Self and Teaching	62		
	(13:00)	1	Battersea Park	Walk	62	51.4793,-0.1573	Photos
	(14:00)		<i>Lady Blomfield's</i>	Lunch; Rest; Visitors	62		
	16:00	2		Persians at Persian Ambassador's	62		
	18:00	(2)		Visitors	63		
	(20:00)			Lunch	64		
	21:00	1	Lighted Avenues	Walk in Rain, Xmas Window-Shopping	64		
	22:00	1	<i>Lady Blomfield's</i>	Talking	64		
	23:00			(Evening's Close)	64		
24 Dec	morning			Visitors; Mail	64		
	(11:30)			Address : Christ's Trials and Poverty	65		
		1½	Park	Walk	66		
	14:00		<i>Lady Blomfield's</i>	Lunch	66		
				Visitors; Correspondence; Dinner; Talking with the Friends	66		

Date	Time	Hrs	Place	Purpose	Page	Map	Photos
	(00:30)		(Still talking)		67		
25 Dec	morning			Visitors	67		
	12:00		(Salon)	Address : Marvels of 20th Century	67		
	(13:00)		Avenues	Walk in the Rain	69		
			Lady Blomfield's	Visitor	69		
				Dinner; Rest	69		
	15:00d		Mrs Cropper's, 31 Evelyn Mansions, Carlisle Place	Awaiting Lord Lamington	69	51.495826,-0.141869	
	16:00	1¼		Lord Lamington visit; Tea	70		
			Salvation Army Headquarters, St Ann's Street ("Great Peter Street")	Address at Meal	70	51.49824,-0.13055	Photo
			Another section of the city	Children's Party (missed)	71	Unlocatable	
			Lady Blomfield's	Return; Speaking; Reading	71		
				Dinner	71		
			(Drawing Room)	Speaking	71		
			(Room)	Reading	71		
26 Dec	morning			Visitors	71		
	12:00		(Salon)	Address : Three Kinds of Baptism	73		
	(13:00)	1	Battersea Park	Walk	73	51.4793,-0.1573	Photos
	(14:30)		Lady Blomfield's	Lunch; Nap; (Correspondence)	73		
	17:00			Tea	73		
	17:15	2		Visitor	73		
	19:45d		Marion Jack's Studio	Address : Spiritual Heedlessness	74	Unlocated	
	(21:45)		Lady Blomfield's	Talk; Supper	74		
27 Dec	morning			Talk	75		
	09:(55)	½	Delegates to the Peace Conference visits	Visitor	75		
				Talk; Visitors	75		
	(12:00)		(Hall; Salon)	Address : Christ the "Word"; Interviews	76		
	(13:00)	(1)	Park	Walk	76		
	(14:00)			Visitor; Lunch	76		
	16:30			Tea	77		
	17:00d		Via Albert Bridge: Cedars Club House, 106A High Street (Battersea) [Currently Katherine Low Settlement]	Address at Poor Mothers of London Meal, for the Women's Service League	77	51.482089,-0.166613 (via) 51.472028,-0.173576	
	(19:30)		Lady Blomfield's	Talk	78		
	20:00		(Drawing Room)	Friday Meeting on Solidarity of Humankind	78		
28 Dec	morning			Interviews (Many)	80		
	(12:15)		(Drawing Room)	Address : Nature and Manifestation of God	80		
	(12:45)	1	Battersea Park	Walk	80	51.4793,-0.1573	Photos
	(13:45)			Lunch; Rest; Mail	80		
	17:00			Tea; Visitors	80		
	(19:00)	1	Drive to Mirza Davoud's home		81		
	(20:00)		Mirza Davoud's home		81	To Locate (1hr distance)	
	22:00			Supper	81		
	23:00	1	Depart		81		
	(00:00)		Lady Blomfield's	Lady Blomfield's apartment	81		
29 Dec	morning	(2)		Visitors (Journalist from the Standard 1½)	82		
	(11:00)		(Salon)	Address : London Weather - Spiritual Conditions of the Heart	83		
	(12:00d)	½	Grafton Hotel, 130 Tottenham Court Road	Visiting the Woodcocks	83	51.524255,-0.137711	
		(5 min)	Hyde Park	Quick Walk	83	51.507193,-0.162663	
			Lady Blomfield's	Lunch; (etc)	84		
	17:00d		Miss Gamble's, 38 Santos Road, East Putney	Address : Headlessness and Materialism	84	51.458486,-0.200933	
	(18:30)	1		Rest at Home	84		
	19:45		King's Weigh House Church, Duke Street [in junction with Weighhouse Street and Binney Street]	Private Room	84	51.513417,-0.150403	
				Address : Love and Peace	84		
30 Dec	morning		Lady Blomfield's	Interviews	85		
	(11:00)		(Salon)	Address : Absolute Dependence of Man Upon the Divine	86		
	(11:45)		Maharaja of Rajnaput, 59 Cromwell Road [South Side, first house on east side of Stanhope Gardens]		86	51.495125,-0.180373	
	(13:00)	(1)	Battersea Park	Walk (lake at 13:00)	85 &	51.4793,-0.1573	Photos

Date	Time	Hrs	Place	Purpose	Page	Map	Photos
					87		
			<i>Lady Blomfield's</i>	Lunch	87		
	16:00		Mrs Cropper's, 31 Evelyn Mansions, Carlisle Place, Victoria	Visitor	87	51.495826,-0.141869	
	20:00		Mrs Robinson's	Unity Feast	87	Unlocated - may be 16b Warrington Crescent; see fn 449.	
	(21:00)		<i>Lady Blomfield's</i>		87		
31 Dec	morning				89		
	10:20d		Paddington Station (depart for)		89		
	10:50		Train Leaves for Oxford		89	51.516571,-0.177137	
	(11:37)		Reading General Station	20 min wait on platform	89	51.459331,-0.973046	
			Oxford				
	11:35		Oxford General Station	Arrival	89	51.75374,-1.27044	
			Cheyne's Home, 17 Parks Road, Oxford	Cheyne's Library	90	51.76085,-1.25950 (area rebuild)	
		½		Parlor with family	91		
				Lunch	91		
	15:00		Manchester College Hall (now Harris Manchester College), Cheyne's Home	Address : Science, knowledge and Unity of Religions Return; Tea; Visitors	92	51.75581,-1.25188	
					92	51.76085,-1.25950 (area rebuild)	
	17:50		Oxford Station, depart		92	51.75374,-1.27044	
			London				
	19:30		London Paddington, arrive		92	51.516571,-0.177137	
	20:00		<i>Lady Blomfield's</i>	Recounting; Dinner	92		
01 Jan	morning			Speaking, Correspondence, Visitors	93		
	12:00		(Drawing Room)	Address : Unity of East and West Visitors	94		
					94		
	(13:00)	(1)	Walk and Drive		94		
	(13:45)		Mrs Cropper's, 31 Evelyn Mansions, Carlisle Place		95	51.495826,-0.141869	
	14:00			Dinner; Rest	95		
	16:00		<i>Lady Blomfield's</i>	Returns from Sleep to Drawing Room; Tea	95		
			Army and Navy Store	Boots bought	95	To Locate	
	(17:00)		<i>Return (Lady Blomfield's)</i>		95		
			Cosmos Society : Private Room		95		
			Cosmos Society : Large Hall	Address : Spirit	95	To Locate	
	(19:00)		Eustace Miles Restaurant (Vegetarian), 40 Chandos Street (then)		95	51.50955,-0.12621	
	22:00		<i>Lady Blomfield's</i>	Return; Directly to Sleep	95		
02 Jan	morning			Visitors; Tea	97		
	12:00			Drawing Room	99		
	(13:00)	(1)	Battersea Park	Walk	99	51.4793,-0.1573	Photos
	(14:00)			Lunch; Rest	100		
	15:30			Visitors	100		
	17:00		Apartment one flight above in 97	Tea	101	51.493915,-0.160057	
				Rest a while	101		
	19:55d		Essex Hall, 2-3 Essex Street	Address : Equality of Woman	101	51.51275,-0.11326	
03 Jan	morning			Visitors; Painting; Correspondence	103		
	12:00		<i>Parlor (Lady Blomfield's)</i>	Address : General Education of the Manifestations	104		
	(13:00)	(1)	Regent's Park	Walk	104	51.530266,-0.153987	
	14:00		<i>Lady Blomfield's</i>	Returned			
	18:30			Dinner	104		
	19:30		Mrs Dunlop's, White Lodge, Sunnyside, Wimbledon	Address : Evolution of Creation	104	51.42200,-0.21487	
	(22:00)			Speaking	105		
	23:00			Close?	105		
04 Jan	morning		<i>Lady Blomfield's</i>	Visitors; Painting	106		
	(12:00)		(Large Room)	Address : On a Jewish Angle	107		
	(13:00)		Excursion	Drive and Walk	107		
				Unwell; Dinner; Nap; Visitors; Tea	107		
	20:30		(Drawing Room)	Address : Love	110		
05 Jan	morning			Unwell	111		
	09:00			Interviews Begin	111		
	12:00		(Drawing Room)	Farewell Address : Sowing the Seeds in Hearts	112		
				Didn't go out for walk due to weather	112		

Date	Time	Hrs	Place	Purpose	Page	Map	Photos
				Visitors	112		
	(19:00)		Miss Herrick's Meeting (10 Cheniston Gardens or 137a High Street, Kensington)	Address : Negligence and Materialism	113	51.49936,-0.19307 or 51.50056,-0.19375	
	(21:00)			Dinner, Maharaja of Rajputana attending	113		
	22:30			Maharaja Leaves	113		
06 Jan	morning			Preparations	114		
	09:10d		To Euston Station	Taxi Ahead to buy Tickets; Abdul-Baha arrives a few minutes after	114		
	10:00		Train Departs Euston Station		114	51.5284,-0.1331	
	12:00		Journey to Edinburgh	Lunch; Rest	114		
			Edinburgh				
	18:00			Lights of Edinburgh Seen	115		
	18:15		Princes Street Station, Edinburgh	Train Arrives	115	55.94931,-3.20807	
	(18:40)		7 Charlotte Square		115 & 113	55.95244,-3.20819	
			Roxburghe Hotel, 38 Charlotte Square (likely; where companions stayed)			55.95169,-3.20618	
	19:30		(Dining Room)	Dinner	117		
	20:00			Visitors	117		
07 Jan	morning				119		
	08:30			Bell for Prayer	119		
	10:30			Visitors	119		
	11:00d		Outlook Tower		119	55.948968,-3.195596	
			Drive through Country		120		
			Duddingston Loch		120	55.9395,-3.15076	
			Arthur's Seat			55.9437,-3.1623	
			Holyrood Palace			55.95269,-3.17206	
		1	Walk in Park - Queen Street Gardens (speculative), or else Princes Street Gardens		121	55.9544,-3.2044 or 55.9501,-3.2030	
			Princes Street	Shopping, Viewing	121	55.9515,-3.1995	
			Scott's Monument			55.95234,-3.19327	
			7 Charlotte Square	Lunch; Rest	121		
	16:00			Tea	121		
	17:00		(Oriental Students Arriving)	Private Visiting	121	55.95244,-3.20819	
	17:30		(Library)	Speeches; Address : Medicine and Baha'i Principles; Private Conversation	121		
	19:30		(Dinner)	Dinner	122		
	20:00d		Freemason's Hall, 96 George Street	Address : International Language	122	55.95234,-3.20254	
	(22:00)		7	Newspaper Interview	124		
	22:30			Dinner	125		
08 Jan	morning			Many Cables	126		
	(08:30)			Bell for Prayer	126		
				Visitors	127		
	11:30d		Edinburgh College of Arts, Lady Lawson Street		127	55.94591,-3.19875	
			North Canongate School		128	55.95127,-3.18282	Photo
			St Saviour's Child Garden, 8 Chessel's Court (now 4 Chessel's Court)		128	55.95026,-3.18262	
	(13:30)		7 Charlotte Square	Return	128		
		½	George Street (likely)	Walk; Shopping	128	55.9529,-3.2008	
			7 Charlotte Square	Lunch	128		
	16:30d		Rainy Hall after Tea	Address : Baha'i Ideals	129	55.94951,-3.19516	
	(19:30)		7 Charlotte Square	Home	129		
	20:00d		2 St Giles' Cathedral		130	55.94945,-3.19101	
	(22:30)		7 Charlotte Square	Return			
09 Jan	morning						
	(08:30)			Bell for Prayer	131		
				Visitors	131		
	11:30		John Duncan, 29 Bernard's Crescent Queensferry Road		132	55.95763,-3.21331	
			Forth Railway Bridge, South Queensferry		132	55.9619,-3.2655	
			7 Charlotte Square	Lunch	133	55.99051,-3.38383	
	16:00		(Library)	Meeting of Edinburgh Women; Address : Unity and Spirituality; Equality of Women	133	55.95244,-3.20819	
				Talk with the friends	134		
	18:45d		Theosophical Society, 28 Great King's Street (Private Room)	Private Interviews	134	55.95815,-3.19850	
	20:00		(Lecture Hall)	Address : Indestructibility of the Primordial Atom	134		

Date	Time	Hrs	Place	Purpose	Page	Map	Photos
	(20:30)	½		Rest	135		
				Dinner	135		
	23:30		7 Charlotte Square	Return	134		
10 Jan	morning			Preparations	138		
	(08:30)			Bell for Prayer	138		
	09:45		Farewells at 7 Charlotte Square		138	55.95244,-3.20819	
	10:05		Princes Street Station : Train Departs for Euston		138	55.94931,-3.20807	
			Train Journey (via Carlisle)	Correspondence; Conversation	139		
	13:30			Lunch	139		
			London				
	19:00		Euston Station : Arrive		140	51.5284,-0.1331	
	(19:05)		Lady Blomfield's		140	51.493915,-0.160057	
	(23:00+)			Sleep	140		
11 Jan	morning			Cables and Correspondence; Visitors	141		
	noon		Honolulu Ladies Visit		142		
			Short Drive		142		
			Lady Blomfield's	Dinner	142		
	16:00		Caxton Hall	Farewell Meeting; Address on the Heroes of the Faith; Refreshments	142	51.498581,-0.134932	
		1		Social Interaction	143		
		1	Home : Lady Blomfield's	Rest	144		
	(19:00)		Sir Richard and Lady Stapley, 33 Bloomsbury Square	Dinner; Address : Universal Peace	144	51.51915,-0.12230	
	23:00		Lady Blomfield's	Return	145		
12 Jan	morning						
	08:00	3		Interviewers	146		
	(11:00)		(Large Room)	Address : Civilisations of East and West (Spiritual and Material)	147		
	(11:30)		52 St Martin's Lane, Friend's (Quaker's) Meeting House		147	51.51074,-0.12683	
	11:45			(ready to speak; speaks 5 mins later)	147		
			Green Park (likely)	Drive through Park on return	148	51.502545,-0.144639	
			Cropper's, 31 Evelyn Mansions, Carlisle Place, Victoria	Lunch; Nap; Tea	148	51.495826,-0.141869	
			Lady Blomfield's	Return; Visitors; Message to CC	148		
	17:30d		Depart for New Congregational Church		149		
	18:30	½	New Congregational Church, Woolwich, Parson's Hill	Rest in Minister's Office (back of Chancel)	149	51.4930,0.06078	
	19:00			Address	149		
	(20:00)		Journey Back	Depart	149		
	21:00		Arrive Lady Blomfield's	Home; Dinner	149		
13 Jan	morning			Visitors	150		
	noon		(Large Hall)	Address : Spiritual Fog	151		
				No Drive (Weather); Dinner with Guests	151		
	16:00d		Caxton Hall, Peace Society	Address : Peace	152	51.498581,-0.134932	
	(18:00)	(½)	Walk in Avenues		152		
		½	Rug Store		152	Unlocated	
	(20:00)		Persian Legation / Embassy, 22 Queen's Gate Gardens		152	51.49692,-0.18174	
	20:30			Meal	153		
	00:00-d		Depart to Home from Embassy		153		
14 Jan	morning		Lady Blomfield's	Advice; Visitors; No Noon Address; Lunch; Rest (few minutes)	153		
		(½)	Battersea Park ("a little time")	Walk	154	51.4793,-0.1573	
			Christian Commonwealth, 133 Salisbury Square, Fleet Street	Mr Dawson's Office	154	51.51354,-0.10612	
				Home; Talk (1+); Dinner; Talking	154		
	22:00			Visitors depart	155		
15 Jan	morning			Preparations	155		
	09:00			Moair El-Mamalek arrives	155		
	10:00d		Depart for Paddington ; Master a few minutes after		156		
	11:00	2	Depart Paddington Station; Conversation and Correspondence		156	51.51749,-0.17720	
			Bristol				
	13:00		Bristol Temple Meads Railway Station	Arrive	156	51.44992,-2.58016	

Date	Time	Hrs	Place	Purpose	Page	Map	Photos
		(½)	Drive : Through Streets and Nature		156		
			Arrive : Clifton Guest House, 17 Royal York Crescent, Clifton		156	51.45353,-2.62220	
		(1)		Rest (few mins); Lunch; Rest; Tea	156		
		1	Drive : Streets, Parks and Commons including "Camping Ground of the Roman soldiers"		157		
			Clifton Down (Toe)		157	51.4704,-2.6226	
			Roman Camp		157	51.45709,-2.62650	
			Clifton Down		157	51.4568,-2.6239	
			Black Rocks / Sea Walls		157	51.4695,-2.6349	
	19:00			Newspaper Reporters	157		
	20:00			People Arriving	158 & 158		
	20:30		(Large Hall)	Address : Bahai Teachings	158		
		½	(Library)	Discussion	158		
	10:00		(Dinner)		158		
16 Jan	morning				159		
	11:00	½	Country Drive		159		
			Clifton Suspension Bridge		159	51.4549,-2.6279	
			Clifton Guest House	Reporter	159		
	11:30		Photograph; Ready		160		
			London				
	12:00 (14:00)	2	Train Departs Bristol for Paddington		160		
			Paddington Station : Arrive		161	51.51749,-0.17720	
		(1)	Lady Blomfield's	Lunch; Rest	161		
	16:30			Remainder arrive on local train; Tea	161		
				Interview; Advice	161		
	18:00		Lord and Lady Glenconner's Mansion		162	51.50062,-0.13364	
			Lady Blomfield's	Drama of the Kingdom	163		
17 Jan	morning			Mail; Visitors	164		
			Woking				
	12:00d (13:30)	1½	Drive to Woking; rest by train		165		
			Woking Mosque		165	51.32265,-0.54454	
			Asiatic Quarterly Review Building	Lunch; Gifts	165	Close by	
		10m	Rest		166		
	15:00		Woking Mosque	Call to Prayer; Prayer	166	51.32265,-0.54454	
				Photos; Outside Address on Intercultural Peace and Love; Tea brought	166		
			Mr Henry Leitner's home in "city"		170	51.50557,-0.13959	
			London				
	20:00		Lady Blomfield's	Arrive; Review of Drama of the Kingdom	170	51.493915,-0.160057	
18 Jan	morning			Interviews	171		
	(12:00)		(Drawing Room)	Noon Address : Knowledge and Love of God	172		
	(13:00)	½	Drive to Rev Campbell in the Country		172		
	(13:30)		Rev Campbell	Speaking; Lunch	172	51.45340,-0.09584	
	(14:30)	½	(Library)	Rest	173		
	(15:00)			Photos; Address	173		
	17:00		Cropper Arrives with auto; tea and farewell		174		
	(17:45)			Rest for a while	174		
	20:00	2	Maharaja Rama of Ghalawar at 59 Cromwell Road S.W.	Talking; Dinner with Discussion	174	51.495125,-0.180373	
	22:00		(Drawing Room)	Discussion	174		
19 Jan	morning			Visitors (Many)	175		
	12:00+		Noon Address	Address on Seeds Sown Should Grow	177		
				Visitors; Unwell; No Drive (Weather); Lunch (Own Room)	177		
		1		Interview : Mrs Pankhurst	178		
	16:00		'Grelix', 80 Elm Park,Chelsea, Mr Moschele's Residence	Address : Peace, Economics and Universal Language	179	51.486972,-0.17477	
	(17:00)		Doré Art Gallery, 35 New Bond Street, Higher Thought meeting	Address : Defects of Nature	179	51.51181,-0.14380	
	(19:00)			Dinner			
20 Jan	morning		Lady Blomfield's	Visitors; No Noon Meeting; Photos	180		
	noon	1+		Visitor (Persian Ambassador and Chargés d'Affaires)	181		

Date	Time	Hrs	Place	Purpose	Page	Map	Photos
				Photos; Lunch; Rest	181		
				Visitors; Discussion	181		
	23:00			Supper	183		
21 Jan	morning		<i>Lady Blomfield's</i>	Preparation	183		
			Victoria Station	Departure on Train	183	51.49512,-0.14423	

Days of the Week

	Mon	Tue	Wed	Thu	Fri	Sat	Sun
Dec 1912				05	06	07	08
	09	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					
Jan 1913			01	02	03	04	05
	06	07	08	09	10	11	12
	13	14	15	16	17	18	19
	20	21					

Money in 1912-13

British Money

There were 12 pence per shilling, and 20 shillings per pound.

£1 was worth £90, and £100 pounds was worth £9000 in 2018 currency (RPI) .

American Money

\$1 was worth \$50-100 in 2018 currency .

References to External Works

The following works are referenced in the text. To show that their details can be found here, they are preceded by a # in the text; for example, [#ABE1963](#), p56 would mean Abdu'l-Baha in Edinburgh, p56. Links are provided, particularly to:-

BNA - British Newspaper Archive

BL - British Library

LC - Library of Congress

SCAN - Scan of Original Book, often with generated text version

TXT - Typed text

Items titled with (*) are unreferenced in the text.

1899 Hague Peace Conference

1899 Hague Peace Conference by Arthur Eyffinger, 1999, pp472, ISBN 978-9041111920.

50 Years of Food Reform

50 Years of Food Reform by Charles W Forward, 1898, pp199. [SCAN](#).

7 Candles of Unity

Seven Candles of Unity by Anjam Khursheed, 1991, pp285, ISBN 978-1870989084. [LC](#).

Abdu'l-Baha by Balyuzi

Abdu'l-Baha - the Centre of the Covenant of Baha'u'llah by Hasan Balyuzi, 1971, pp588, ISBN 978-0853980292. [LC](#).

Abdu'l-Baha in Egypt

Abdu'l-Baha in Egypt by Ahmad Sohrab, 1929. [TXT](#).

Abdu'l-Baha in France

Abdu'l-Baha in France by Jan Jasion, 2016, pp700. (French Edition also available.)

Abdu'l-Baha in London

Abdu'l-Baha in London, pp134. Various editions exist. [TXT](#). [LC](#).

Abdu'l-Baha in the West

'Abdu'l-Bahá in The West : A Biographical Guide of the People Associated With His Travels by Jan Jasion, 2012, pp512. [LC](#).

Abdu'l-Baha in Their Midst

'Abdu'l-Baha in Their Midst by Earl Redman, c2011, pp384, ASIN B006BBMQIQ. [BL](#).

ABE1963

Abdu'l-Baha in Edinburgh, 1963, which is a rescension of the Edinburgh section of the unpublished volume Mahmud's Diary translated by Adib Taherzadeh with some extra information worked in.

Agnes Parson's Diary

Agnes Parson's Diary ed. Richard Hollinger, c1996, pp192, ISBN 978-0933770911, [BL](#).

Arches of the Years

Arches of the Years by Marzieh Gail, 1991, pp346, ISBN 978-0853983255. [LC](#).

Arnold Mathew by Kersey

Arnold Harris Mathew and the Old Catholic Movement in England 1908-52 by John Kersey, 2010, ISBN B00930880M.

Art and Nationalism in Colonial India

Art and Nationalism in Colonial India, 1850-1922 Occidental Orientations by Partha Mitter, 1995, pp505, ISBN 978-0521443548.

Avalonians

The Avalonians by Patrick Benham, 2006, pp304, ISBN 978-0906362686.

Bahai Dawn Manchester

The Baha'i Dawn / The Beginning of the Baha'i Cause in Manchester by E T Hall, 1925, pp37.

Baha'i Faith and Wicca

The Baha'i Faith and Wicca - a comparison of Relevance in two emerging religions by Lil Abdo, 2008, pp31, a paper presented at the 2008 International Conference, London.

Bahá'í Faith in America

Bahá'í Faith in America by Robert Stockman, in 2 vols, 1985, 308 + pp400. [LC](#).

Bahatism, the Religion of Brotherhood

Bahatism, the Religion of Brotherhood and Its Place in the Evolution of Creeds, 1912, pp72. ISBN 978-1297776540. [LC](#). [SCAN](#).

Baha'i Journal UK

Baha'i Journal (UK); a periodical.

Baha'i News

Baha'i News (US), 1924-1990; a monthly Baha'i magazine.

Baha'i Women

Portraits of Some Bahá'í Women by O.Z. Whitehead, 1996, pp184. [LC](#).

Baha'i World

Baha'i World, published at several-year intervals. [SCANs & TXTs](#).

Beneath the Silent Tor

Beneath the Silent Tor: The Life and Work of Alice Buckton, c2004, pp107, ISBN 978-0957442719; [BL](#).

Bible

The Bible, a compilation of books, existing in many translations and editions. [TXT](#). [eSword](#).

British College Psychic Science

Quarterly Transactions of the British College of Psychic Science Ltd.

British Esperantist

The British Esperantist (London), the British Esperanto Association, 1905-1973 monthly; [LC](#).

Burnley News

Burnley News (Burnley, Lancashire); a newspaper. [BNA](#).

Canadian Theosophist

Canadian Theosophist.

Cardell

Locations visited by the Master by Alicia Cardell, 1980, unpublished.

Census 1911

Census records, which can be found via subscription sites such as [ancestry.com](#) and others.

Cheltenham Chronicle

Cheltenham Chronicle (Cheltenham); UK Newspaper. [BNA](#).

Chosen Highway

Chosen Highway, 1940, pp275, compiled from material by Lady Blomfield. [LC](#). Chapter 2 covering Europe is [TXT](#). [SCAN](#).

Christian Commonwealth

Christian Commonwealth (London), a periodical whose proprietor and editor was Albert Dawson ³¹⁸.

Clifton Chronicle and Directory

Clifton Chronicle and Directory; UK Newspaper.

Clifton Society

Clifton Society (Bristol); UK Newspaper. [BNA](#).

Community Histories

Studies in the Babi & Baha'i Religions, Vol 6, Community Histories, 1995, pp244, ISBN 978-0933770768.

Crown of Glory (*)

Crown of Glory, Memoirs of Jinab-i-Aziz'u'llah Azizi trans. Nahzy Abadi Buck and Christopher Buck, 1991, pp188. [SCAN](#).

Days of a Man

The Days of a Man by David Starr Jordan, v2, 1922, ISBN 978-0243030149. [SCAN](#).

Diary of a Free Kindergarten

- Diary of a Free Kindergarten by Lileen Hardy, 1913, pp175, ASIN B015KS8P30. [SCAN](#).
- Dictionary of Labour Biography v13
- Dictionary of Labour Biography v13 ed K Gildart and D Howell, 2010, pp448, ISBN 978-0230004566.
- Dublin Daily Express
- Dublin Daily Express (Dublin); a newspaper. [BNA](#).
- Dundee Courier
- Dundee Courier (Dundee); a newspaper. [BNA](#).
- Dunlop a Man of Our Time
- Dunlop a Man of Our Time, 2005 & 2014, pp436, ISBN 978-1906999667 (2014).
- EHC Pagan
- Letters by E H C Pagan, which include an account of Abdu'l-Baha's visit dated about 1945. Typed copy in the Edinburgh Baha'i Archives.
- Email(s)
- From emails received from individuals. UKBH is a UK Baha'i History email group.
- Encyclopedia of Esperanto
- Encyclopedia of Esperanto, 1933, pp1085.
- Encyclopedia of Religion and Ethics
- Encyclopedia of Religion and Ethics, ed James Hastings et al, published by T&T Clark (founded Edinburgh, 1821). [LC](#). [SCANS](#).
- Esperanto Monthly
- The Esperanto Monthly, ed William Mann.
- Esperanto Society Council Minutes
- Selected minutes of the Esperanto Society Council in Edinburgh. Typed copies in the Edinburgh Baha'i Archives.
- Ethel Jenner Rosenberg
- Ethel Jenner Rosenberg by Robert Weinberg, 1995, 373 pages, ISBN 978-0853983996. [LC](#).
- Evening Dispatch
- Evening Dispatch (Edinburgh); UK Newspaper.
- Every Woman
- Every Woman.
- Falkirk Herald
- Falkirk Herald (Falkirk); a newspaper. [BNA](#).
- Focus and Diversions
- Focus and Diversions by Lancelot Whyte, 1963, pp235, ISBN 978-1199391575.
- Fragments of an Autobiography
- Fragments of an Autobiography by Felix Moscheles, pp398, ISBN 978-1378340769. [SCAN](#).
- Forschungsstelle Kulturimpuls
- Forschungsstelle Kulturimpuls; a biographical dictionary. [SEARCH](#).
- Fortnightly Review

The Fortnightly review v.94, 1912.

From the Wilderness to the Beloved City

From the Wilderness to the Beloved City: Elizabeth Gibson Cheyne by Judy Greenway (Elizabeth Cheyne's great niece). [TXT](#).

G A Year Book 1941 (Unitarian)

General Assembly Year Book, 1941 (Unitarian). Scans provided by a Unitarian Minister.

Gaslight to Dawn

From Gaslight to Dawn by Julie Chanler, 1956, pp413, ASIN B0007DVQ8U. [LC](#).

GP 1943-07-27

Letter from Graham Pole's secretary to the London Baha'i Centre, 1943-07-27, copy in the Edinburgh Baha'i Archives.

Graces Guide

Graces Guide to British Industrial History. [SEARCH](#).

Hawaii Alexander

Personal Recollections of a Baha'i Life in Hawaii / Forty Years of the Baha'i Cause in Hawaii, 1902-1942 by Miss Agnes B. Alexander, pub 1974 by NSA of the Baha'is of the Hawaiian Islands.

History of Persia by John Malcolm vol 2

The History of Persia From the Most Early Period to the Present Time by John Malcolm, volume 2, 1829, pp609, ISBN 978-1334002380. [SCAN](#).

Glasgow Herald

The Glasgow Herald (Glasgow); a newspaper. [BNA](#).

Gloucester Citizen

Gloucester Citizen (Gloucester); a newspaper. [BNA](#).

God Passes By

God Passes By by Shoghi Effendi with intro by George Townsend, 1944, pp435, ASIN B003RY5OYS. [LC](#). [TXT](#).

Homeward Mail

The Homeward Mail // from India, China and the East (London); a newspaper. [BNA](#).

I Heard Him Say

I Heard Him Say by Ahmad Sohrab, 1937, pp133.

IM Pagan

Letter by I M Pagan, 2 Aug 1943, copy in the Edinburgh Baha'i Archive.

Independent Santa Barbara

Independent Santa Barbara (California); a newspaper.

Indianapolis Recorder

Indianapolis Recorder (Indiana); a newspaper.

Indian Biographical Dictionary

Indian Biographical Dictionary by C Hayavando Rao (ed), 1915 (& other editions), pp602. [SCAN](#).

International Psychic Gazette

International Psychic Gazette (London), monthly. [LC](#).

Kent & Sussex Courier

Kent & Sussex Courier (Tunbridge Wells, Kent); a newspaper. [BNA](#).

King of Glory

Baha'u'llah: the King of Glory by Hasan Balyuzi, 2000, pp552, ISBN 978-0853983286.

Kuli Khan 1906 Pilgrim Notes

1906 Pilgrim Notes by Ali Kuli Khan, a fairly accurate set of notes the most important of which Abdu'l-Baha corrected. [TXT](#).

Lady Blomfield

Lady Blomfield, Her Life and Times by Robert Weinberg, 2012, pp478, ISBN 978-0853985501. [LC](#).

Leroy loas

Leroy loas, Hand of the Cause of God by Anita loas Chapman, 1998, pp410, ISBN 978-0853984269. [LC](#).

Life of Alexander Whyte

The Life of Alexander Whyte by Barbour, 1924, pp675, ASIN B000860F5Q. [LC](#).

Life of Laura Dreyfus-Barney

A Glimpse into the Life of Laura Dreyfus-Barney by Mona Khademi, >2008, 35 pages. [TXT](#).

Lincolns Inn

Lincolns Inn (London) records. [DOCS](#). The Honourable Society of Lincoln's Inn is one of the four Inns of Court in London to which barristers of England and Wales belong and where they are called to the Bar [[#Wik](#)].

Little Book of the Great Enchantment

The Little Book of the Great Enchantment by Steve Blamires, 2013, pp338, ISBN 978-1908011831.

Liverpool Echo

Liverpool Echo (Liverpool); a Mon-Sat newspaper, beginning 1879. [BNA](#). [BL](#). [LC](#). [Wik](#).

London Gazette

The London Gazette (London); newspaper.

Long Peace by Akarlı

The Long Peace by Engin Deniz Akarlı, 1993, pp372, ISBN 978-1850436553.

Loyal Enemies

Loyal Enemies British Converts to Islam by Jamie Gilham, 1850-1950, pp351, ASIN B00RQ8AILU.

Lucy Hall

Father's meeting with 'Abdu'l-Baha by Lucy Hall, UK Archives, as quoted in [#Lady Blomfield](#).

Lutfullah 1948

Letter by Lotfullah Hakim, 1948, describing Abdu'l-Baha's visit; copy in the Edinburgh Baha'i Archives..

Mahmud's Diary

Mahmud's Diary by Mírzá Mahmúd-i-Zarqání, 1998, pp583; the Biographical Notes section (and whole work) of "vol 1" can be found at [TXT](#).

Middle Temple

Middle Temple. [DOCS](#) & [DOCS](#). The Honourable Society of the Middle Temple, commonly known simply as Middle Temple, is one of the four Inns of Court exclusively entitled to call their members to the English Bar as barristers [[#Wik](#)].

Momen

momen.org is the website of Wendi and Moojan Momen, with research papers at momen.org/relstud

My Baha'i Pilgrimage

My Baha'i Pilgrimage by Ahmad Sohrab, 1959, pp134.

My Own Story

My Own Story by Emmeline Pankhurst, 1914. [TXT](#).

New York Magazine

New York Magazine (New York). [Wik](#).

My Days and Dreams

My Days and Dreams by Edward Carpenter, 1916 & 1921 ([LC](#) & [LC](#)), ISBN 978-1162594088; ch 14 is at [TXT](#).

New York Times

New York Times, 1851-present; an influential daily newspaper. [Wik](#).

Northern Whig (Belfast)

Northern Whig (Belfast) (1832-1963). [Wik](#).

Nottingham Evening Post

Nottingham Evening Post (Nottingham); a newspaper. [BNA](#).

Oriental Review

Oriental Review (New York); a periodical.

OS

Ordnance Survey Maps.

Oxford Companion to Pakistani History

Oxford Companion to Pakistani History by Ayesha Jalal (ed), 2012, pp1200, ISBN 978-0195475784.

Oxford DNB

Oxford Dictionary of National Biography. [SEARCH](#); also in print.

Outline of the Baha'i Movement in the United States

Outline of the Baha'i Movement in the United States by Anton Haddad.

Pacific Unitarian School for the Ministry

Pacific Unitarian School for the Ministry; the History of its First Twenty-Five Years, 1904-1929 by Earl Morse Wilbur (multi-volume). [TXT](#).

Paris Talks

Paris Talks, 1912, pp176, [BL](#), with many editions, based on the notes of Lady Blomfield and her companions, with a precursor private publication as Mornings Spent with Abdul Baha Abbas in London and Paris, 1911.

Pilgrim Notes 1898 and Beyond

Unpublished collection of pilgrim notes.

PO

Post Office Directory, published yearly to couple-of-yearly, available at historicaldirectories.org.

Prof Stewart 1943

Letter by Prof G S Stewart, 27 Jul 1943, remembering Abdu'l-Baha's visit to Edinburgh, copy in the Edinburgh Baha'i Archives.

Promulgation of Universal Peace

The Promulgation of Universal Peace ed Howard MacNutt, 1921 (2 vols), pp755 (2012 ed). [LC](#).

Reconciliation of Races and Religions

Reconciliation of Races and Religions by Cheyne, 1914, pp214. [SCAN](#).

Revelation of Baha'u'llah, vol. 1

Revelation of Baha'u'llah, vol 1 by Adib Taherzadeh, 1974, pp384, ISBN 0 853980527.

Sarah Ann Ridgeway

Sarah Ann Ridgeway by Madeline Hellaby, 2003, pp116.

Scotsman

The Scotsman, 1817-present, an influential daily newspaper in Scotland. [Wik](#).

Scots Pictorial

The Scots Pictorial (Glasgow), 1906 onward; a newspaper. [BL](#).

Selection from the Writings of Abdu'l-Baha

Sheffield Daily Telegraph

Sheffield Daily Telegraph (Sheffield). [BNA](#).

Sohrab

Daily diary letters by Ahmad Sohrab, 1912 onwards, held in the US National Baha'i Archives.

Some Early Bahá'ís of the West

Some early Baha'is of the West by O. Z. Whitehead, 1976, pp263. [LC](#).

Sparks among the Stubble

Sparks among the Stubble by Constance Elizabeth Maud.

Spiritual Pilgrimage by Campbell

A Spiritual Pilgrimage by R J Campbell, 1917, pp366. [LC](#). [SCAN](#).

Spokane Daily Chronicle

Spokane Daily Chronicle (Spokane, Washington), a daily newspaper. [LC](#). [SCAN](#).

Stage

The Stage (London); a newspaper. [BNA](#).

St Andrews Citizen

St Andrews Citizen (St Andrews, Fife); a newspaper. [BNA](#).

Star of the West

Star of the West, 1910 onward, a Baha'i Periodical. [Wik](#). [SCANs](#) + [SCANs](#)

Studies in Babi and Baha'i History

Studies in Babi and Baha'i History (multi-volume set of articles).

Suffragette

The Suffragette (London); a newspaper. [BNA](#).

Suffragette to Fascist (*)

From Suffragette to Fascist - The Many Lives of Mary Sophia Allen by Nina Boyd, 2013, pp168, ISBN 978-0752489179.

Surrey Advertiser

Surrey Advertiser (Guildford, Surrey); a newspaper. [BNA](#).

Sussex Agricultural Express

Sussex Agricultural Express (Lewes, East Sussex); a newspaper. [BNA](#).

The Drama of the Kingdom

The Drama of the Kingdom by Mrs Basil Hall, 1933, pp73. [BL](#). [TXT](#). [SCAN](#).

The Promised Day Is Come

The Promised Day Is Come by Shoghi Effendi, 1941, pp136, ISBN 978-0877431381 (1980). [LC](#).

Theosophy in Scotland

Theosophy in Scotland (Edinburgh), ed D Graham Pole. [BL](#).

This Diary

Abdu'l-Baha in Britain, 1913 by D Merrick, 2016.

Times

The Times (London), 1785. An influential British daily. [Wik](#).

Travel Pictures European Tour

Travel Pictures, the record of a European Tour, 1912, pp410 by Bhawani Singh, Raj Rana Bahadur of Jhalawar. [LC](#).

Two Worlds of WTP

The Two Worlds of Wellesley Tudor Pole by Gerry Fenge, 2010, pp254, ISBN 978-0979170065.

Unfolding Destiny

The Unfolding Destiny of the British Bahá'í Community by Shoghi Effendi (compilation of), 1981, pp537, ISBN 978-0900125430. [LC](#).

Unity Triumphant

Unity Triumphant by Elizabeth Herrick, 1923, pp232; [BL](#). [SCAN](#).

Unreferencable

Items that are currently unreferencable, such as a newspaper clipping.

US Archives

US Bahá'í Archives

Various

Used to indicate sources too many to mention, eg "#Various Obituaries", "#Various Newspapers".

Verbal

Information received verbally.

Vote

The Vote; newspaper of the Women's Freedom League.

Web

Information referenced to the web, usually this will be additional to a print reference.

Western Daily Press

Western Daily Press (Bristol); a newspaper. [BNA](#).

Wik

Source of or further information and exploration on Wikipedia, used for non-critical information and often provided for the reader to quickly explore further on a side topic. It should be remembered that Wikipedia is generally as accurate as most print works.

Women's Suffrage Ref Crawford

Women's Suffrage Movement A Reference Guide, 1866-1928 by Elizabeth Crawford, 2000, pp800, ISBN 978-0415239264.

Writing on the Ground

Writing on the Ground by Wellesley Tudor Pole, 1968, pp176, ISBN 978-1910121962 (2016). [TXT](#).

Yorkshire Post and Leeds Intelligencer

Yorkshire Post and Leeds Intelligencer (Leeds); a newspaper. [BNA](#).

Weather

Figures in old units (F, in) have been converted to modern units (C, mm, mb), with the originals still shown.

London (16 Dec - 21 Jan)

Figures quoted from the Times from the South Kensington Observatory, with 17 and 21 Dec provided from the Scotsman for London. This was the Borough Abdu'l-Baha was staying in at Lady Blomfield's.

Day	Month Day	Temp Max C	Temp Min C	Temp Min C Grass	Wind Dir'n	Wind Strength	Rain mm/day	Sunshine (Bright) hrs	Bar (mb) 18:00	Bar Dir'n	Sunrise	Sunset
Mon	12-16	7.8	5.0	-0.6	SW	light	7.6	2.2	1015	falling slightly	08:00	15:53
Tue	12-17	7.8	1.7								08:00	15:53
Wed	12-18	8.3	2.8	-1.1	W	light	2.0	0	1002	rising	08:01	15:54
Thu	12-19	10.6	2.8	-1.7	SSW	moderate	0.3	0	1010	steady	08:02	15:54
Fri	12-20	11.1	8.9	3.9	SSE	light	0.0	1.3	1017	rising slightly	08:02	15:55
Sat	12-21	9.4	4.4								08:03	15:55
Sun	12-22	10.0	7.2	1.7	SW	light	0.0	0.2	1013	falling slowly	08:03	15:56
Mon	12-23	11.7	8.9	6.7	SW	light	2.0	1.0	1012	steady	08:04	15:56
Tue	12-24	11.1	7.2	4.4	SW	fresh	6.9	0	1010	inclined to fall	08:04	15:57
Wed	12-25	11.7	7.8	4.4	W	light	8.1	0	1008	rising decidedly	08:04	15:57
Thu	12-26	10.0	5.0	0.0	W	fresh	12.2	0	987	rising quickly	08:04	15:58
Fri	12-27	11.7	5.0	1.1	S	moderate	3.0	0	1005	fall checking	08:05	15:59
Sat	12-28	13.3	11.7	8.9	SW	moderate	2.3	0	1005	rising unsteadily	08:05	16:00
Sun	12-29	8.9	6.1	3.9	SW	moderate	2.3	2.4	1014	rising steadily	08:05	16:00
Mon	12-30	8.3	5.0	0.0	SW	light	0.0	3.3	1028	steady	08:05	16:01
Tue	12-31	10.0	6.1	0.6	SW	light	0.0	0.2	1021	steady	08:05	16:02
Wed	01-01	8.9	5.6	3.3	SW	light	0.3	0	1013	rising	08:05	16:02
Thu	01-02	8.9	2.2	-5.0	S	light	0.0	1.8	1014	steady	08:05	16:03
Fri	01-03	9.4	5.0	-1.1	S	light	0.5	0.8 (?0.6)	1013	inclined to rise	08:05	16:04
Sat	01-04	10.0	8.9	6.7	S	light	0+	0	1013	steady	08:04	16:05
Sun	01-05	11.1	6.7	4.4	W	moderate	4.6	0	1015	rising briskly	08:04	16:07
Mon	01-06	8.3	4.4	-1.1	SSW	light	5.1	1.8	1019	steady	08:04	16:08
Tue	01-07	10.0	7.2	2.8	SSE	gentle	0.0	0.3	1020	steady	08:04	16:09
Wed	01-08	8.3	6.1	2.8	SE	gentle	0.0	0	1016	steady	08:03	16:10
Thu	01-09	8.9	6.7	1.7	ESE	light	0.0	2.9	1015	steady	08:03	16:11
Fri	01-10	4.4	2.2	0.6	E	moderate	0.0	0	1016	steady	08:02	16:13
Sat	01-11	5.0	0.6	1.1	ESE	gentle	4.8	0	992	falling	08:02	16:14
Sun	01-12	6.1	3.3	-2.2	SW	light	2.8	3.8	1008	rising	08:01	16:15
Mon	01-13	3.9	-1.1	-4.4	E	light	trace	0	1009	inclined to fall	08:00	16:17
Tue	01-14	6.1	1.7	-2.8	E, SE	light breeze	1.0	0.1	1006	falling slowly	08:00	16:18
Wed	01-15	8.9	3.9	2.2	S	gentle breeze	2.5	3.2	998	inclined to rise	07:59	16:20
Thu	01-16	7.8	3.3	-2.2	E	gentle breeze	5.1	2.5	994	falling	07:58	16:21
Fri	01-17	7.2	4.4	1.1	SW	light breeze	2.3	1.0	1000	rising	07:57	16:23
Sat	01-18	7.2	1.1	-3.9	WSW	light air	trace	0.1	1008	rising	07:57	16:24
Sun	01-19	7.8	1.1	-6.1	SW	moderate breezes	3.0	0	1000	still falling	07:56	16:26
Mon	01-20	8.9	5.0	0.0	SSW	moderate breeze	2.3	0.9	987	falling slightly	07:55	16:27
Tue	01-21	7.2	5.0	-0.6	N	gentle breeze	1.0	0	1004	rising quickly	07:54	16:29

Day	Month Day	Weather	Bar (in) 18:00	Temp Max F	Temp Min F	Rel Avg	Rel Avg	Temp Min F Grass	Rain in (24 hr)
Mon	12-16	fine	29.96	46	41	+1	+5	31	0.30
Tue	12-17	[Scotsman]		46	35				
Wed	12-18	fine: showery with hail forenoon	29.6	47	37	+2	+2	30	0.08
Thu	12-19	dull	29.84	51	37	+7	+3	29	0.01
Fri	12-20	fine day	30.04	52	48	+9	+14	39	0
Sat	12-21	[Scotsman]		49	40				
Sun	12-22	overcast, fair day	29.90	50	45	+7	+11	35	0
Mon	12-23	overcast; fine and bright middle part of day	29.89	53	48	+11	+15	44	0.08
Tue	12-24	cloudy; squally and rainy in afternoon	29.84	52	45	+10	+12	40	0.27
Wed	12-25	dull, wet day	29.76	53	46	+11	+13	40	0.32
Thu	12-26	cloudy; heavy rain during day	29.15	50	41	+7	+6	32	0.48
Fri	12-27	overcast, raining, misty; overcast, with showers during day	29.67	53	41	+10	+7	34	0.12
Sat	12-28	cloudy; overcast throughout day	29.68	56	! 53	+12	! +12	48	0.09
Sun	12-29	fine; rain in early morning, fine since	29.93	48	43	+4	+9	39	0.09
Mon	12-30	fine and bright all day	30.35	47	41	+3	+6	32	0
Tue	12-31	cloudy; overcast throughout greater part of day	30.14	50	43	+7	+9	33	0
Wed	01-01	overcast, with slight haze; few showers in morning	29.92	48	42	+6	+9	38	0.01
Thu	01-02	fine but hazy	29.95	48	36	+6	+3	23	0
Fri	01-03	overcast, slight rain in morning	29.90	49	41	+6	+8	30	0.02
Sat	01-04	overcast and showery, cloudy all day	29.91	50	48	+7	+15	44	0+
Sun	01-05	cloudy	29.98	52	44	+9	+11	40	0.18
Mon	01-06	overcast; showers early, then fine	30.08	47	40	+3	+7	30	0.2
Tue	01-07	overcast	30.13	50	45	+8	+12	37	0
Wed	01-08	overcast, fair afternoon	29.99	47	43	+5	+10	37	0

Day	Month	Weather	Bar (in)	Temp	Temp	Rel	Rel	Temp	Rain in
	Day		18:00	Max F	Min F	Avg	Avg	Min F	(24 hr)
Thu	01-09	fine, hazy	29.96	48	44	+6	+11	35	0
Fri	01-10	misty	30.00	40	36	-2	+3	33	0
Sat	01-11	dull, rainy	29.30	41	33	-1	+1	34	0.19
Sun	01-12	fine	29.77	43	38	+1	+5	28	0.11
Mon	01-13	overcast; thick fog nearly all day	29.81	39	30	-4	-3	24?	trace
Tue	01-14	overcast; cloudy day, bright at times	29.71	43	35	+1	+1	27	0.04
Wed	01-15	fair; dull and rainy early morning, fine and bright later, but showers in late afternoon	29.46	48	39	+6	+6	36	0.10
Thu	01-16	overcast, drizzling showers; fine till late afternoon	29.36	46	38	+3	+5	28	0.20
Fri	01-17	cloudy; dull and showery early; fair until 4pm, then showery	29.53	45	40	+3	+6	34	0.09
Sat	01-18	overcast, drizzling showers; dense fog early morning, overcast to cloudy later	29.77	45	34	+1	0	25	trace
Sun	01-19	overcast, raining; overcast morning, showery and gusty during afternoon	29.52	46	34	+2	0	21	0.12
Mon	01-20	cloudy; wet, changeable day	29.16	48	41	+5	+7	32	0.09
Tue	01-21	overcast; rain early, dull, damp day	29.66	45	41	+3	+8	31	0.04

Edinburgh (06-10 Jan)

Quoted from the Scotsman; there are three sets of weather recordings, and also some verbal descriptions.

Barometer reduced to 32F at sea level.

CH - Carlton Hill, at 9am; 1 km west of Abdu'l-Baha's residence.

RO - Royal Observatory, Blackford Hill, 8am; 5 km south of Abdu'l-Baha's residence. Temp Max Min from Met Office London.

LNC - Leith Nautical College, 9am; 4 km north-east of Abdu'l-Baha's residence, near the sea.

Obs	Day	Date	Dry	Wet	Rel	Sun	Shade	Shade	Shade	Grass	Temp	Temp	Rain	Sun	Sun	Shade	Shade	Sun	Shade	Grass	Temp	Temp
		1913	Bulb	Bulb	Hum	Max	Max	Min	Avg	Min	Max	Min	mm	hr	mins	Min	Avg	Max	Max	Min	Max	Min
		01				C	C	C	C	C	C	C				F	F	F	F	F	F	F
LNC	Mon	06	51.9		82		11.1	2.1	5.2				0.00			35.7	41.3		51.9			
LNC	Tue	07	47.3		81		11.7	8.1	7.9				0.00			46.6	46.3		53.0			
LNC	Wed	08	45.2		82		8.3	4.5	6.5				0.00			40.1	43.7		47.0			
LNC	Thu	09	41.6		93		8.6	5.2	5.4				0.00			41.4	41.8		47.4			
LNC	Fri	10	36.5		76		5.7	2.2	1.9				0.00			35.9	35.4		42.2			
RO	Mon	06	50.8	48.0	81	21.8	11.3	1.3		0.6	12	2	-	2.7	162	34.4				33.0	53	35
RO	Tue	07	45.8	42.9	80	20.7	11.3	7.4		4.5	13	9	-	0.9	54	45.4				40.1	55	48
RO	Wed	08	43.8	41.8	84	10.2	7.8	4.2		1.7	9	6	-	0.4	24	39.5				35.1	49	42
RO	Thu	09	40.0	39.1	93	6.7	6.9	4.4		3.5	9	6	-	0.0	0	39.9				38.3	48	43
RO	Fri	10	34.8	31.9	73	2.9	2.7	1.1		0.3	7	3	-	0.0	0	34.0				32.5	44	37
CH	Mon	06	51.7	48.9	81	21.8	11.3						0.0	0.9	54			71.2	52.3			
CH	Tue	07	42.4	40.0	82	20.7	11.3						0.0	0.4	24			69.2	52.4			
CH	Wed	08	43.8	41.7	83	10.2	7.8						0.0	0.0	0			50.3	46.0			
CH	Thu	09	36.8	35.0	85	6.7	6.9						0.0	0.0	0			44.1	44.5			
CH	Fri	10	31.9	31.9	100	2.9	2.7						15.9	0.0	0			37.3	36.9			

Obs	Day	Date	Bar	Bar	Wind	Wind	Wind	Wind	Wind	Description	Bar
		1913	mb	mb	mpday	mph	Min	Dirn			mm
		01			24hr	Max	mph	24hr			hg
LNC	Mon	06	1003	rising				SSW	strong	lower cloud motion from SSW, rather quick; weather: morning sunny; afternoon cloudy, slight drizzle; max temp today 53.0 degs	29.606
LNC	Tue	07	1009	rising slightly				SSE	gentle	lower cloud motion from S by W, rather quick; weather: cloudy; 4pm slight snow, SSE wind freshening; max temp today 47.0 degs.	29.804
LNC	Wed	08	1010	rising slightly				SE	rather fresh	lower cloud motion from S, then SE, rather quick; weater fine; max temp today 47.4 deg.	29.818
LNC	Thu	09	1015	unsteady				SE	strong	lower cloud motion from SE, quick; weather dull; max temp today 42.2 F	29.963
LNC	Fri	10	1040	falling				SE	brisk squalls	lower cloud motion from SE, quick; weather overcast; nearly constant snow, day and evening, after 09:45.	30.706
RO	Mon	06	1003								29.607
RO	Tue	07	1010								29.820
RO	Wed	08	1010								29.827
RO	Thu	09	1015								29.965
RO	Fri	10	1005								29.668
CH	Mon	06	1009		617	39	5	SSW		bright and sunny till midday; overcast later, with occasional light drizzle; fresh SW'ly breeze	29.804
CH	Tue	07	1011		331	29	5	SSE		SW'ly gale all day, with occasional light showers; evening fine, calmer	29.857
CH	Wed	08	1012		361	23	6	SE		cloudy morning; intermittent sunshine in forenoon; light showers in afternoon; fine evening	29.890
CH	Thu	09	1012		559	35	10	SE		dark morning, fresh SE'ly breeze; overcast all day; evening clear	29.882
CH	Fri	10	1002		643	37		SE		overcast all day, with cold, strong SE'ly breeze	29.590

06 - The weather in Edinburgh... was of a changeable character. After a bright and clear forenoon, the afternoon set in dull, with slight rain. The atmosphere became milder towards evening, and a moderate breeze sprang up from the south. The maximum temperature recorded at the City Observatory, Calton Hill, was 44 degs [7C]. At 10 P.M., when the barometer, which was steady, gave a reading of 29.32 inches [993 mb], the thermometer registered 43.7 [7C].

08 - The weather in Edinburgh... was dull. There was a light wind from the south-east. A shower fell in the afternoon. In the evening the sky was clear and starlit. The maximum temperature recorded at the City Observatory, Calton Hill, was 46.5 degs. At 10 P.M., when the barometer was steady at 29.45 inches, the thermometer registered 41 degs.

09 - The weather in Edinburgh... was dry and pleasant, with a light wind blowing from the south-east and a mild atmosphere. The sky in the forenoon was cloudy, but in the afternoon there was a spell of sunshine. The evening sky was clear. The maximum temperature recorded at the City Observatory, Calton Hill, was 45.2 degs. At 10 P.M., when the barometer was steady at 29.50 inches, the thermometer registered 43 degs.

Biographies

Ethel Rosenberg

Src: #Baha'i World, v 4, p262-3, "In Memoriam"

She was born in Bath England, and spent her early childhood there and came to London to study art under Legros at the Slade School. Her specialty was portrait painting, and her red chalk heads were quite remarkable, of which several were in academy; also portraits in the style of Dowman. Although she had painted many beautiful landscapes she practically abandoned this side of her art when she specialized particularly in miniatures. She came into the movement [the Baha'i Faith] in the summer of 1899 and went to 'Akka soon after.

Miss Ethel J. Rosenberg was one of the pioneers of the Baha'i Faith in the western world in the early days of the Cause. 'Abdu'l-Baha knew and loved so well this devoted servant of His and had often paid priceless tribute by voice and pen concerning her devotion and untiring labours.

Known and loved by all the members of the Holy family in Haifa and Akka where she had visited for months at a time in the earlier stages of the outpouring of the Baha'i spirit from the East to Europe and America (January 1901 and 1905-6), Miss Rosenberg played no small part in the adaptation of the Baha'i Message to the western mind. Ever modest and unassuming the full value of her work in this capacity seldom appeared on the surface but those who knew her well and were in close touch with her activities were and are well aware of the great assistance she gave to the Master and how valuable was the help she rendered in the translation and transcribing of some of the outstanding works through which the truths of the Baha'i Message were made known to the peoples of the western hemisphere.

She spent a certain amount of time studying Persian but other interests prevented her mastering the language. She spent considerable periods of time in Paris working for the Movement. She went to Haifa several times, at least three, and to America three times, spending many months there. She went to America with Mirza Abu'l-Fadl and stayed with Mrs. Phoebe Hearst. In the first days of the Cause in Great Britain she interested many people; some of the most important members of the Movement came to her for her valuable advice and her assistance in English, as she herself had a very easy and pleasant style. She did a great deal of speaking in the early days and addressed large audiences. She did some writing, also, about the Cause. She was of great assistance to all of the young Persians and had a very extensive correspondence in the East. She was for many years one of the most, if not the most, active workers of the pioneers of the Movement in England.

The outstanding point in her life in connection with the Baha'i Cause, was her intimate, personal knowledge of the Teachings. These she heard direct from the Master's lips on her several lengthy stays in Haifa. She often read from her personal notes at the Baha'i meetings. She gave life-long devoted service to the Baha'i Cause in the British Isles.

She had profound knowledge of the Bible and also of other sacred books. Also a great knowledge of general literature. Her English was very good and her French nearly perfect. Her great work was in correcting and editing the writings and translations.

No one is more fully cognizant of the worth of this servant's labours for the Cause of Baha'u'llah, as developed and expounded by the Center of the Covenant, than the beloved Guardian of the Cause, Shoghi Effendi, who, when he was advised of her passing cabled forthwith to the friends in London a heartfelt message of condolence and appreciation.

"Deeply grieved passing Rosenberg" - wrote the Guardian, "England's outstanding Baha'i pioneer-worker. Memory of her glorious service will never die. 'Abdu'l-Baha's family join me in expressing heartfelt condolences to her brother and relatives. Urge friends hold befitting memorial service."

(Signed) Shoghi¹⁰⁸⁰

Lady Blomfield

Full details of her remarkable life can be found in "Lady Blomfield, Her Life and Times" by Robert Weinberg.

Lady Blomfield was one of the most remarkable women of her age. Born in Ireland to a Catholic father and Protestant mother whose marriage broke down owing to religious tensions, she achieved considerable renown as a London society hostess, the second wife of the distinguished architect Sir Arthur Blomfield. While many women of her generation and position occupied themselves primarily with polite society, Lady Blomfield spent her life in social and humanitarian activity. She was a fearless supporter of the suffragettes and a protector of the rights of women, children, prisoners and animals, a defender of the oppressed and an ardent promoter of peace and inter-religious understanding. She is perhaps best-known now for her involvement in the establishment of the Save the Children Fund in the aftermath of World War I and as an active early promoter and defender of the Faith.

Lady Blomfield's acceptance of the Bahá'í teachings in 1907 marked the turning point in a lifelong quest for spiritual truth. Through her identification with the Cause came an increased desire to see justice and equality established in the world, a concern expressed in her selfless involvement in all manner of philanthropic causes as well as in direct service to the needy or oppressed, including her intimate involvement with the League of Nations and the welfare of the world's children.

Lady Blomfield's services to the Faith were extensive. She spent invaluable time with 'Abdu'l-Bahá in Paris and her copious notes of his many talks and conversations formed the substance of the book, *Paris Talks*. She established a Bahá'í centre in Geneva and promoted the Bahá'í teachings amongst the establishers of the League of Nations. She actively called upon her friends in the British parliament to defend the persecuted Bahá'ís of Persia. She acted in loco parentis for Shoghi Effendi when he was studying in Oxford and accompanied him back to Haifa on the passing of 'Abdu'l-Bahá. She was one of the distinguished western believers invited to consult with Shoghi Effendi about the future of the Cause following his discovery that he was now the Guardian of the Bahá'í Faith. When Queen Marie of Romania was expected to visit Haifa, Shoghi Effendi called on Lady Blomfield to join him and the Greatest Holy Leaf in the Holy Land to welcome her. The Queen's itinerary was diverted by her interfering advisers, but Lady Blomfield spent the time interviewing members of the Holy Family about their memories - stories which formed the basis of her timeless book, *The Chosen Highway*. The book also provides an inspiring account of the period when she gave up her home to 'Abdu'l-Bahá on his historic visits to Britain in 1911 and 1913. It was He who gave her the name 'Sítárah', meaning 'star'.

In addition to all these activities, Lady Blomfield served many years on the London Spiritual Assembly and the National Spiritual Assembly of the British Isles. She spoke at the first Summer Schools in this country, hosted Firesides, Holy Days and 'at home' meetings, supported artistic activities in the community including a Bahá'í Theatre Group in London, and maintained correspondence with Bahá'ís all over the world.

Lady Blomfield's passing on the last day of 1939 was widely mourned. Reflecting on her mother's final moments, her daughter Mary Basil Hall wrote that 'in the overwhelming sorrow of parting from a wonderful personality and a deeply loved mother, it is hard to rejoice in the gladness that is hers....From the earliest days her valiant spirit meeting sadness and difficulties with radiant acquiescence and invincible faith. It was as if she knew what rare privilege awaited her, since she it was who welcomed 'Abdu'l-Bahá to her home when he came to England.

Lady Blomfield was buried at the Hampstead Municipal Cemetery. Later, in 1950, the mortal remains of her daughter, Mary - herself a devoted Bahá'í and member of the National Spiritual

¹⁰⁸⁰ #Baha'i World, v 4, pp. 262-3, In Memoriam.

Assembly for five years - were also interred in the same grave. Mary was given the name 'Parvine' by 'Abdu'l-Bahá. It was partly thanks to a generous contribution to the National Fund from her will that the National Spiritual Assembly was able to purchase 27 Rutland Gate, hence the Drawing Room being known originally as the Parvine Room.

Over the years, the grave of Lady Blomfield and her daughter had fallen into considerable disrepair through the absence of any direct family members, so much so that when members of the Camden Bahá'í Community went to find it, it was only identifiable once thick clods of earth and grass were pulled away to reveal the names... Now the grave of Sítárih and Parvine will become a cherished visiting place for Bahá'ís from all over the world, and a centre of inspiration for the British Bahá'ís in particular.

By Rob Weinberg

Mary Thornburgh Cropper

Src: #Baha'i World, v 8, p549-651, "In Memoriam"

Mrs. Thornburgh-Cropper was the first Baha'i in England and one of the first Western people to recognize the Revelation of Baha'u'llah. She received the name "Maryam Khanum" from 'Abdu'l-Baha. She put her car at the Master's disposal during His visits to London. Her tall, graceful figure with her serene angel face shining beneath a crown of silver hair, her blue eyes, and the soft blend of blues and purples in her dress, gracious to all, and ready to be of constant service to her exalted Guest.

In a letter to Lady Blomfield, now published in *The Chosen Highway*, Mrs. Thornburgh-Cropper tells how she became aware of the new Revelation. "Early in 1900 I received a letter from Mrs. Phoebe Hearst, my life long friend from California, telling me of a wonderful new religious teaching she had contacted. She said that she felt it would be of great interest to me, and that when she came to London, she would tell me all about it. A short time later I was searching in the encyclopedia for some information about King David, about whom I had had an argument. In turning over the pages, my eye was caught by a name "Báb." . . . There was something so moving in this story of a martyr for His faith, that so moved me that I went to the British Museum to search for further information regarding Him and His teaching."

Mrs. Thornburgh-Cropper accompanied Mrs. Hearst to 'Akka in 1902, and later made another pilgrimage in 1906, both times being received by the Master. Of her first encounter with Him she says: "Someone went before us with a small piece of candle which cast strange shadows on the walls of this silent place. Suddenly the light caught a form that at first seemed a vision of mist and light. It was the Master the candle light had revealed to us. His white robe, and silver flowing hair, and shining blue eyes, gave the impression of a spirit, rather than of a human being. We tried to tell Him how deeply grateful we were at His receiving us. "No," he answered, "you are kind to come." This was spoken in a very careful English. Then He smiled, and we recognized the Light which He possessed in the radiance which moved over His fine and noble face. It was an amazing experience. We four visitors from the Western world felt that our voyage, with all its accompanying inconveniences was a small price to pay for such treasure as we received from the spirit and words of the Master Whom we had crossed mountains and seas and nations to meet. This began our work 'to spread the teaching,' to 'mention the Name of Baha'u'llah, and acquaint the world with the Message'."

To many Baha'is of the present generation Mrs. Thornburgh-Cropper was unknown personally. The infirmity of her declining years prevented her from active association with the friends, but she was known as a staunch and loyal servant, and it was a delight to hear from Lady Blomfield the story of how she sent an envoy to the great Tolstoy.

She passed away on March 15th, 1938.

The following account is written by a friend who wishes to remain anonymous.

Nearly forty years ago (1902) the late Mrs. Thornburgh-Cropper in company with a group of friends made the pilgrimage to Haifa. It was during a casual conversation with an acquaintance at a hotel that she first heard of 'Abdu'l-Baha. Some weeks later after making independent inquiries and

carefully considering the real purport of the account of this remarkable Personage, she decided to take the journey with the intimate friends who had been fired by her enthusiasm.

They first went to Alexandria where they managed to secure accommodation on a steamer which would call at 'Akka, the ancient seaport of Syria. This was a notoriously rough sea passage at the best of times but on the day of their disembarkation it was necessary for the ship to lower boats as she could not make the port.

One can imagine the daring adventure for these ladies accoutred in the voluminous apparel of that day when they had to make the tricky descent into a rowing boat which had been brought alongside the ship on the crest of an accommodating wave! Except for a soaking wet trip to the pier the party were none the worse for their experiences.

They stayed the night at 'Akka and the next day drove about a dozen miles to Haifa in a lumbering landau drawn by high-spirited Arabian horses.

At this period of his life 'Abdu'l-Baha was virtually a prisoner in His large greyish stone house in Haifa. Although there was no visible guard enforcing this incarceration it was believed that He was on parole not to leave the premises without permission from Turkish officials.

Several members of His family lived with him and when the travellers arrived they were graciously received by the ladies or the household who showed them into a spacious room furnished only with a few small tables and upholstered seats against the walls. Armchairs were specially brought for the Western visitors. Then coffee and a variety of sweet meats were served.

They had not long to wait before a turbaned figure clad in flowing white robes appeared in the doorway. It was the Master.

It would be difficult to describe the effect created by the Master's presence. As He sat there the light from an opposite narrow window focused upon His countenance revealing the finely modelled manly features and the large arresting grey blue eyes. In those eyes were mysterious depths; a glow of luminous inner power holding the secrets of a great soul.

With the assistance of one of His daughters who spoke French, 'Abdu'l-Baha first welcomed His guests and then began a course upon the teachings of Baha'u'llah.

This interview lasted about an hour.

When the time came for leave-taking, the Master rose and made His way across the room with the light, noiseless step more like that of a supernatural being than of a man. They watched Him as He lingered awhile in the courtyard among His flowers in the brilliant sunshine - and then finally passed on to His private quarters for rest and meditation.

The friends returned the next day at 'Abdu'l-Baha's invitation and had the privilege of sitting at His table. A simple repast was served, consisting of beautifully cooked rice and diced meat, besides numerous little dishes of condiments and followed by sweet meats and fresh fruit.

During most of the meal the Master gave His audience further and more detailed accounts of the Baha'i Cause.

Before the visitors left, 'Abdu'l-Baha bade them spread the Word among their people. He also made a certain prophetic pronouncement, the general trend of which has in a large measure come to pass in the world's history. The gist of His words is as follows:

"There will be a great struggle among the nations for material gain; abysmal darkness will envelope the nations for nearly half a century before the Light comes to show them the true way to spiritual development."

When this group of friends returned to Europe they told those interested of their visits to the Master and gave out what they had gleaned from the teachings of Baha'u'llah.

In 1906 Mrs. Thornburgh-Cropper again went to Haifa. On this occasion she was able to gain a more comprehensive understanding of the Message. There were present several interpreters with a working knowledge of English who could produce more complete translations....

Over a period of many years, Mrs. Thornburgh-Cropper gave unstinted help to the Cause and kept in close touch with 'Abdu'l-Baha and His family, not forgetting the younger generation who were completing their education in England. The latter always found in her a sympathetic generous friend who would never spare herself to assist them in their problems.¹⁰⁸¹

Maharaja of Jhalawar

Src: Account of the Maharaja by Lua Getsinger in Star of the West, Jul 1924, v15 iss 4 p102.

WHAT CONSTITUTES A PRINCE

A heretofore unpublished account of a visit to the Maharaja of Jhalawar, written by Lua Moore Getsinger after her year of travel and teaching in India.

IT WAS His Holiness 'Abdu'l-Bahá who first mentioned to me His Highness the Maharaja Rana of Jhalawar and, as I was travelling in India, I thought a visit to his State might afford me some new experiences as well as opportunities to meet with India's most enlightened class. Consequently I wrote to him stating the source of my information concerning him and expressed a desire to meet him should it please him to grant my request. My letter brought a courteous reply to the effect that I would be received with pleasure and further stated that His Highness had had the pleasure of meeting 'Abdu'l-Bahá while travelling in England. Therefore I left Bombay and traveled to Shri Chhatrapur, arriving about seven o'clock at night in April, 1914. The ride from Baroda had been wearisome on account of the dust and heat coupled with the miles and miles of level, uninteresting plains, parched barren and brown.

I was travelling with a Parsee girl companion, who was familiar with several of the many languages spoken by the people of India, and I found her company invaluable, for otherwise I could not have made myself understood. We were thankful to reach the little railroad station at last, which terminated our journey, and to find a very fine modern automobile awaiting us. Our baggage secured, we were soon ensconced inside and flying swiftly along the remarkably smooth hard country roads. There was a new moon, giving just enough light to make the shadows weird and ghostly as we sped along through little stretches of leafless trees and underbrush! The stars were shining in myriads and the evening air became cool and balmy. Now and then tall graceful palms loomed up. Across the plains we could hear the cry of foxes, jackals, and the baying of hounds.

The distance from the station to Jhalrapatan is some sixteen or eighteen miles, and knowing this I had settled back to thoroughly give myself up to the quiet enjoyment of all the mysteries of the night, when my little companion in a voice full of consternation broke out with—"Oh Khanum, where are we going? We have been riding ever so long without seeing a house even! Do you think these men are carrying us off to some place from which we will never be able to return?" Mahrie had never travelled, and I suppose the quiet moonlight, the mysterious shadows and whispers of the night, all made their impression upon her, too, but her impression was vastly different from mine! I had some little trouble owing to my hoarseness and the hum of the machine to make her understand that everything was all right and to assure her that we were not being carried off to the wilds! I do not believe she was quite satisfied, however, until the lights of Jhalrapatan appeared in the distance, and she was evidently relieved when we were safely deposited in a very comfortable bungalow—one of the Guest Houses of His Highness.

Upon my arrival one of the servants handed me a letter which proved to be an invitation from His Highness to dine with him that evening. It was already past the time, but as the carriage was waiting to convey me to the Kothi, the house occupied by the Maharaja, I felt I should go, and hastily arranging my toilet, departed. The private secretary was standing on the veranda to welcome and conduct me to the dining room where I was presented to His Highness and seated at once without further ado or introduction to his other guests. I was seated next to His Highness, with an army officer at my left who began talking to me as though he had always known me. I was happy to feel the entire absence of conventionality, and to find myself like one of a happy group of friends.

¹⁰⁸¹ #Baha'i World, v 8, p549-651, In Memoriam.

I soon discovered the secret of this to be the remarkable personality of His Highness himself. He was a man of perhaps thirty-five or eight years of age possessing a temperament difficult to describe, inasmuch as he was at once both very dignified and extremely simple. His face was calm and placid, and at the same time very mobile, and expressive of a tender sympathy which might well adorn the countenance of a good pure woman, yet also of such forceful courage and unswerving will as might become the character of an ideal man. His bearing was both majestic and genial, and at all times and on all occasions he was most courteously kind to everybody, even his servants, whose loyal obedience to him was remarkable.

Lavish hospitality was dispensed on every hand. The guests were provided with such viands as could not fail to satisfy the most epicurean.

The Maharaja was a man of discernment, wide travel, and erudition. In all India, it would be difficult, I think, to find a Prince more practically utopian, or more sincerely concerned about the advancement and education, of the people over whom he ruled. His State was by no means the largest one in India, but according to its possibilities it was certainly one of the most progressive. By the charm of his altogether pleasing personality and the force of patient example, he was slowly but surely overcoming the age old and time worn prejudices and superstitions of his people, replacing them with tolerance, liberality, and broadmindedness along ideal lines of moral, ethical, and scientific education.

He devoted time and money to the building of schools and libraries, and established co-education in his State. When he became the Chief of Jhalawar some years ago, there were four schools only; now there are fifty or more with applications for still others. He was wisely turning most of his attention to the youths, both male and female, fully awakened to the fact that the future good of his province lay hidden in their hands, and more especially in the hands of the mothers of the coming generations. He erected a beautiful school for girls in Jhalrapatan which I understood was to be perfectly equipped that they might be taught all practical things of life, as well as to become familiar with science and literature.

On the second day of my visit His Highness asked me if I would like to visit the different places in his State near his abode, and upon my signifying a desire to do so he appointed one of his officers to accompany me the following morning. When the carriage arrived as I was ready I did not wait for my guide, thinking he might meet us outside. We had driven perhaps five miles and were looking over the ruins of an old temple built perhaps twelve or fifteen centuries ago, when a very intelligent looking and extremely well-mannered gentleman came up quite out of breath saying, "Pardon me, but I was not late in keeping my appointment. I was at your place and service exactly at the hour set by His Highness, and I have followed you on my wheel. I hope my services may be acceptable to you." This was my first meeting with Mr. Ratalal Antani, Magistrate of Jhalawar. When I saw his card I felt sorry that one whose calling rendered time so very valuable should have been sent to conduct me through bazars, temples, schools, etc. Upon expressing something of this sort, he very quietly, though not without a certain note of pride, replied, "My highest duty, as well as my greatest pleasure, is to obey the slightest wish of His Highness, our Maharaja!" The pleasure was evident in his smiling face, and the duty, one felt instinctively, to be a task of love.

His four following mornings were devoted to showing my companion and myself about. We visited the hospital, a new building, where we were most cordially welcomed. One interesting case here was that of a woman whose husband in a rage had cut off her nose and upper lip. But the hospital staff had made a new nose and lip for her from the skin of the forehead and sides of her face.

From there we visited the jail where the warden personally conducted us through the entire institution. And a more ideal jail could not be found. I was impressed immediately with its spaciousness and cleanliness. Sunshine and fresh air permeated every nook and corner. The cells were all of good size, with high ceilings, and immaculately clean. As we were passing among the rug makers, one man spinning cotton suddenly fell upon his knees before Mr. Antani, the Magistrate who had sentenced him, begging him to do something that he might remain in the prison as his time had expired, saying, "I am being taught useful things. I like my work and desire that I be retained here, as I have nothing and no place to go, when released. Let me stay to work and learn!"

I was then told that His Highness was endeavoring to institute a system of education and practical labour among the prisoners so that upon the expiration of their terms they may go out morally benefited and possessed of some trade or craft wherewith they can earn a livelihood and become useful citizens. His Highness regards crime as a form of disease, and is therefore introducing methods which will transform punishment into progress, adversity into advancement, and meanness into manliness.

Another interesting incident in connection with the jail must here be cited. One evening three or four days previous to my departure His Highness turned to me suddenly and said, "I am visiting the jail tomorrow morning early. I have some questions to put to a prisoner. Would you care to accompany me, or is one visit sufficient?" I accepted the invitation with eagerness and the following morning His Highness appeared at the door of the Guest House in his private carriage attended by two footmen and two mounted guards. As the jail was not far from the house we occupied, we were soon inside its huge iron gate, being welcomed by the astonished warden who had no intimation that His Highness was to pay a visit thus early in the morning. We were walking toward the prisoners when I noticed that the Maharaja was entirely unarmed, even his walking stick having been left with a footman at the entrance, and unattended save by myself. The warden was following a little distance behind us, while the keepers who had assembled in the courtyard remained in line like soldiers at attention, but unarmed, so far as I could see.

His Highness walked among the prisoners and talked with them as a kind father might talk to wayward children, listening with kindness and patience to their complaints which were few, and speaking encouraging words which brought the light of hope into their faces. With one prisoner he spoke at length. The man was weeping and evidently most contrite. As I could not understand the language in which they were speaking, His Highness explained that the prisoner before us had been the leader in a plot to injure and dethrone him. "I feel sorry for him," he continued, "for his grievance was against me personally and his crime was committed entirely through ignorance. The Administration compels me to keep him here, otherwise"—but here he turned quickly away, not however, before I caught the expression of compassionate regret which had overspread his countenance.

Next we went to the Printing and Book-binding Department. On top of one of the presses was an old man sixty-five or eight years old whose face was seamed and bore marks of suffering. At a word from His Highness, he came down and knelt at his feet. The machinery was making so much noise that his voice could scarcely be heard, thus His Highness ordered him out into the courtyard. There in the friendly shade of one of the buildings he began talking to the man, who had again fallen upon his knees and whom he commanded to arise! All of the prisoners wear about their necks a stout cord from which is suspending a card bearing the name, crime and sentence. This man's sin was dacoity (robbery) and his sentence twenty-four years, sixteen of which had elapsed.

He stood before us then, an old man with clasped hands, quivering lips, drawn features, and frightened eyes—broken in heart and spirit, a picture of human suffering and hopeless despair, and the following dramatic dialogue took place:

His Highness—How was it that you found your way in here? What was the nature of your crime?

Prisoner—Dacoity, by Liege, that I must say I was tempted to commit in the year 1899—that famine year of dire calamity when hunger and thirst drove people to the verge of fearlessly committing serious crimes and thereby gaining their livelihood. Your Highness will therefore see there exists certain assuaging circumstances in my guilt.

His Highness—At any rate dacoity is a serious offence, which I believe by this time you have well realized. What do you think of your crime now? Do you feel that you did something for which you are sincerely sorry?

Prisoner—I feel most penitent, my Liege, and I am most ashamed of my guilt.

His Highness—What do you want now?

Prisonor—Liberty, my Lord, nothing more.

His Highness—Can you promise me that you will no more associate yourself with any crimes?

Prisoner—I assure Your Highness most solemnly that I will not.

His Highness—Then you are free!

At the words "You are free" the poor man stood for a moment as though stunned; then through the gloom of that twisted pitiful face a light began to dawn. It was the light of hope rekindled in a heart so long despondent that a few seconds were required ere it leaped into flame and transformed his entire being. "With a great heart-bursting sob once more he threw himself in the dust before his Prince and the continuation of his sobs was the only sound which broke the tense silence that had fallen over us. Never shall I forget the scene! The Maharaja seemed suddenly like a great tree whose goodly thick-leaved branches were swaying in the heavenly breeze of divine compassion casting cool shadows of protection over all of us. (Curiously enough, I felt a great kinship with the man upon the ground and a cry welled up in my heart that the "Prince of Princes" might one day say to me, "You are free! Free from the prison of self.")

"Arise! Arise!" said His Highness to the man. "Go and have your chains removed!"

All were so astounded that no one moved until the Warden wonderingly asked, "Are his chains to be removed?"

"Yes," he replied, "that is what we are waiting for!"

Then a man came and cut off the iron bands which encased his ankles and his chains fell to the ground! Again my heart cried out to the "King of Kings" that the chains of desire and selfishness might likewise be stricken from me that I might walk free from fetters, as he now walked back to His Highness, smiling in gratitude! He told the man to gather his belongings and come to the Palace, after which we departed!

I was told that evening that the man had been received by His Highness and given new clothes, food, money, reinstated in his caste and assigned some labour on a small farm near his native place. Surely man most resembles God, when he bestows generosity and exercises mercy. I asked His Highness if it were not a source of great happiness to be able to do such deeds. "Yes," he replied very simply, "and I hope I may never exercise my power for harm to any body." Would that all people to whom power is given would think likewise. We should have a different kind of a world to live in very shortly!

One very pleasant morning was spent in visiting the High School, which I found very well equipped in every way to facilitate the understanding and advancement of the pupils, among whom were some very bright and intelligent minds. Every pupil was given the same opportunity, whether he was of high class or low. This was due also to His Highness who regards, and was endeavoring to reward, capacity more than caste.

Later we met with the faculty in the Head Master's office, where we sat around his table and discussed religion from various standpoints for an hour or more in the most friendly manner imaginable. Among them was a Jain, a Brahman, a Theist, a Mohammedan, and an Agnostic. I found all of these gentlemen not only very intelligent but extremely broad-minded and liberal. And when we think that half a century ago such a meeting would have been impossible, we are justified in feeling that the veil of racial prejudices and religious differences is slowly but surely vanishing! And we can but feel encouraged in our belief that one great Universal Religion will soon unite all humanity, so that the Fatherhood of God and the brotherhood of man will be an evident reality and no longer a mere vision of dreamers and poets.

This little impromptu gathering, and its import, was talked of in the town; and that evening the minister and uncle of His Highness Maharaja, Balbhadra Singh, called to see us. It was near the dinner hour so we could speak only a short time, but it was long enough for me to recognize in him a sincere spiritual soul, as well as a man of learning. He called again the following morning with several other gentlemen and we discussed at length "Spiritual Teachers and Teachings," which terminated with a request that I should meet in his home that afternoon other citizens of Jhalrapatan and speak to them on the subject of "God's Messenger to the World," which included a historical sketch of the Rise and Progress of the Bahá'í Movement. Between seventy-five and one hundred people were present, and altogether it was a very pleasant occasion marked by genuine hospitality and kind appreciation.

At last came the time of our farewell dinner. The table was beautifully decorated in green and white, the shaded candles casting a glow of warm pink over all. After partaking of a sumptuous repast we repaired to the salon where an entertainment including Indian dances, songs, and music had been provided.

After this entertainment a servant appeared bearing a silver tray upon which was a bottle of exquisitely delicate perfume. Then began a most beautiful ceremony of leave-taking. His Highness took the perfume and put a few drops on the outstretched palm of each guest, after which each head was bowed that he might garland our necks with his decoration and amulet of heartfelt good wishes, "to speed each parting guest." And this was his silent "Goodbye."

Contents (Full)

The diary has a substantial number of headings. Therefore, a shorter contents of days is printed at the start of the book on p9, whilst the following provides a complete list of headings :

(Click a page number below to jump to the page)

INFORMATION	2
QR Codes for Mobiles	2
Discussion Forum and Contact	2
Map of Locations Visited	2
Download this Book	2
Printed Book	2
About the Book	3
Credits	3
Wish List	3
INTRODUCTION	4
About the Diary	4
Abdu'l-Baha's Visit - European Journeys	4
Author of the Diary	4
Normalising the Diary Text	5
Footnotes to the Diary	5
Outline of the Stay and Daily Rhythm	5
Early Morning : Prayer and Tea, Correspondence, and Visitors	6
Noon Address	6
Hour's Walk	6
Lunch and Rest	6
Afternoon and Evening	7
Evening Dinner	7
Midnight Prayers	7
Sleep	7
Weather	7
Lady Blomfield as Host	8
The Context of Abdu'l-Baha's Visit	8
KEY TO SYMBOLS	8
CONTENTS (DAILY)	9
BOARDING SHIP TO LIVERPOOL (5 DEC)	11
5 Dec - Aboard on Ship	11
US Lecture Tour	11
Farewell to Abdu'l-Baha	11
Farewell Address to The American Friends	11
Other Accounts of the Departure	11
Farewell Address Begins	12
SHIP TO LIVERPOOL (5-13 DEC)	14
5 Dec (cont) - Departure on Ship	14
Farewell of American Baha'is	14
Spiritual Life Talk, Dinner in Cabin and Meeting Times	14
6 Dec - Calm Sea	15
Calm Sea, Bath Deck Walk, Speaking and Tablets; Ark of Noah	15
Lunch, Deck Walk; Papers; Teaching on Ship	15
Early Life of Baha; Roses to Captain; Food Gifts for Stewards; Atmosphere; Translations	15
7 Dec - Calm Sea	16
Calmness Remarkd by Sailors	16
Tablets to Miss Magee and sisters; Commander visits Master	16
Master would like Storm; People will cross Atlantic in Airships; Arabian Civilization Moral Effect; Stewards	16
Mrs Krug and Kinney can bring Women; Melon	16
8 Dec - Calm Sea	17
Two Souls like Columbus	17
Tablet to Persians; Speaks of Mrs Krug and Goodall	17
Amazement at Still Waters	17
Address to Sohrab for Constancy to End	18
9 Dec - Storm Begins	18
Basket of Fruits Sent to Dinners; Calm and Cloudy	18
Winds Blowing	18
Pocket Book; Trustworthiness	19
Abdu'l-Baha Delights in the Storm	19
Storm Subsides; Tablets; Stories About Storms	19
10 Dec - Enjoyment of the Storm	19
Appreciation of how the way opens	19
Fever; Enjoyment of Storm	20
His Love for Those Afar	20
Selfless Sacrifice	20
11 Dec - Abdu'l-Baha Applauds the Storm	20
New Conflagration in the World	20
Abdu'l-Baha Applauds the Storm	21
America, Peace and Civilisation; Musical Concert; 1500 Km to Go	21
Napoleon's Defeat; Mrs Krug; Childhood Troubles of Baha; Master Proclaiming to Iran?	21
Plans For London	21
12 Dec - Calm Sea; Address to First Class	22
Calm Sea and Sun; Toward Queenstown; Breakfast and Tea	22
Qualities that Perfect Women	22
Recollecting Farewell from America	22
Baha'u'llah's Gait and Manners	22
German Orientalist	23
Address to 60 First Class Passengers on American Trip, Peace and Oneness; Request for Another Speech	23
Passing Queenstown	23
13 Dec - Arrival at Dock	23
Last Day; Uncertain Arrival; Cloudy and Rough; Dinner with Master; Dreyfus; Servants Attentive; Commander Visits	23
Mother and Two Children from British Columbia	24

Abdu'l-Baha Speaks of His Imprisonment, Translator Unable to Speak	24
Land Spied; Arranging Luggage; Master Gives Liberally; Expectations of Docking	24
Arriving at Dock!	24
LIVERPOOL (13-16 DEC)	25
13 Dec (continued) - Arrival, Hotel, Invites	25
Docks; Welcomers	25
Mon Dreyfus	25
Sailors and Servants Thankful to Master	25
To Hotel; Baggages and Customs	25
Hotel Quarters	27
Invites: Theosophical, Unitarian	27
14 Dec - Theosophical Society Visit	27
Abdu'l-Baha Pleased at Reception; England Receptive for Peace	27
Visit by Theosophical President and Minister of Pembroke Church	27
Cablegrams and Letters	28
Walk Down Town; Shabby Poverty	28
Statue of Wellington; Gloves from Department Store	28
Young Man Praises Abdu'l-Baha	28
Back at Hotel; Dinner	28
To Market	28
Tea; Bounties of Baha'u'llah; Union of East and West	29
Recollecting California	29
Big Welcome Prepared in London	29
Theosophical Society then Return for Supper	29
Supper	30
Epilogue	30
15 Dec - Pembroke Chapel Visit	30
Tea and Morning Prayers; Station of Abdu'l-Baha	30
Concentration of Powers; Abdu'l-Baha's Love for All	30
Consul of Persia; Walk Down Town	30
Packages and Newspapers	31
Lunch; Humorous Incidents in America	31
Theosophical President's Devotion for Abdu'l-Baha; Promised One	31
Lady from Manchester with Flowers; Suicidal Man Given Light	31
Boy in Hotel	32
Manchester Lady; Other Visitors	32
Pembroke Chapel	32
Hotel, Dinner; On Pembroke Chapel and Liverpool	33
Dull Weather	33
Setting Mind for London; Woodcock Family	33
LONDON (16 DEC - 6 JAN) + OXFORD (31 DEC)	33
16 Dec - Train to London	33
Liverpool Departure; Abdu'l-Baha in Prayer; Papers	33
Train to London; Weather; English Railways; Smallness	34
Abdu'l-Baha Pleased with Mrs Fraser and Miss Herrick; Melt Snow of Materialism	34
Arrival and Welcome at Euston Station	34
At Lady Blomfield's; Lunch (for others); About Lady Blomfield	35
Rest; Miss Rosenberg; Mrs Waite Chicago	35
Walk in Garden; Fishes for Dinner	35
Newspaper Reports; Subjects Discussed	35
Telegrams and Mail	35
Dinner; War Nurses	35
Minister of a Swiss Church; Religious Processions	36
Retires to Room; Suffragette Discussion by Others	36
The Days in London Ahead	36
17 Dec - Caxton Hall Address	36
Abdu'l-Baha Sleepless; Tea; A Return Trip to America	37
Collecting and Publishing American Addresses	37
Pleased by Balkan and Turkey Conference	37
Sincere Poor Women Better than a Thousand Millionaires	37
Irish Baha'i; Igniting Lamps Around; Persian Persecution	37
Fear of New Religion; People Long for Decaying Flowers and Food	37
Lady from Switzerland; People Gather	38
Those Who Feel Imperfect are of the Kingdom	38
English Arabic Professor; Americans are Open-Minded Investigators	38
Ex-Supreme Judge	38
Noon Address on Science and Reason; Unity of New York	39
Walk with Mrz Davoud	39
Lunch; Monks on Mount Carmel Defrauding Shepherds	39
Rest; Caxton Hall Address mentioning American-UK Unity	39
Visitors; Woman of High Rank; Influential Indian Editor	39
Balkans; Suffrage; Mary Magdalene; Play Terrible Meek; International Patriotism	39
Baha'u'llah Pillaged, Imprisoned, Bastinadoed, Death Threats, Saved	40
Busy; Translating till Midnight	40
Spirit of Cause Pleasing	40
Theosophist Invite	40
Attitude to the Sun in England	40
18 Dec - E G Browne	40
Walking; Tea; Peace Conference News	41
President of Persia's Society's Wife	41
Minister and Woman	41
Woman With Troubled Eyes	41
Laura Dreyfus Arrives from Paris	41
Noon Address on Spiritual Worlds	41
E G Browne	42
Doctor from Chicago and Khirullah	42
Walk in Hyde and Regent Parks Although Dinner Served; Electric Signs	42
Lunch; Minister; Jews in Tiberias	43
Rest; Counsellor of the Persian Embassy; America; Turks	43
Story of Baha'u'llah Ordering a Man Punished	43
President of Esperanto of England	43
Haji Ameen and Three Others Arrive from Paris	44
Alice Buckton and Eager Heart	44
End Greetings	44
19 Dec - E G Browne	44

Haji Ameen and Companions	45
Two Loaves and an Apple from Russia	45
Hospitality of Hakim Bashi	45
Unity and Joy in Persia	45
Telegrams to America	45
Interview with Suffragist	45
Cosmos Society Invite	46
Telegraphic Communication with Edinburgh	46
Miss Rosenberg Interview and Praised	46
Lady Blomfield; Her Qualities; She to Communicate with America	46
Persian Studying Agriculture	46
Large Meeting Tomorrow; Sir Thomas Barclay and an MP Present	46
Lord Lamington	47
Miss Natalie Barney from Paris with White Lilies	47
Walk with Ahmad Yazdi; Lady Blomfield Recites Poetry	47
Return, Lunch	47
Noon Address on Women's Vote	47
Prof E G Browne	47
Economics and Social Reform for Newspapers	47
Mr Sidley; Joking; Miss Rosenberg	48
Suffragette Societies Plans for Abdu'l-Baha; Theosophists	48
Stuttgart Excited Master Will Visit	48
Morning Meetings Getting Large; Adding Evening Meetings	48
20 Dec - Westminster Palace Hotel Address	48
Weather Pleasant	48
Morning Tea; Persians Arrive; Woman Uplifting Egyptian Women	48
Very Strict Conditions for Divorce	49
Greek Couple Dressed in Ancient Tunics	49
Consoling Visitors Mourning for Departed	49
Noon Address on Trials of Material World and Freedom at Death	49
Miss Stevens (Drower); Promised One; Acca	50
Walk in Hyde Park	50
Lunch; Eleven Persians	50
Rest; Prominent English educator; Enthusiasm for America	50
Spiritual Communion	50
Persian Ambassador; Praises America, Speaks of Persia and Turkey	51
Westminster Palace Hotel Address; Thinkers; Lord Weardale	51
Evening Dinner; The Deaf and Stories of the Deaf	52
Epilogue; Poetry; Eager Heart	52
21 Dec - Eager Heart	53
Harriet's Letter Received; Abdu'l-Baha in America	53
Morning Visitors from Last Night	53
Woman Comes 60 Km; Invalid Dumb Man	53
Syria and the Spirit	53
America and England	54
Auras	54
Many People; Jokes Alleviate Sorrows	54
Noon Address on Types of Love	54
Walk in Kensington Gardens and Lake	54
Lunch; Two More Persians; House Like Mrs Kinney's; Lady Blomfield "Mother of Believers"	54
Rest; Eager Heart Performance; Meeting Actors	55
Persian Ambassador's House; Oriental Politics and History	56
Head of the Bahai Publishing Society of London; Dinner	56
Mary Magdalene	56
The World a Great Theatre	56
Dinner; Letter from Harriet; Some Exemplary American Baha'is	56
Ahmad Yazdi to Paris then Orient; Scotland; Mr Campbell; Oxford; Prof Cheney	57
22 Dec - Head of Educational Association for Working Men; Christian Commonwealth Editor	57
Days Speed By; View from and Work of the Future	57
Translating; Hymn to Peace	57
Head of Educational Association for Working Men	57
Irish Baha'i; Be a Lighted Torch	58
Bouquet of South Africa Flowers	58
London Bahai, Mr Arthur Cuthbert; Happiness Through the Cause	58
Lady Blomfield's Grandchildren; One Outstanding Girl	58
Persian Merchants; Interviews	59
Noon Address on Eager Heart, Misexpectations of the Promised One	59
Drive through London Streets Decorated for Christmas past Thames to Richmond Park; Mrs Cropper	59
Lunch; Too Many Persians for Two Tables	59
At Miss Herrick's; Haji Ameen Tells Stories	59
Callers; Miss Rosenberg Away; MP Deeply Impressed on Logistics of Peace	59
Actress; The Theatre of the Kingdom	60
Neighbour; Blue Donkey Beads	60
Christian Commonwealth; Editor Mr Dawson	60
23 Dec - Mr Hammond; Persian Ambassador; Walk in the Rain	61
Persian Respectfulness; Abdu'l-Baha's Example	61
Woman Studying Music	62
Mr Hammond Author of "Splendor of God"; Encouragement	62
Strangers Visiting	62
Noon Address to Those in the Salon on Education of Self and Teaching	62
Walk in Battersea Park	62
Affairs of Some Persian Baha'is; Lunch; Rest; Persians Roaming	62
Persian Baha'is Visit Ambassador	62
Special Correspondent of Christian Commonwealth; Editor of Theosophical Magazine	63
Labouring Men; Napoleon of Peace	63
Cause of God like a Rose-Garden	63
Cause of God like a House	63
A Spirit of Combustion	63
Paving a Straight Path to Heaven	63
Editor of Theosophist Paper	63
Monsieur Dreyfus; Crazy Atheist in Hyde Park	63
Bible Authenticity and Crusades	64
Suffragists Discussion	64
Walk in the Rain; Christmas Goods in Windows	64
24 Dec - Lord Keinard, YMCA	64

Harriet's Greetings Received; Seeking Happiness; New Year Resolutions	64
Quiet Day; Letters; Animal Welfare	64
Abandoned Woman Consoled	65
Woman with Two Children	65
School Room Floor Cleaner	65
Baha'i Making Hats for the Poor	65
Gardener	65
Other Visitors	65
Noon Address on Christmas and Christ's Trials and Poverty	65
Walk in the Park	66
Lunch; Tablet to the London Theosophical "Vahan" Magazine	66
Persians Collecting in Groups and Merging into One	66
Lord Keinard and the YMCA Christian Alliance	66
Dinner; Message for the Christian Commonwealth	66
Drawing Room Filled with Flowers	67
Prayers for Harriet's Sister; Greetings	67
25 Dec - Salvation Army Xmas Meal	67
Joy of Abdu'l-Baha's Presence	67
Christmas Brought to Life in Abdu'l-Baha's Life	67
Doctor Ahmad Khan; Miss Yandell; Marvels of 20th Century	67
Lady Blomfield's Daughters and their Gifts	68
Walk in the Rain with Dreyfus and Khan	69
Rev and Mrs Lewis of Congregational Church; Long Wait	69
Dinner Decorated with Flowers	69
At Mrs Cropper's; Lord and Lady Lamington	69
Salvation Army Meal for 700	70
Children's Party	71
Jews Who Will Return to Jerusalem or Stay Abroad	71
Master's Dinner, Persians, Greetings	71
26 Dec - Miss Jack's Studio	71
Presence of Abdu'l-Baha; His Saddesses	71
Private Interviews with the "Man of God"	72
Divinity of Christ, Mirrors of Mirrors	72
Miss Yandell, Diogenes	72
Archdeacon Wilberforce	72
Others	73
Noon Address on Three Kinds of Baptism	73
Walk to Battersea Park	73
Lunch Served by Lady Blomfield's Daughters; Rest; Persians Scattered	73
Tea and its Custom	73
Hon. Sir Tracy, Psychic Questions	73
Meeting at Miss Jack's	74
How Haji Ameen met Baha'u'llah at Akka	74
Tea; Early Years in Akka; Closing	74
27 Dec - 200 Poor Mothers and Children	74
London Coal Smog	75
On America; Baha'is There	75
Delegate to Balkan Peace Conference	75
On Turkey to the Persians; Encouragements to Some Friends	75
Duchess and Two Daughters	75
Reverend from Liberia, Racial Unity, Given American Contacts	75
Natalie Barney, Her Potential	76
Noon Address on the Word being Christ	76
Drive to Park; Children in the Park with Prams	76
Doctor Sharan a Psychic Healer; Lunch	76
Meeting of 60 Poor Mothers of London; "He's a Jolly Good Fellow"	77
Poor Sent to Raid Food Shop	78
Friday Meeting on Solidarity of Humankind	78
The Day	78
Slaps on the Cheek!	78
Dreyfuses Depart; Plans for Edinburgh and Paris	79
28 Dec - Persian Meal	79
Getting Used to London Weather; Sohrab's Beatitudes	79
Jew Turned Christian	80
Noon Address on the Nature and Manifestation of God	80
Walk in Battersea Park; Leisure for Sohrab and Persians; Lunch; Rest	80
Catching Up on Old Correspondence from Alexandria	80
World Could Have Been Baha'i in Baha'u'llah's Time; Poor	80
Is humanity the Scattered Essence of God?	81
Darkness of Matter; Working for Universal Illumination	81
Persian Meal Together at Mirza Youhanna Davoud's; Islamic History; Persian Arms	81
Parveen Khanom to Learn Persian to Speak with Ladies of Akka	81
29 Dec - King's Weigh House Church	81
Silent Power of two United Hearts	82
Radiating Happiness to All	82
Representative from the "Standard"; Indian Prince; India	82
Farewell to Mr and Mrs Dreyfus	83
Noon Address on the London Weather and Spiritual Conditions of the Heart	83
Daniel Jenkyn, Resurrection of Christ	83
On Midday Walks; Woodcock Family Living Quietly	83
Walk; America; Jupiter; Greek Mythology; Persian Philosophy	83
Lunch; Head for Miss Gamble's; Address on Headlessness and Materialism	84
King's Weigh House Church on Love and Peace; Little Girl at Miss Gamble's	84
Persians Attend Wrong Church	85
30 Dec - Highness Maharaja of Rajnaput; Unity Feast	85
Hundred White Birds on Battersea Park; Baha'is to Achieve Such Harmony	85
Love of God and His Creation; A Poem by Tupper	85
Social Welfare Worker for Muslims on Ships	86
Indian Asks How Teachings Spread	86
President of the Women's University in Tokyo	86
Crowds of Visitors; Noon Address on the Absolute Dependence of Man Upon the Divine	86
His Highness Maharaja of Rajnaput; Survival of the Fittest and Spiritual Love	86
Walk in Park; Lunch; Visits Sick Person; Charcoal Water Tea	87
Unity Feast at the Robinsons; Deaf Man; Reciprocity and Cooperation	87
Return; Valiollah Khan	87

King's Weigh House Church Yesterday Reads Tablet Not Gospel	88	
Mementos and Plan for Oxford Tomorrow	88	
Beautiful Letter from King's Weigh House	88	
31 Dec - Oxford, Prof Cheyne	88	
New Year Ushered In; Hope for Year to Come	89	
America Sun Arisen, England Dawning	89	
Train to Oxford; Enjoyable Countryside; Invitation	89	
Professor Cheyne, a Baha'i, Writing Books while Paralysed; Devotion of Wife; Attar	90	
Mrs Cheyne; Devotion	90	
Leaves Library for Parlor	91	
Lunch; Vegetarian Question; A Hindu	91	
Rest and Remainder Talk; Jokes about Wheelbarrow and Egg	92	
Manchester College Hall Address (Science, Unity of Religion)	92	
Train Home; Abdu'l-Baha Teaches Persian; Dinner	92	
1 Jan - Cosmos Society, Vegetarian Banquet	93	
The Shining Cause	93	
Civilisations Shifting and Divine	93	
Letters from and Praise of America; Enthusiasm for Mrs Krug	93	
Doctor and his Healing	94	
Flow of New Year Greetings, Gifts and Visitors	94	
Englishman Living in Persia; Persian Conditions	94	
Noon Address on Unity of East and West; Walk	94	
New Year Dinner at Mrs Cropper's, Too Much Food; Joke About Haji Ameen; Trinket Auction	95	
Siesta; Fur-Lined Boots from Army and Navy Store	95	
Salvation Army Meal Missed; Cosmos Society Meetings; Address on the Spirit	95	
Vegetarian Banquet; Mr Sidley; Mr Moschelles; Richard Stapley	95	
2 Jan - Women's Freedom League	96	
Discourse on Attraction with Miss Rosenberg & Friend	96	
The Cause in England Progresses	97	
Woman going to Los Angeles	97	
Editor of the International Psychical Research (J Lewis); Palmistry (C Child)	97	
Three Questions; Four Handprints of Abdu'l-Baha	97	
Astrologer, Two Women, Liberal Rabbi	98	
MP, Persia Committee	99	
Persian Ambassador and Chargé d'Affairs; Minister Meets American Baha'is Learning Persian	99	
Noon Address on the Necessity of Universal Peace; Invite from Minister	99	
Walk, Boys and Girls, at Battersea Park	99	
Lunch; The Cold	100	
Rest; Interview with Miss Rosenberg & Friend	100	
Pastor of the City Temple Overworked, Meeting Baha'is	100	
Lady Living Above; Religious Plays of Persia; Napoleon	101	
Own Apt; Women's Freedom League	101	
3 Jan - White Lodge Theosophical Address	103	
Unity and Sacrifice of the Persians	103	
Sociology and Economics; Miss Ford; The Poor and Rich	103	
Mr Moscheles Paints the Master	104	
Minister of Congregational Church's Letter	104	
Hundreds of Coats Sent to Acca and Haifa	104	
Interviews till Noon	104	
Noon Address on General Education of the Manifestations	104	
Walk in Regents Park without Interpreter	104	
Christian Commonwealth Translated to Persian	104	
White Lodge Theosophists, Evolution of Creation	105	
Ride Home; To Bed	106	
4 Jan - Jewish Scholar; Tudor Pole Visits; The Tramp	106	
Looking Ahead to Edinburgh	106	
Interviewers; Artist (Moscheles) Finishes Painting	106	
Jewish Scholar; Jewish Bahais; Jews in Palestine; Prophecy; Progress; English Captain	106	
Noon Address like Jewish San Francisco	107	
Drive with Friends; 80 Packages of Reports to World	107	
Oxford Papers Mostly Fair; Vahan	107	
Abdu'l-Baha Unwell	107	
Lunch; Rest; Mr and Mrs Tudor Pole and brother Affectionate Meeting and Blessing; Salt Lake City; Mr Miles and Harmen	107	
A Tramp Visits	108	
Actress and Elocutionist and Women's Vote	110	
Mr Sidley and Vegetarianism	110	
Address on Love at Lady Blomfield's	110	
5 Jan - Farewell, Maharaja	111	
London	111	
The English	111	
Illness, Interviews, Daily Schedule	111	
A Woman's Questions on Spirit and Heaven	111	
English Minister in China on Women	111	
How To Hold Meetings	112	
Farewell Address to London on the Principles Spreading	112	
Interviews, A Rastam Pasha in Turkish Government	112	
Painter, Evolution	112	
Miss Herrick's Meeting on Spiritual Negligence and Materialism	113	
Maharaja of Rajputana	113	
EDINBURGH (6-10 JAN)	113	
6 Jan - Train and Arrival	113	
Whyte's House	113	
About Edinburgh	114	
Mrs Whyte in Acca	114	
Mr Whyte	114	
Train Journey	114	
Miss Ramsey	115	
Islamic Sect	115	
Arrival in Edinburgh	115	
Dinner and Visitors	117	
7 Jan - Outlook, Esperanto, Orientals	118	
Esperanto Society 1	118	
Morning Prayer on 7 Jan	119	
Visitors with Children	119	
Outlook Tower - Departure	119	

Scenery in Edinburgh	120	
Outlook Tower - Arrival	120	
Country Drive	120	
Princes Street	121	
Charlotte Square; Dinner; Rest	121	
Oriental Students	121	
Esperanto Society 2 (Universal Language)	123	
Return Home; Reporter	125	
Dinner + Overview	125	
8 Jan - Rainy Hall, Col Arts, Messiah	126	
Cables	126	
Morning Prayer on 8 Jan	126	
Mr Whyte and his work	126	
Morning Papers	126	
Marriage Request	126	
Sir John Clark	127	
Mr Whyte Autographs; Woman Makes Miniature	127	
Edinburgh College of Arts	127	
Poor Schools / Kings Commissioner	128	
Shopping	128	
Lunch; Universal Peace	129	
Rainy Hall (On Baha'i Principles)	129	
City; Return	130	
St Giles Cathedral	130	
9 Jan - Theosophical, Women's Equality	131	
Ahmad Up Late; Morning Prayer; Newspapers	131	
Visitors : Professor, Secretary, Theosophical Member	131	
Visitors; Painter	132	
Drive to Forth Rail Bridge	132	
Lunch	133	
Women and Equality Meeting	133	
Bulgaria Hospitals	133	
On Confirmations	134	
Theosophical Society (On Indivisibilities)	134	
Overview	136	
10 Jan - Train to London	137	
Scotland	137	
Morning and Packing; Call to Prayer	138	
Farewells and Departure, Maids Rewarded	138	
Cables; "Scotland Illumined"	139	
Isobel Fraser	139	
Lunch in Train; Spiritual Food	139	
Chinese and Roman Artists	139	
London: Arrive Euston Station; Taxi to Cadogan Gardens	140	
LONDON (11-21 JAN) + BRISTOL (15/16 JAN), WOKING (17 JAN)	141	
11 Jan - Caxton Hall Farewell Meeting	141	
The Master Loves Light	141	
Cablegrams; Teachers for Edinburgh; Edinburgh Receptive	141	
Three New Persians	141	
Others; Mz Valliolah Khan Translates	142	
Two Sisters from Honolulu; Caxton Hall Farewell Meeting; Honolulu Sisters	142	
Caxton Hall Farewell Meeting on the Heroes of the Faith; Plenteous Refreshments; Speakers and Attendees	142	
Ahmad Meets Old Co-Student	144	
At Sir Richard Stapley's; Etiquette Narrowly Preserved	144	
12 Jan - Quakers Meeting, New Congregational Church	146	
Light of Life in an Arsenal District	146	
Seekers; Sufism; Three Types of Knowledge	146	
Suffragists and Suffragettes - Miss Allen; Mrs Pankhurst	146	
Two Close Friends of Queen Victoria	147	
Noon Address on the Civilisations of East and West (Spiritual and Material)	147	
Address on the Meditative Faculty at Quaker's Meeting House	147	
Drive Through Park; Lunch at Mrs Cropper's; Rest	148	
Visitors; On Animals	148	
The Traveller Henry Savage Landor	148	
Statement on Equality of Rights for Christian Commonwealth	148	
New Congregational Church Address	149	
13 Jan - Caxton Hall Address	150	
A London Fog!	150	
Monsieur Dreyfus Returns	150	
Governor of Rasht, Moair-ul-Mamalek	150	
Minister of New Congregational Church; Christ's Purpose	150	
Woman Missionary of India on Islam	151	
Noon Address on Spiritual Fog	151	
No Drive; Lunch with Ministers, Missionary, Moair-al-Mamalek	151	
Mon. Dreyfus and Governor of Rasht; Caxton Hall Address to Peace Society	152	
Walk With Persians; Armenian Rug Store	152	
At the Persian Legation; Scotland; NT Falling Stars	152	
14 Jan - Day Without Meeting	153	
Days Swiftly Passing, Each Day A Blessing; Master's Patience	153	
Advice to Conduct Oneself for the Cause	153	
Translating Edinburgh Papers to Persian; No Public Meeting, Mrs Cropper's Cottage	153	
Packages of Papers and Particles	154	
Lunch; Rest; Walk in Battersea Park; Mr Dawson	154	
Story of Persian Grandfather	154	
Lord and Lady Glenconner and Meeting Planned	154	
Talk on Reincarnation	154	
Farewells; Plans for Clifton, Bristol	155	
American Believers and Experiences Always Remembered	155	
15 Jan - Bristol - Train Up; Large Hall Address	155	
Clifton; Wonders of the Tour	155	
Preparing for Clifton; Moair El-Mamalek Impressed	155	
Leaving for Paddington Station	156	
Train Journey; Letters and Articles; Discussion of Scientific Farming	156	
Arrival in Bristol Station; Mr Tudor Pole; Countryside and Journey through Streets	156	
Arrival at the Pole's Home; Its Country View; Lunch	156	

Rest; Moair-al-Mamalek's Story of Naser al-Din Shah Poisoning the Prime Minister	157	
Drive through Bristol	157	
Shower; Self-Government; New York Addresses into One Volume	157	
Two Interviewers	157	
Large Hall Full; Address on Baha'i Teachings; Discussion Afterwards; Dinner	158	
16 Jan - Bristol - Prayer; To London; Drama of Kingdom	159	
Blessings	159	
Up Early for the View; Tea; Sunny; Child; Country Drive; Newspaper Interview	159	
Guest Book; Translation of Prayer from Last Year	160	
Return from Drive; Four Pictures Taken	160	
Catching the Train; Some Catch Slower Train	160	
Early History of Baha'u'llah and the Cause	160	
The Polemical Book and the Shah's Sword; Badi	160	
America; Mr Tudor Pole	161	
Arrival in London; Greeting; Rest; Rest Arrive; Mr Pole Returns; Tea	161	
Miss Rosenberg's Interview, Polemical Magazine 'The East and the West'	161	
Complexities of Administering the Cause, Firmness; Priority to Teach	161	
At Lord and Lady Glenconner's; Syria; Peace; Lady's Dream; Age of Peace	162	
Return; Drama of the Kingdom in Detail	163	
17 Jan - Woking Mosque	163	
Unique Day - at a Mosque; East and West Friction and Arms	163	
Raining; Persians Summoned; Mrs Krug's Letter; Letters	164	
President of the Humanitarian League; Zeal, to Establish Baha'i Centre	164	
Lady Interested After Reading Mountain of God; Prayer by Abdu'l-Baha	164	
Two Ladies One Marrying an Officer Knowing Persian	165	
Benediction for Several Men and Women; Sir Richard Stapley Drives	165	
Drive through the Country to Woking Mosque	165	
Arrival at Woking and at the Mosque; Drive to and Lunch at Asiatic Quarterly Review Building	165	
Letters; Flag from Boston; Masonry from Constantinople; Curtain from Poor Women of London	166	
Woking Mosque - Prayer; Address; Several Photos	166	
Homeward to City; Henry Leitner's Home; Asiatic Quarterly Review	170	
Drama of the Kingdom	170	
Newspaper; Closing	170	
18 Jan - Visit to Rev Campbell and Maharaja	170	
Success of the Cause; Leaving; Newspaper Reports Dignified	170	
Newspaper Representative for Working Class	171	
Californian Poet	171	
Address in Oxford Copies	171	
Sir William Crooks (Scientist); Blind Imitation and Materialism	171	
Mirza Ahmad Khan (London Baha'i)	172	
Noon Address on the Knowledge and Love of God	172	
Visit to Rev Campbell	172	
Return; Rest; Visit to Maharaja; Mr and Mrs Skrine	174	
Day's Amazing Visitors	174	
Prayer Written in Campbell's Guest Book	175	
19 Jan - Mrs Pankhurst; Address at Moscheles' Home	175	
Youth Clarity, Age Dimness Yet Wisdom; Master Grasps Future	175	
Many Friends Arrived from UK; New Bahai; Purity & Teaching	175	
Mrs Jessie Vesel from Land's End	175	
Two Strangers Receive Benediction	176	
Woman from Holland - Glad Tidings!	176	
Inspiring with the Light	176	
Authoress	176	
Professor's Wife - Be Spiritual not Material	176	
Woman with Flowers from Switzerland	177	
Sunday School Class in Liverpool on the Cause	177	
Miss Yandell Asks about Education of Children; Others	177	
Noon Address on Seeds Sown Should Grow	177	
Woodcock Family Visit	177	
Photographs of Abdu'l-Baha to Sign for Prominent People; Lunch in His Room	178	
Mrs Drower (Miss Stevens) Brings Baby Girl for Blessing	178	
Article of Opposition	178	
Moair-al-Mamalek, wanting to Kiss Hands	178	
Mrs Pankhurst, Head of Suffragettes, Interview	178	
Address at Mr Moscheles' Large Home - Peace, Economics and Universal Language	179	
Meeting of the Higher Thought in Dore Art Gallery; Address - Defects of Nature	179	
Dinner with Secretary of Moral Education Congress, Mr Leitner	179	
Necklace Sent	180	
20 Jan - Preparations to Leave; Callers; No Meeting	180	
Last Letter; Preparing to Leave; Wide Interest Aroused	180	
Doctor Mourae a Baha'i	180	
Well-Known Publisher Wants to Print Baha'i Book	180	
100 Packages of Newspapers; Callers	181	
No Noon Address; Persian Ambassador and Chargés d'Affaires; Persian Prime Minister	181	
Miss Parwin Khanoun; Three Photographs	181	
Editor of the Asiatic Quarterly Review Requests Article	181	
Lunch; Rest; Many Callers; Miss Beatrice Irwin	181	
Indian solicitor	181	
Lady Elcho	182	
Leader of the Zoroastrian[s]	182	
Evening - Master's Prayers for the Blomfields	182	
Hindu with Large Turban; Psychic International Gazette	182	
Planets and their Creatures	182	
Supper near Midnight; the London Experience	183	
Harriet's Letter on Miss Spinny's Recital and Miss Medal's Accident	183	
Abdu'l-Baha Well; England Complete	183	
Closing Greetings	183	
21 Jan - Departure	183	
Farewells; Maharajah's Wreath of Flowers	183	
Autographic Prayers	184	
EVENTS FOLLOWING	184	
France	184	
21 Mar - Naw Ruz Boquets from English Baha'i Lady	184	
25 Mar - Essex Hall Address in Australia	184	
29 Mar - Four Friends of Lady Blomfield and another English Person	184	

30 Mar - Yuhanna Dáwud Arrives from London; On London; Letter to Lady Blomfield	185
01 Apr - Isabel Fraser and Dorothy Hodgson to London	185
01 May - Zoroastrians, Two Ladies and Young Man on Train to London	185
7 May - Young Scottish Girl Studying Painting in Paris	185
8 May - Ethel Fraser to London then Johannesburg	186
22 May - Persian Nobleman meets Baha'i in London	186
24 May - Reports of Progress in Britain	186
01 Jun - Mention of Oxford	186
08 Jun - Four Baha'is and Two Persians from London	186
10 Jun - 'Ali-Akbar-i-Rafsanjani and Lutful'lah Hakim to Stuttgart then London	187
11 Jun - Ida Benjamin Sends Poem; Abdu'l-Baha Pleased with London	187
16 Jul - Sixth International Congress of Free Christians, and Other Religious Liberals	187
18 Jun 1914 - Seed Sown in London	187
FURTHER READING	187
ADDRESSES	188
Overview of Addresses	188
5 Dec - Farewell Address	188
14 Dec - Theosophical Society	188
15 Dec - Pembroke Chapel	189
20 Dec - Westminster Palace Hotel	194
25 Dec - Lunch-table Address	198
25 Dec - Christmas (Salvation Army Meal)	199
Isabel Fraser, in #Every woman in #Unity Triumphant	199
Isabel Fraser, in Star of the West	199
26 Dec - London	200
Paris Talks (26 Dec)	200
29 Dec - Miss Gamble's in East Putney	201
29 Dec - King's Weigh House	203
31 Dec - Manchester Hall (Oxford)	206
02 Jan - Essex Hall, Women's Freedom League	207
The Vote (3 Jan)	207
The Suffragette and The Vote (10 Jan)	207
04 Jan - Lady Blomfield's, Address on Love	213
07 Jan - Freemason's Hall, Esperanto Society	214
Esperanto Society	214
Scotsman	216
Edinburgh Evening Dispatch	216
08 Jan - Rainy Hall	219
09 Jan - Theosophical Society	221
?? Jan - Interview	223
12 Jan - Quakers Meeting House	225
15 Jan - Tudor Pole's Home	227
Star of the West	227
Clifton Chronicle and Directory	229
16 Jan - Lady Blomfield's, Complexities in the Cause	229
16 Jan - Drama of the Kingdom	229
17 Jan - Woking Mosque	231
19 Jan - Moscheles' Studio	232
Unidentified Talk - Sohrab	233
TABLETS WRITTEN DURING OR IN CONNECTION TO THE VISIT	235
Tablet to Andrew Carnegie	235
HOUSES STAYED IN	237
Cadogan Gardens, 97 (London, 16 Dec-21 Jan)	237
Charlotte Square, 7 (Edinburgh, 6-10 Jan)	238
Royal York Crescent, 17 (Bristol, 15-16 Jan)	239
SOCIAL CIRCLES	240
Overview of Circles	240
Some of the Circles	240
INDEXES AND TABLES	241
Times/Places of the Visit	241
Days of the Week	248
MONEY IN 1912-13	248
British Money	248
American Money	248
REFERENCES TO EXTERNAL WORKS	248
WEATHER	258
London (16 Dec - 21 Jan)	258
Edinburgh (06-10 Jan)	259
BIOGRAPHIES	260
Ethel Rosenberg	260
Lady Blomfield	261
Mary Thornburgh Cropper	262
Maharaja of Jhalawar	264
CONTENTS (FULL)	269
INDEX	276

Index

In many instances it is worth looking for related entries for example, as well as Blomfield, Lady, also look for Blomfield family; and as well as Religion:Christianity, look under sub entries such as Discourses:Christianity.

Footnotes - To find the footnote describing a person, look at the earliest page entry for that person.

Bold - Pages in bold indicate more substantial references.

Continents are divided into Americas, Europe, Asia, Russia and Australia.

Countries are listed under their modern names (or areas where disputed). For old Persia see Iran, Iraq, Turkmenistan and Ukbekistan; for Palestine and Syria see also under Israel. For disputed names look under the area name (eg Tibet). There is no intention to imply anything about present or future borders, but simply to provide a system for readers to look places up. Some regions are referred to such as the Balkans.

Abdu'l-Baha

Appearance	137, 224
Clothing	12, 59, 78, 84, 102, 137, 166, 167, 208, 224
Fur-Lined Boots	95
Gloves (Buys)	28
Description of Addressing	124, 158
Correspondence	161, 164
Dictates Cables	126
Etiquette	
Kissing Hands	
Disallows	178, 181
Occurs	41, 43, 47, 54, 110, 186
Event	
As Santa Claus	77
Autograph (Prayer Given)	7
Gives Money . 19, 25, 28, 56, 70, 76, 77, 84, 133, 138, 149, 151	
Leather Pocket Book	19
Saluted by Labourers	100
Shopping	128
Sorrow for Delay	69
Toasted	96
Health	
Ill 20, 100, 107, 111, 178	
Sleepless	37
Tired	36, 93, 96
Weather	7
Language	
Arabic	158, 186
English	84, 141
Persian	
Teaches	104
Turkish	152
Leisure	
Deck-Chair on Steamer	18
Walking on deck	17
Life	24, 74, 151, 203
Other	
Hotel Preferred	116, 140
Persian etiquette with	61
Photos	
1913-01-02 London (four hand prints)	97
1913-01-03 Moscheles (portrait)	104, 106
1913-01-08 Mr Whyte's, Edinburgh (miniature)	127
1913-01-16 Bristol (four photos)	160
1913-01-17 Woking Mosque (several photos)	167, 181
1913-01-18 Rev Campbell's (two films)	173
1913-01-20 by Mary Blomfield (3 photos)	181
Signing	178
Prayer	
Called for	119, 126, 138
Daily	6, 111
Instead of Autograph	7
Recorded	198
Prayer (Mentioned)	7, 30, 33, 52, 84, 173
Written	127, 138
Prayer (Recollected)	182
Prayer (Recorded) . 32, 33, 139, 142, 160, 164, 168, 175, 184, 212	
Presence	
Jokes	54, 60, 95 , 100
Laughter	93
Loftiness of Addressal	152
Radiant, Transforms Everyone	82
To Be With Him	67
Prophetic Utterances	
Airships to Carry People	16
Sohrab's Path Ahead	18
World War	133
Rhythm	

Afternoon	7
Daily Rhythm	5
Evenings	7
Lunches	6
Midnights	7
Mornings	6
Noons	6
Playful Slap Each Day	78
Sleep	6, 7
Title	
Centre of Covenant	159
King of Kings	65, 81, 89, 149, 161
Napoleon of Peace	63
Tour	→ Time:1911, 1912-3
India	17
Third Visit to Europe Unlikely	61
Unused to Rigid Program-Making	95
Visitors	6
How He changes them	94

Art

Drama	
Drama of the Kingdom (Abdul-Baha)	163, 170, 229
Eager Heart (A Buckton)	44, 53, 55, 59
Persian Plays	101
Terrible Meek (R Kennedy)	40
Theatre	60
Flowers	144
Decor	69, 157
Literature	
Novel on Return of Christ (Drower/Stevens)	50
Utopia (T Moore)	114
Misc	
Ancient Greek Music & Athletics	49
Art as Worship	200
Study of	185
Music	15, 62, 74
Christmas Hymn	58
Concert (on Ship)	21
He is a jolly good fellow	77
Hymn (Pembroke Chapel)	32
Hymn to Peace (S Adams)	57
Hymns	119
Messiah (Handel')	130
Music in Meetings	112
Musicians	25
Old Scotch Song	118
Organ	119
Psalm 100	131
Restaurant	96
Ring Out the Old, Ring in the New	84
Painting	
Miniature of Abdu'l-Baha (Edinburgh)	127
Of the Master (Moscheles)	104, 106
St Bride (Duncan)	132
The Play Garden (J Duncan)	132
Three Graces (Sargent)	182
Person	
German Critic of Oriental Arts (Münsterberg)	23
Place	
Edinburgh College of Arts Visit	127
Poetry	
Art as Spiritual Guide	171
Epic of Hades (Morris)	53
Longfellow	146
Proverbial Philosophy (Quote)	85
Rubaiyat (Omar Khayam)	166
The Arsenal at Springfield (Longfellow)	146
Sculpture	

Doves (On Cake).....	144	Fruit, Book, Dollar to Bath Steward	19
Statue of Jupiter (Hyde Park)	83	Fruits to Diners	18
Talk		Liberally to Stewards and Servants	24
Chinese-Byzantine Competition.....	139	Melons from Harriet's sister.....	16
Voice, Music and Philosophy.....	22	Melons from Harriet's Sister.....	18
Book		Money and Fruit to Children	24
About	3	Money for Children.....	78
Change History	2	Money to Ahmad.....	16
Contents.....	9	Necklace.....	174
Credits.....	3	Opera-Glasses for Syria.....	128
Diary	4	Orange Tree, Japanese.....	26
Download.....	2	Perfume	174
Email.....	2	Persian Rug to Albert Dawson	105
Facebook.....	2	Quarters to beggars in Liverpool	28
Feedback.....	2	Red Rose from E Herrick	26
Footnotes	5	Roses to the Captain.....	15
Forum.....	2	Roses, American Beauty, from Well-wishers	12
Map of Visit Locations	2	Sewing Box	68
Mobiles	2	To Whyte's Maids	138
Order Printed Copy	2	Two Small Loaves of Bread and Apple from Russia	45
PDF.....	2	Unknown	
QR Code	2	Baha'i in Russia	45
Wish List	3	Violets, Roses, Carnations and Candies at New Year	94
Children		Health	
All Baha'i children in schools	70	Deaf (in the audience).....	52
Children Gather to Abdu'l-Baha in Playground	100	Headache (Sohrab)	140
Dressed as Highlanders.....	119	Insanity (Dr Sharan).....	76
Education	65	Poverty	77, 78, 100
Girl at Miss Gamble's	84	Poverty (Liverpool).....	28
Kindness & Benediction	41, 65	Media	
Lady Blomfield's Grandchildren	58	Books	
Meeting for Poor Mothers	77	Abdu'l-Baha in Egypt	5
Party.....	71	Abdu'l-Baha in London	179
Poverty	28, 32	Bahaism (Skrine)	174
With Prams.....	76	Bahaism, the Religion of Brotherhood... (by Skrine)	174
Clothing		Encyclopaedia of Religion and Morality	127
Fur Coat.....	20	Hidden Words.....	52, 197
Hats.....	65	In the Forbidden Land	148
Overcoat and Umbrella	64	Mountain of God.....	50, 164
Communication		Mysterious Forces of Civilization	39
Cable		Risálih-i-Madaníyyih.....	39
Cables	6	Secret of Divine Civilisation	39
From London.....	29	Splendor of God	62, 164
Interpreter not used.....	34	The New Theology (by Campbell).....	173
Letter		Periodical	
Behind Schedule	28, 80	Asiatic Quarterly Review	168
Letters.....	6	Asiatic Review	165
Islamic Quarterly Review.....	165	Islamic Quarterly Review.....	165
Islamic Review	165, 166	Islamic Review	165, 166
Packages Sent	31, 33, 107, 126, 154, 181	Packages Sent	31, 33, 107, 126, 154, 181
Customs		Periodicals	
Christmas	62	Arabic Newspapers (50 packages).....	31
Christmas Tree	71	Articles	126
He is a jolly good fellow	77	Asiatic Quarterly Review	166
New Year Resolutions	64	Christian Commonwealth	60, 61, 63, 66, 88, 107
New Year Whistles and Church Bells	89	Translated.....	104
No Water Heating, Constant Burning of Coal.....	75	Contemporary Review	98
Rigid Program-Making	95	International Psychical Gazette/Research.....	97
Song		Oriental Review	86
Ring Out the Old, Ring in the New.....	84	Palo Altan	125
Tea.....	73	Palo Altan Papers	15
Food		Picture in Liverpool Newspaper	28
Coffee	83, 118, 143, 145	Psychic International Gazette	182
Fruits	143	Standard.....	82
Meal.....	20, 28, 35, 69, 81, 95, 135, 151, 158, 174	Star of the West	5, 104
Sweets.....	16, 58, 69, 74, 143, 144	The Vahan (London)	66
Tea (Type)	121	Wikipedia.....	5
Tea Customs in England.....	73	Meetings	
Gifts		Applause.....	51, 77, 78
50 Shillings to Musicians.....	25	Evening	
Blue bead Necklace from Blomfield's neighbour	60	1912-12-12 Peace and Oneness (Ship).....	23
Bouquet of White Lilies from Natalie Barney	47	1912-12-14 Theosophical Society (Liverpool).....	29
Bouquet of Yellow South African Flowers	58	1912-12-15 Pembroke Chapel (Liverpool).....	32
Bouquets for Naw Ruz	184	1912-12-17 Reception (Caxton Hall).....	39
Candy and Fruits to Children	20, 65	1912-12-20 Peace (Westminster Palace Hotel).....	51
Candy and Fruits to Stewards	15	1912-12-25 Meal for 700 (Salvation Army)	70
Candy for Stewards	16	1912-12-26 Heedlessness and Materialism (Jack's)	74
Candy to Child.....	58, 159	1912-12-27 200 Poor Mothers & Children	77
Canes for Syrian Pashas	128	1912-12-27 Solidarity of Humankind (Blomfield's)	78
Coins to Children.....	100	1912-12-29 Faith & Brotherhood (King's Weigh House Church).....	84
Flowers for Christmas from Friends	67	1912-12-29 Heedlessness and Materialism (Gamble's).....	84
Flowers from Miss Herrick	31	1912-12-30 Reciprocity and Cooperation (Robinson's)	87
Flowers from Woman	177	1912-12-31 Summary of Faith & Prophecies (Oxford)	92
For everyone from the Blomfields	68		
For Sick in Bulgaria	133		

1913-01-01 Types of Spirit, Invisible Realities (Cosmos)	95
1913-01-02 Woman's Equality (Essex Hall).....	102, 154
1913-01-03 Evolution of Creation (Theosophical)	105
1913-01-04 On Love (Blomfield's).....	110
1913-01-05 Spiritual Negligence (Herrick's)	113
1913-01-07 Esperanto (Freemason's, Edinburgh)	123
1913-01-08 Baha'i Principles (Rainy Hall, Edinburgh)	129
1913-01-08 Messiah Performance (Edinburgh)	130
1913-01-09 Theosophical Primordial Atom, Soul (Theosophical, Edinburgh)	135
1913-01-09 Women's Suffrage (Whyte's)	133
1913-01-11 Farewell on Martyrs and Teachings (Caxton Hall)	143
1913-01-11 Universal Peace (Stapley's)	145
1913-01-12 Meditative Faculty (Quakers).....	147
1913-01-12 New Congregational Church	149
1913-01-13 Peace (Caxton Hall)	152
1913-01-14 No Gathering	154
1913-01-15 Baha'i Teachings (Bristol)	158
1913-01-16 Peace (Glenconner's)	162
1913-01-17 Unity (Woking Mosque).....	166
1913-01-18 Young Ministers (Campbell's)	173
1913-01-19 Defects of Nature (Dore Art Gallery)	179
Cancelled - Liverpool Workers	61
Fridays at Lady Blomfield's	78
Overview	7
To complement noon.....	48
Noon	
1912-12-17 Conformance with Science	39
1912-12-18 Spiritual Worlds	41
1912-12-19 Suffragettes	47
1912-12-20 Narrowness of the World, its Trials and Death....	49
1912-12-21 Types of Love.....	54
1912-12-22 Eager Heart, Expectations of Promised One	59
1912-12-23 Education of one's self	62
1912-12-24 Christ's Story.....	65
1912-12-25 Marvels of the 20th Century and Renewal.....	67
1912-12-29 The London Weather and Hearts.....	83
1912-12-30 Absolute Dependence of Man Upon the Divine....	86
1913-01-01 Unity Between East and West	94
1913-01-02 Necessity of Universal Peace	99
1913-01-03 General Education of the Manifestations	104
1913-01-05 Farewell Address on the Principles Spreading ..	112
1913-01-12 Civilisations of East and West (Spiritual and Material)	147
1913-01-13 Spiritual Fog	151
1913-01-18 - Knowledge and Love of God	172
1913-01-19 Seeds Sown Should Grow.....	177
1913-01-20 No Meeting.....	181
Enlarging	48
Jewish Address based on San Francisco One	107
Nature and Manifestation of God	80
Overview	6
Overflow	123, 134, 194
Publication	
Collection	37, 53
London and Paris.....	37
Shaking Hands	29, 33, 52, 87, 92, 129, 135, 143, 177, 218
Description.....	129
Movement	
See	→ Organisation
Nature	
Air	
Fog.....	29, 33, 112
Described	150
Fresh Air	22
Mist	24, 33
Smog.....	75
Creatures	
100 Swans.....	85
Canary	173
Horses (Ridden)	59
Protection of	64
Thrushes	100
Sky	
Clear Sky	34
Nightscape	17, 18, 40, 48
Sunless	33
Sunshine.....	40
Storm	16, 19, 20, 21
Vista	
Canals and Barges.....	34
Countryside	34
Farms.....	34
Landscape	99
Nightscape	23
Seascape	15, 16, 17, 18, 19
Villages	34
Organisation	
Art	
Edinburgh Royal Choral Union	131
Scottish Orchestra	131
Asiatic Society	168
Education	
Merchant Company of Edinburgh.....	127
Sesame Club	44
Women's University in Tokyo	86
Ethics	
International Inquiry into Moral Instruction	179
Moral Instruction League	179
Language	
Edinburgh Esperanto Society	124
Esperanto Society (Edinburgh)	123
UK Esperanto Association	166
Media	
Bahai Publishing Society.....	56
Christian Commonwealth	104
Other	
East India Association.....	166
Life Reform Movement, Lebensreform	49
Navy, British	119
Peace	
Concordia Movement	86
Conference of Peace.....	61
Hague Conference.....	232
Hague Tribunal	179
Peace Society	152
Universal Races Congress	46
Persia	
Persia Committee	41, 99
Persia Society.....	41, 46
Persian Embassy.....	43
Religious	
Baptist Church.....	27
Cosmos Society	46, 95
King's Weigh House.....	88
Pembroke Church in Liverpool	28
Theosophical Society (Edinburgh).....	134
Theosophical Society (Liverpool).....	27, 29
Theosophists	48
Theosophists (London).....	40, 66
Unitarian Church in Liverpool	27
Welfare	
Humanitarian Club	64
Humanitarian League	64
Salvation Army.....	95, 180
Temperance.....	66
YMCA.....	66, 70
Women	
Suffragette Societies of London.....	48
Suffragettes.....	52
Women's Freedom League	52, 101, 102
Women's Service League	77
People (Groups)	
Abdu'l-Baha's daughters	161
Baha'is (American)	94, 155
Baha'is (London)	186
Baha'is (Persian)	
Qualities.....	70
Baktashi	233
Buddhists	180
Bulgarians	133
Christians.....	169
Clergymen.....	123
Egyptians (Bristol).....	158
English People	184
Jews.....	121, 169
Laborers	100
Men of importance	97
Ministers of Today.....	43
Muslims	169
Nobility	154
Oriental Students (Edinburgh)	121
Poor	70
Professors	123
Reporters.....	25, 26, 124, 135
Ship Passengers.....	25
Theosophists	107

Turkish	133
Young Turks.....	166
Young Ministers (Campbell's)	173
Zoroastrians (Indian)	121, 185
Zoroastrians (Persian)	182
People (Named)	
Abdul Majid, (Syed), Dr	166, 181
Abdu'l-Baha	8, → Abdu'l-Baha
Afnan, Mirza	156
Ahmad Khan, Dr/Mirza	67, 69, 83
Ahmad Sohrab	4, 18, 25, 31, 98, 100, 137, 224
Takes Dictation.....	20
Translating.....	142
Ahmad Yazdi.....	30, 33, 34, 35, 42, 47, 50, 52, 54, 57
Alexander, Agnes	142
Ali Khan Ardalani Ghalam.....	152
Ali Kuli Khan	253
Alice Buckton.....	179
Ali-Kuli Khan.....	166
Al-Jazzar (Jezzar Pasha)	21
Allen, Christine.....	107, 132
Allen, Janet.....	107
Allen, Mary.....	146
Aqa Qaim Maqam	141
Arandel (Arundel), Mr	98
Ardeshir Edulji Reporter	182
Arif Bey, Captain.....	167
Armour, Mrs.....	27, 29, 188
Arnold, Mary.....	35
Arundel, Catherine	168
Asadu'llah-i-Qumí, Siyyid.....	16, 28, 31, 37, 44, 52, 74, 80, 89, 151, 156, 159, 161
Auger, Dr.....	142
Bacon, Francis, Bishop	143
Baha'u'llah.....	8, 29, 40, 43, 70, 74, 80, 160, 215, 217
Manners	23
Mission.....	195
Polemical Book and the Shah's Sword	160
Stories.....	74
Bahiyyih Khanum.....	161
Barbour, Alexander H F, Dr.....	129, 221
Barclay, Marie, Lady.....	41
Barclay, Thomas	41, 46, 51, 194
Barney, Natalie.....	47, 76, 81
Basil Hall, Mary.....	229
Begum of Bhopal	167, 169
Bell, Ernest	164
Benjamin, Ida	187
Blomfield daughters	47, 54, 161
Blomfield family.....	34, 35, 39, 68, 73, 94, 95, 101, 113, 114, 140, 154, 174, 182, 240
Blomfield servants	35, 47
Blomfield, grandchildren	58
Blomfield, Lady.....	8, 36, 37, 39, 40, 47, 48, 51, 53, 66, 70, 73, 77, 78, 88, 89, 92, 95, 102, 108, 114, 133, 142, 143, 146, 147, 151, 152, 179, 184, 185, 212
'Mother of Believers'	54
Qualities	37, 46, 54
Blomfield, Magarete Honor	59
Blomfield, Mary	34, 44, 53, 55, 68, 149, 163
Study Persian	81
Blomfield, Rose	34, 68, 104, 110
Bose, Fanindra	127, 131
Bourgeois, Mr(s).....	83
Breed, Mrs (of Boston)	166
Brodie, M, Miss	160
Brown, Henry.....	38
Brown, Herbert.....	131
Brown, Mrs.....	134, 160
Browne, Alice.....	42, 47
Browne, Edward.....	41, 42, 47, 127, 241
Buchanan, W A	41
Buckton, Alice.....	44, 47, 52, 54, 55, 107, 141, 143, 144, 165, 166, 168, 169, 178, 186, 197, 240
Buxton, Noel.....	60
Campbell, Hilda	173
Campbell, Mary	172
Campbell, Reginald	100, 107, 172, 174, 175
Campbell, Slack	172
Carnegie, Andrew	235
Carpenter, Estlin	92
Casper, Miss	52
Cattanach, Andrew	105
Champney, Edith.....	44
Champney, Mrs	44
Charles Serkis Bey.....	167
Charteris, Mary	182
Chase, Thornton.....	83, 91
Chevki Bey	167
Cheyne family	88
Cheyne, Elizabeth.....	90, 91
Cheyne, Thomas.....	26, 89
Child, Charles W.....	97, 98
Clark, John	127
Cochrane-Baillie, Charles	69
Coles, C(laudia)	156
Collinson, Thomas.....	131
Conly, Mary	131
Cooper, Ella.....	94
Cooper-Hunt, Daniel, Rev.....	36
Craven, John	26
Crookes, William	107, 174
Cropper, Mrs	→ Thornborough Cropper
Crossley, Ada	131
Cuthbert, Arthur	58, 97
Daniel, Dorothy.....	91
Darby, Williams, Rev.....	152
Dawson, Albert	60, 104, 154
Qualities.....	61
Despard, Charlotte.....	52, 102, 207, 208, 212, 240
Despard, Maximilian	52
Dixon, Mrs	94
Downs, John	26
Drakoulès, Platon	98, 164
Dreyfus Barney, Laura	41, 47, 79, 83
Dreyfus, Hippolyte.....	23, 25, 26, 28, 29, 30, 31, 33, 34, 41, 52, 63, 66, 69, 79, 83, 150, 152, 153, 188, 198
Drower, Edwin	50
Drower, Ethel, Lady.....	50, 178
Drower, Margaret	178
Drummond, Robert.....	129, 221
Duncan, Christine	132
Duncan, John	132, 240
Dunlop, Daniel	105
Dunlop, Mrs	105
Dúst Muhammad Khán.....	150, 151, 152, 155, 156, 158, 159, 160, 165, 178
Edith Magee	67
Edmenstone Barnes, J	75
Effendi, Nayyar	80
Elcho, Lady.....	8, 35, 182
Ellingson, V, Miss	160
Elwes, Gervase	131
Enthoven, (Augusta) Gabrielle.....	60, 163, 170, 229
Eslin Carpenter	179
Ferrouh Bey Noureddin	167
Fletcher, Frank	127
Ford, (Mary or H).....	156
Ford, Miss (Isabella).....	103
Foster, Harry.....	152
Fraser, Donald B, Rev.....	27, 28, 32, 190
Fraser, Ethel	58, 186
Fraser, Isabel.....	25, 34, 52, 61, 68, 115, 118, 139, 156, 171, 185, 186, 188
G(holam?) Mohammad Khan	131
Gamble, Annie.....	84
Geddes, Patrick	44, 119, 124, 132, 179, 218, 219, 240
Glendonner, Lady	162
Glendonner, Lord.....	162
Godfrey, Frances.....	89
Goodall, Ella	46
Goodall, Mrs.....	35, 94
Goodchild, John	107
Gordon, Thomas, Gen	41
Gregory, Louis	76
Haji Ameen.....	45, 48, 51, 52, 59, 62, 74, 75, 80, 82, 87, 95, 99, 100, 106, 114, 140
Account.....	44
How he met Baha'u'llah.....	74
Hakim Bashi	45
Haldane, Richard, Lord.....	119
Haldane, William, Sir	119
Hales family.....	24
Hall, Edward	26
Hambleton, Alexander, Capt	16, 24, 25
Hammond, Eric	62, 105, 143
Haney, Mariam +	12, 14
Hannen, Joseph.....	108

- Hannen, Pauline..... 94
Heriot, Mrs..... 187
Heron, Louise..... 77, 87, 174, 182
Herrick, Elizabeth..... 25, 26, 31, 32, 34, 59, 88, 177, 240
Hill, Octavia..... 44
Hishmatu'llah Qurayshi..... 91
Historic
 Ahmed al-Jazzar (Siege of Akka)..... 101
 Alexander II(I) Emperor of Russia..... 112
 Alexander the Great..... 72
 Attar..... 90
 Badi (Martyr)..... 161
 Boheme, Jacob..... 138
 Brigdet (Bride), Saint..... 132
 Byzantine Artists..... 139
 Chinese Artists..... 139
 Columbus +..... 17
 Cynics of Greece..... 72
 Diogenes..... 72
 Jesus..... → Religious:Chr.:Christ
 Jezzar Pasha (Siege of Akka)..... 101
 Longfellow..... 146
 Mirza Abdul Gaffar Khan's grandfather..... 43
 Mirza Abul-Qasim Qaim Maqam..... 154
 Moore, Thomas..... 114
 Muhammad Shah..... 160
 Napoleon..... 83, 101
 Napoleon +..... 21
 Naser al-Din Shah..... 150, 157, 220
 Nicholas, St..... 77
 Nur-'Ali Shah..... 116
 Prime Minister of Persia (Mz. A Q Maqam)..... 154
 Role
 Persian Consul in Baha'u'llah's Time and his wife..... 43
 Roman Emperor..... 56
 Santa Claus..... → Nicholas, St
 Scott, Walter, Sir..... 121
 Sufis, Celebrated Persian..... 146
 Tahirih..... 102, 133, 143, 207, 211, 212
 Victoria, Queen..... 52, 112, 127, 147, 169, 197
 Zenobia..... 209
Hodgson, Dorothy..... 185
Holmes, Marion..... 102, 212
Howell, Joan..... 116
Humayoun Ehtecham..... 152
Hunt, Daniel, Rev..... 36
Irwin, Beatrice..... 181
Ish'te'al Ebn-Kalanter +..... 14
Jack, General..... → Jack, General
Jack, Marion..... 38, 74, 115, 140, 186
Jenkyn, Daniel..... 26, 82, 83, 84
Jenner, Helen..... 56
Jenner, John..... 56
Johnson, Harold..... 179, 240
Jones/James/John, Captain St..... 143
Kelman, John..... 114, 123, 124, 129, 216
Kheiralla, George..... 42
Khwaja Kamal-ud-Din..... 165
King George V..... 121
Kinnaird, Lord..... 66
Kinney, Edward..... 76
Kinney, Mrs +..... 16, 54
Krug, Grace +..... 164
Krug, Mrs +..... 16, 35, 45, 46, 93, 157
 Qualities..... 56, 94
Lady Blomfield..... 5
 Qualities..... 35
Lakemen, A, Mr..... 160
Lakemen, Mrs..... 160
Lamington, Lady..... 69
Lamington, Lord..... 41, 47, 69, 70, 166, 167, 169, 178
Landor, Henry..... → Savage Landor
Leitner, Gottlieb..... 165, 169
Leitner, Henry..... 165, 166, 167, 169, 170, 179
Leitner, Sapbo..... 170
Lewis, Alice..... 69, 77
Lewis, Edward..... 69, 84, 88
 Letter to Abdul-Baha..... 88
Lewis, John..... 97, 98
Lidley
 → Sidley.....
Lloyd, Nesta..... 77
Lorge, Mr..... 50
Louis Raoul Perdrau..... 167
Lutfu'llah Hakim34, 35, 42, 50, 62, 86, 89, 94, 104, 107, 114, 117, 138, 154, 156
Lutfu'llah Hakim..... 186, 187
Lynch, Henry..... 41
Lyne, Gilbert (Asiatic Quarterly Review)..... 181
Macaulay, Mary..... 116
MacDonald, Ann..... 116
MacDonald, Ramsay (MP)..... 99
Magee, Harriet..... 5, 14, 16, 94
 Qualities..... 56
Mahmud-i-Zarqani5, 16, 18, 31, 76, 89, 114, 117, 137, 144, 156, 174, 224
Mann, William..... 168, 179
Margoliouth, David..... 143
Marshall, John..... 57
Martin, Mary..... 116
Mattuck, Israel..... 98
Maud, Constance..... 98
Maxwell, May, Mrs..... 46, 94
McKechnie, Hester..... 116
Mead, George..... 166
Mehdi Khan Mushir-ul-Mulk Mirza..... 41, 51, 56, 62, 99, 152, 181
Merza Sorah, Mons..... 160
Mills, Mountfort..... 12, 108
Mirza Abdul Gaffar Khan..... 152
Mirza Abdul Gaffar Khan (Legation Counsellor)..... 43
Mirza Afnan..... 156
Mirza Ahmad Khan..... 172
Mirzá 'Alí-Akbar-i-Rafsanjání..... 91, 186, 187
Mirza Davoud..... 39, 73, 181
Mirza Mehdi Khan Mushir-ul-Mulk..... 152
Moair-ul-Mamalek..... 150, 157
Mohammad Vali Khan Tonekaboni (Sepahdar A'zam)..... 168
Mohammad-Ali Khan, Mirza (Prime Minister)..... 181
Moore, Miss..... 160
Moran, Helen..... 116
Morris, Lewis..... 53
Moscheles, Felix..... 96, 106, 145, 179, 232
Moser, Henri..... 81
Mudie, Harold..... 43
Muftyzadé Chefik Bey..... 167
Muhammad-'Ali Bey, Prince..... 186
Munavvar Khanum..... 30
Münsterberg, Oskar..... 23
Muther, Miss..... 142
Muzaffari'd-Din, the late Shah of Persia..... 167
Naruze, Jinzo..... 86
Nichols, Miss..... 183
Nicholson, Lady..... 185
Normand, J, Miss..... 160
Nouri Khanom..... 68
Orkham Bey..... 167
Osborne, Jesse..... 134
Ouroussoff, Cheref, Princess..... 166
Ouroussoff, Serge, Prince..... 166
Pagan (Pole), Jessie..... 117
Pagan, EHC..... 124
Pagan, Jessie..... → Osborne and Pole
Page, William..... 138, 140
Pankhurst, Adela..... 178
Pankhurst, Christabel..... 178
Pankhurst, Emmeline..... 147, 178, 240
Pankhurst, Sylvia..... 102, 178, 240
Parsons, Agnes..... 12, 38, 46, 94
Parvin Khanom..... → Blomfield, Mary
Pasha, Rustem..... 112
Pease, Joseph (Jack)..... 152
Platt, Beatrice..... 140, 154, 161
Pole
 See also..... 107
 Pole, David Graham..... 134, 138
 Pole, Jessie..... 134, 136
 Pollen, John..... 166, 167, 169
 Pollock, Frederick, Sir..... 41
 Pool, John, Rev..... 104, 149, 150, 151
 Portsmouth, Percival..... 127
 Raghib Raif Bey..... 167
 Ramsay, Miss..... 115
 Read, Miss..... 160
 Rice, Misses..... 142
 Ridgeway, Sarah..... 26, 31, 32
 Robb, Alexander B, Rev..... 129, 221
 Roberts, H D, Rev..... 27
 Robinson, Ina Mary..... 35

Robinson, Mrs.....	87
Ronaldshay, Earl of	41
Rosenberg, Ethel 34, 35, 46, 94, 96, 100, 129, 151, 154, 161, 178, 182	
Favoured	48
Going to the Country	59
Salt, Henry.....	164
Sarolea, Dr.....	124
Savage Landor, Henry	148
Scatcherd, Felicia.....	97, 98, 164, 171, 182
Schepel, Annet(te).....	44, 141, 166, 240
Sharan, Dr.....	76
Shoghi Effendi	8, 179
Sidley, J W	48, 95, 102, 110, 212
Sidley, Mr	143
Sidley, Mrs	143
Siegel	131
Singh, Bhawani (Maharaja)	86, 113, 174, 175, 180, 183
Siyyid Assadullah	24, 116
Siyyid Assadu'llah	145
Skrine, Helen	174
Skrine, Henry	174
Snelling, Florence.....	156
Sorah, Mirza, Mons.....	160
Spencer, Captain.....	70
Spinny, Dorothea.....	183
Stannard, Jean	48
Stapley, Anne.....	144, 165
Stapley, Richard, Sir.....	96, 144, 146, 165, 170, 187
Starling, L, Miss	160
Stevens, Ethel	50, 164
Stewart, George.....	117, 132
Stratton, Miss.....	160
Stuart, Robina	116
Sudely, Baron (Lord).....	73
Syed Ameer Ali	41, 166, 167, 169
Symonds, Mrs	87
Tennant children (Edward, Christopher, David, Clare, Stephen).....	162
Tennant, Edward	128, 162
Tennyson, Alfred Lord.....	47
Tewfik Pasha	167
Thompson, Juliet	35, 93, 94
Thornburgh Cropper, Mary 36, 51, 55, 59, 62, 66, 70, 71, 73, 74, 76, 80, 81, 83, 84, 86, 87, 89, 90, 94, 99, 100, 101, 104, 105, 107, 114, 142, 143, 149, 151, 152, 153, 154, 155, 156, 160, 161, 162, 172, 174, 179, 182	
Qualities	59
Tolstoy, Countess Alexandra (née Cancrine)	46
Tracy, (?Charles Hanbury), Hon. Sir	73, 81
True, Corinne.....	46, 94
Tudor Pole family.....	107
Tudor Pole, Florence	156, 157, 158, 160, 161
Tudor Pole, Kitty.....	107
Tudor Pole, Wellesley . 107, 117, 156, 157, 158, 159, 160, 161, 240	
Tupper, Martin	85
Urusov	→ Ouroussoff
Vali'u'llah Khan-i-Varqa.....	12, 87, 93, 142, 164
Vesel, Jessie	176
Waite, Mrs	35
Waring, Joan.....	37, 58
Watson, Miss.....	132
Weardale, Lord.....	46, 51
Wedgwood, John.....	54
Wetton Cox, Miss.....	160
Wetton Cox, W, Rev	160
Whyte, Alexander.....	106, 114, 116, 121, 126, 138
Description.....	126
Whyte, Frederick	116
Whyte, Gustavius	116
Whyte, Jane	113, 115, 119, 125, 133, 138
Whyte, Janet	116
Whyte, Janet?	116
Whyte, Lancelot.....	133
Whyte, Margaret	116
Whyte, Monica.....	113
Whyte, Rhoda	116
Whyte, Robert.....	116
Whyte, Two Sons.....	116
Wilberforce, Basil, Archbishop.....	72, 73, 107
Wilhelm, Roy	125, 139
Williamson, Wallace, Rev	131
Wilson, Andrew.....	123, 124, 218
Wood, (?George), General	101
Woodcock family.....	33, 39, 83

Worledee Green, H, Mr.....	160
Wyndham, Mary	182
Wyndham, Pamela	154, 162, 182
Yandell, Maud.....	67, 72
Young, Andrew	128
Young, L C, Miss	160
Yuhanna Dawud.....	81, 185
Zamenhof, Ludwik	125
Zia Bagdadi +	31

People (Roles)

Consul of Persia in Port Said	→ Ahmad Yazdi
Guardian.....	→ Shoghi Effendi
Members of Parliament	154
Other	
Bath Steward on Ship	19
Customs Officers	26
Ex-Supreme US Judge.....	38
Maids.....	25
Maids of the Whytes	119, 138
Persia Society Chair.....	See Barclay, Thomas
Reporter from the Standard	82
Reporter on Economics	47
Reporters.....	35
Sailors.....	25
Ship Servants	24
Ship Stewards.....	16, 18, 25
Pembroke Chapel Minister (Liverpool)→ Fraser, Donald Beaton, Rev	
Persian Ambassador	→ Mehdi Khan Mushir-ul-Mulk Mirza
Persian Students in the West	51
Political	
High Commissioner, Lord.....	128
Italian Consul in Akka.....	49
Leaders (Political).....	36
Maharaja of Jhalawar/Rajputana	86
Member of Parliament.....	41, 46, 60, 99
Persian Embassy Counsellor.....	43
President of the Women's Freedom LeagueSee Despard, Charlotte	
Shah of Persia.....	19
Suffrage Heads	102
Porters.....	26
President of Esperanto	43
President of the Universal Races Congress	46
Religious	
Edinburgh Islamic Society Secretary.....	131
Minister of Swiss Church.....	36
Moderator of the Free Church	114
Pope.....	49
President of Theosophical Society (some city).....	31
Teacher of the Theosophists.....	31
Theosophical Secretary.....	54
Secretary	→ Mahmúd-i-Zarqání
Ship Captain	→ Hambleton
Theosophical General Secretary	→ Pole, D G
Theosophical Society President (Liverpool).....	→ Armour, Mrs
Translator	→ Ahmad Sohrab

People (Unknown)

Arabic Professor in London and wife	38, 39
Assistants to Graham Pole (Edinburgh)	134, 135
Authoress.....	176
Bahai Lady Hat Maker.....	65
Boy in Miss Herrick's Hotel	32
Californian (Bristol)	158
Californian Man.....	146, 171
Celebrated Actress.....	110
Celebrated Painter.....	112
Child (f) (Bristol)	159
Correspondent of the Christian Commonwealth}	63
Damascus Student (Edinburgh).....	122
Deaf Man and Wife	87
Deaf Person (J Pole?)	136
Delegate to the Peace Conference	75
Doctor from Chicago.....	42
Doctor, Medical.....	94
Duchess and two Daughters.....	75
Dutch Woman	176
Editor of Influential Indian Paper	39
Editor of Theosophical Paper.....	63
Egyptian Students (Edinburgh)	122
English Captain	107
English Man Living in Persia 7 Years	94
English Minister having been in China 40 Years	111
English Woman (Hymn)	57

Friend (Woman) of Archbishop Basil Wilberforce.....	72
Friend of Ethel Rosenberg from Country.....	96, 100
Gardener.....	65
German (Bristol).....	158
Greek Man and Girl to Nurse.....	35
Greek-style family.....	49
Hindu.....	182
Hindu (Story).....	91
Indian (Edinburgh).....	122
Indian Muslim (7 Jan).....	126
Japanese Student.....	122
Jewish Rabbi (Conservative).....	106
Jewish Rabbi in Tiberias.....	43
Judge in Haifa.....	87
Laboring Men Come from Afar.....	63
Man working with animals.....	148
Mary Cropper's friend.....	107
Minister (18 Dec).....	41
Minister from London Suburbs.....	43
Minister with Cross.....	54
Mourae, Dr.....	114
Naturalists (Nudists).....	49
Newspaper Editors (Two Edinburgh).....	139
Noble Ladies.....	133
Old Man Improving Conditions of Muslim Ship Labourers.....	86
Paralyzed and Dumb Article Writer.....	53
Persian Merchants.....	59
Persian Student (Edinburgh).....	122
President of a Theosophical Society.....	31
President of the Cosmos Society.....	95
Prince from India.....	82
Professor from Aberdeen.....	131
Prominent Man.....	59
Prominent Woman connected to the Cosmos Society.....	46
Protestant Missionary born Persian Jew.....	80
Quaker Lady.....	117
Railway Man.....	63
Reporter.....	125, 157
Reporter (Bristol)}.....	159
S. S. (nobleman).....	186
Special Correspondent of the Christian Commonwealth.....	63
Stannard, Jean, friend of.....	48
Student from Baghdad.....	59
Suffragette Leader.....	45
Suicidal Atheist.....	31
Swiss Lady.....	38
Swiss Woman.....	177
Teacher of Elocution.....	110
Theatrical Woman.....	60
Theosophical Magazine Editor.....	63
Theosophist (Edinburgh 9 Jan).....	131
Three Young Persian Bahais.....	44
Tramp son of country rector.....	108
Two of the closest friends of Q. Victoria.....	147
Two Women involved in City Improvement.....	98
Verdiyah Khanom.....	68
Welshman (Bristol).....	158
Wife of a Professor.....	176
Woman (18 Dec).....	41
Woman Going to Los Angeles.....	97
Woman in Same Building.....	111
Woman Left By Husband.....	65
Woman Missionary.....	151
Woman Musician.....	62
Woman of Very High Rank.....	39
Woman on Ship, 5 Dec.....	15
Woman who came 40 miles.....	53
Woman with Eye Trouble.....	41
Woman with Two Children.....	65
Young Girl from Scotland.....	185
Young Persian Baha'i from Akka Studying Agriculture.....	46
Place (Britain)	
Bristol.....	4, 107, 108, 170
Place	
Abona.....	157
Black Rocks/Sea Walls.....	157
Cliffs and Mountains.....	156
Clifton.....	155
Clifton Down.....	157
Countryside.....	159
River Avon.....	156
Roman Camp.....	157
Sea Mills.....	157
Suspension Bridge.....	159
Temple Meads Railway Station.....	156, 160
Road	
Royal York Crescent, 16 (Poles).....	156
Royal York Crescent, 17 (Guest House).....	155, 156
Description.....	239
Britain	
Other	
Cities for Possible Visit.....	61
Review.....	97, 170, 180, 183
Byfleet.....	4
Cambridge.....	168
Cornwall	
St Ives.....	176
Edinburgh.....	115
Camera Obscura.....	→ Outlook Tower
Castlehill, 549.....	→ Outlook Tower
Other.....	4, 44, 61, 95, 104, 106, 141, 154, 186
Achievements.....	137
Countryside.....	120
Invitation.....	35
Overview.....	136
People's Character.....	140
Review.....	140, 141
Scots are Deeply Religious.....	138
Telegraphic Communication.....	46
Place	
Arthur's Seat.....	120, 121
Blackford Hill.....	121
Castle.....	120
Child Garden.....	128
College of Arts.....	127
Duddingston Loch.....	120
Firth of Forth.....	132
Forth Rail Bridge (S Queensferry).....	132
Holyrood Abbey.....	120
Holyrood Palace.....	121
New Colledge.....	126
North Canongate School.....	128
Outlook Tower.....	119, 130
Princes Street Gardens.....	121
Queen's Street Gardens.....	121
Rainy Hall.....	129
River Forth.....	132
Scott Monument.....	121
St Giles Cathedral.....	130
St Saviour's Child Garden.....	128
University.....	114
Road	
B924.....	132
Bernard's Crescent, 29.....	132
Cameron Park, 13.....	118
Canaan Lane, 54.....	115
Castlehill.....	120
Charlotte Square, 38 (Roxburghe Hotel).....	116
Charlotte Square, 7.....	115
Description.....	113, 238
Chessel's Court, 8 (now 4).....	128
George St, 96 (Freemason's Hall).....	123, 126
Great King Street, 28.....	134
Hanover Street, 105.....	118
Princes Street.....	121
Princes Street Station.....	115, 138
Queensferry Road.....	132
Royal Mile.....	120, 130
Shandwick Place, 58 (St George's West Church).....	126
England.....	4, 54, 171
Glastonbury.....	44, 107, 132, 141
Government.....	61
Letchworth.....	98
Receptivity In.....	184
Severn Estuary.....	157
Ireland.....	58, 134, 136
Belfast.....	37
Queenstown (Cobh).....	22, 23
Leeds.....	26
Liverpool.....	4, 12, 22, 26, 35, 40, 167, 177, 186
Other	
Meetings Cancelled.....	61
Poverty.....	28
Revisit Plan.....	61
Train Journey.....	68
Place	
Adelphi Hotel.....	25, 26, 33
Louis XVI Salon.....	31

Dock	25	Manchester College	186, 206
Lime Street Station	33	Manchester College Hall	92
Mersey River	26	Parks Road, 17 (Cheyne's Home)	89
Pembroke Chapel	32, 154, 189	University	89
Statue of Wellington	28	Reading	4
Theosophical Society	33, 188	University College	156
Road		Scotland	4, 57, 134, 152, 171, 185
Hope Street (Unitarian Church)	27	(→ also Edinburgh)	
London	4, 8, 22, 23, 26, 33, 36, 37, 77, 116, 184, 186, 187	Inverness	117
City Temple (Holborn)	100	Southampton	50
Cropper's Home	→ 31 Evelyn Mansions	Surrey	4
New Congregational Church	149	Unknown	
Other		55 km from London	108
Easy to Study Persian in London	81	Wales	157
Lighted Avenues	64	Woking	4, 165
Poverty	77, 100	Mosque (Shah Jahan)	163, 165, 166, 175, 181
Place		Place (World)	
Albert Bridge	77	Africa	148, 209
Battersea	77	Egypt	4, 11, 38, 93, 97, 114, 122
Caxton Hall	29, 36, 39, 142, 152	Alexandria	11, 70, 80, 87, 118
Cedar Club House	77	Cairo	48, 209
Church House	55	Liberia	75
Cropper's Country Cottage	153	South Africa	58, 117
English Court	39	Johannesburg	186
Essex Hall	147, 184, 208	Americas	
Euston Station	34, 114, 140	America	4, 17, 21, 33, 34, 54, 89, 93, 101, 184
Friends Meeting House	147	Better than Europe	34
Garden near Cadogan Gardens	35	Correspondence	93
Haji Ameen's house	87	Massachusetts	
Jack's Studio (Kensington)	74	Boston	166
King's Weigh House Church	69, 84	Mentioned daily	155
Liberal Synagogue	99	Praise of	50, 51, 75
Mirza Davoud's house	81	Qualities	38
Paddington Station	89, 156	Return Trip	37
Parks	6	Trip Exertion	37
Battersea Park	62, 73, 80, 85, 99, 154	California	26, 29, 46, 97, 146
Boating Lake	73	San Francisco	28, 80, 99, 118, 187
Green Park	148	Jewish Synagogue	31, 107, 196
Hyde Park	42, 50, 63, 83	Canada	11, 46
Kensington Gardens	54	British Columbia	24
Lake	54	Colorado	
Regent's Park	42, 104	Denver	36, 42, 173
Richmond Park	59	Englewood	83
Unknown Park	66, 76, 87	Hawaii	
Persian Legation	152	Honolulu	142
Quakers Meeting House	147	Illinois	
Queen's Gate Gardens, 22	152	Chicago	28, 35, 42, 46, 51
Salvation Army Centre	70, 95	Los Angeles	97
St James Palace	37	Maine	
Thames River	59, 62	Greenacre School	54, 66
Victoria Station	183	New York	5, 28, 39, 40, 51, 88, 89, 118, 156, 157
Westminster Palace Hotel	29, 51, 194	Broadway	42
Road		Dock	11, 14, 22
Bloomsbury Square, 33 (Stapley's)	144	West 75th St, 226	14
Cadogan Gardens, 97	8, 33, 34, 140	United States	11
Description	237	Utah	
Marriage in Apartment	81	Salt Lake City	75, 108
Cadogan Square, 62	8	Washington D.C.	28, 38, 51, 89, 156
Chandos Street, 40 (Eustace Miles Veg. Restaurant)	95	Howard University	76
Cromwell Road, 59	86	Asia	121, 182
Elm Park, 80 (Chelsea)	179	Armenia	152
Essex Street, 2-3, Kensington (Essex Hall)	101, 102	Assyria	93
Evelyn Mansions, 31	69, 87, 95, 148	Burma	114
Great Smith Street, Church House	55	China	50, 111
Highbury Hill, 25	84	East	13, 31
New Bond Street, 35 (Dore Art Gallery)	179	India	39, 73, 93, 113, 114, 151, 165
Parson's Hill (New Congregational Church)	104, 146, 149	Progress from Superstition	82
Queen Anne's Gate, 34 (Glenconner)	162	Rajnaput	86
Salisbury Square, 133 (Dawson)	154	Tour	17, 87
Salisbury Square, 133 (Fleet Street)	104	Iran	
Santos Road, 38	84	Ardestan	37
St James' Place, 35 (Westminster) (Leitner's)	170	Madriissih-yi Tarbiyat-i Banin	→ Tarbiyat School
St Martin's Lane, 52 (Quakers)	147	Qazvin	45
Sunnyside, 8 (White Lodge, Theosophical)	105	Rasht	150
Tottenham Court Road, 130 (Grafton Hotel)	83	Tabriz	217
Warmington Road, 3 (Herne Hill)	172	Tarbiyat School	66
Warrington Crescent, 166 (16b?)	87	Tehran	12, 141, 144, 150, 160
Unknown		Iraq	
Rug Store	152	Baghdad	91, 116, 130, 160, 178, 220
Streets and Avenues	59	Sulaymaniyah	178
Wrong Catholic Church	85	Israel	
Manchester	26, 31, 32, 61, 186	→ also Palestine	276
Oxford	4, 61, 88, 89, 107, 168, 171	Akka	17, 21, 42, 46, 49, 50, 74, 78, 81, 101, 104, 114, 115, 220, 233
Harris Manchester College	92		

Rose Garden	17	Greatness of this Dispensation	139
Shrine of Baha'u'llah	17	History Summary	217, 224
Well	17	In Persia	76
Haifa	50, 87, 101, 104	No Organisation	204
Esperanto books sent to	125	Not a new Religion	206
Jerusalem	50, 53, 149	Not a New religion	203, 216
Mount Carmel	39	Numbers & Spread	172, 208, 217
Mount of Olives	50	Organization to Spread Baha'i Teachings	86
Ramleh	134	Overview	203
Tiberias	43	Media	208, 212
Japan	122	Buddhism	
Tokyo		Buddha	224
Women's University in	86	Christianity	36
Lebanon	112	Baha'i Pure Christianity	80
Beirut	115	Baptism, Three Kinds	73
Orient	→ East	Bible Authenticity	64
Palestine	54, 106, 162, 196	Christ	36, 55, 140, 171, 195, 196, 219
Persia 21, 41, 45, 69, 76, 93, 101, 103, 111, 114, 122, 165, 181, 188, 205		Purpose	150
Misrule	94	Return	55, 233
Syria	53, 128, 162, 209	Story	65
Tibet	148	Christ as the Word	76
Turkey	41, 75	Christadelphianism	75
Edirne (Adrianople)	74, 220	Christians	39, 56
Istanbul		Congregational	69
Istanbul (Constantinople)	52, 74, 166	Crusades	64
Rumelia	220	Divinity of Christ	72
Smyrna	49	Elijah	233
Turkmenistan		Holy Grail	107
City of Merv	148	Jews	55
Ishqabad	45	Jews and Christ	140
Uzbekistan		John the Baptist	232, 233
Bokhara	84	Joseph (Father of Jesus)	55
Samarkand	84, 174	Kingdom of God	103
Australia	184	Magdalene, Mary	56
Europe	34, 93, 158	Magdalene, Mary	210
Austria	4	Magdalene, Mary +	39
Vienna	49	Mary (Mother of Jesus)	55
Balkans	13, 27, 188, 195, 197, 198	Missionarising	115
Belgium		Paul, St	91, 121
Flanders	26	Peter, St	210
Waterloo	83	Prophecy	115
Bulgaria	133	Falling Stars	153
Cyprus	56	Quakers	147
Europe		Resurrection of Christ from the Tomb?	83
Materialism	50	Sunday-School for Baha'i Teachings	177
Third Visit Unlikely	61	Christians	50
France	4	Friends (Persia)	225
Paris ... 22, 23, 26, 37, 41, 44, 47, 51, 57, 79, 104, 140, 165		Glastonbury	44, 107, 132
Germany	4	Irreligion	
Stuttgart	35, 48, 187	When it Is Better	206, 219
Greece	41, 93	Islam	
Athens	35, 209	Exorcism in Persia	76
Holland	176	History	81
Hungary	4	Muhammed	219
Italy	107	Sufi	146
Rome	56, 93	Woking Mosque Visit	163
Paris	174, 180, 187	Judaism	
Rome	209	Abraham +	23, 134, 173
Serbia		Adam	38, 220
Belgrade	116	David, King	53
Switzerland	4, 38, 81, 165	Jewish Messiah	31
India	174, 177	Jews to Return to Palestine	71, 106
Jamaica	75	Jews wrongly thought to kidnap Muslims	106
Occident	→ West	Messiah	139
Russia	45, 114, 174	Moses	196
Switzerland	36	Solomon, King	53
Turkey		Philosophies	
Constantinople	220	Ancient Greek, Persian and Arabic	83
World		Quakers	
West	13	Address To	225
Religious		See also Topic	
Baha'i		Religious	
All Baha'i children in schools	70	Theosophy	105, 134
Bab, The	102, 208	Speech to 1912-12-14	188
Life Summary	203	Stories	
Baha'u'llah	139, 149, 208, 227	Abdu'l-Baha Sends 100s of Coats to Holy Land	104
Era220		Caged Nightingale	148
Life Summary	203	Chinese and Byzantine Artists	139
Mission	219	Christian Missionary (Miss Ramsay)	115
Cause of God		Donkey and Fighting Dogs	145
Like a House	63	Donkey Beads	60
Like a Rose Garden	63	Head Theosophist found Eating Beef	91
East-West Harmony	220	Joke	
		Mad Man Carrying Wheelbarrow Upside Down	92

Person Asking for some Hot Toast	92	International Intervention	145
Lady Blomfield Excited at the Sun.....	40	International Parliament	228
Man Pretends Deafness to Get Free Meal.....	52	Peace Conferences (America)	129
Man who Writes with his Mouth	53	Rulers (Qualities).....	157
Mention		Turkey	37, 43
Blind Mohamadan Goes Into Synagogue	85	World Federation.....	204
Monks on Mount Carmel Robbing Shepherds.....	39	World in 1913	4
Persian Ambassador Meets Baha'is Learning Persian	99	Religious	
Persians Go to Wrong Church.....	85	Death	49
Play so intense actor killed	101	Bereavement.....	49
Poet Attar Attacked in Desert and Thereafter Could Not Speak..	90	Transition	148
Shopkeeper Pillaged by the Hungry	78	Devil	76
Tea like Charcoal which Abdu'l-Baha Drinks.....	87	Free Choice	235
Streets		Heaven	
Beggars	28	Straighten the Path to.....	63
Ben Hur.....	42	Holy Books	54
Chimneys Belching Smoke	75	Humanity Scattered from the Essence of God?.....	81
Christmas Windows	64	Imperfect are of the Kingdom	38
Factories	75	Kingdom of God	111
Illuminated.....	64, 81	Prayer.....	49, 112, 126
Traffic Roar	61	Work As	200
Umbrellas	167	Promised One.....	50
Xmas	59	Prophets	13
Topic		Purpose of Religion	188, 221
Art	226	Rewards of God.....	177
Music.....	62	Unity of Faiths among Persian Friends	103
Meetings.....	112	Social Welfare	220, 228
Children	77	Society	
Civilisation		Adoption.....	143
Spiritual & Material.....	171	Hierarchy.....	220, 228
Civilization		Peace	13, 145, 196, 207, 219, 227
Shifting through Time	93	Unity	151, 203, 205, 232
Community		Sociology	103
Administration.....	161	Spirit	228
Gatherings	112, 187	Communication.....	50, 201
Family		Immortality	222
Divorce	49	Progress	201
History		Progress through the kingdoms.....	233
Arabian Civilisation	16	Reincarnation.....	31, 59, 74, 154
Knowledge		Soul	202
Blind Imitation	62, 171, 195, 202, 205, 221	Spirit and Matter	222
Education	128, 196, 220, 228	Spiritual	
Education (Natural History)	120	Advancement	73
Evolution	112	Auras.....	54
Investigation of Truth	50, 188, 227, 232	Depersonalization	74
Medicine	122	Devotion.....	116, 145
Science	207, 226	Enkindling Hearts.....	63
And Religion	196, 219, 228	Food.....	139
Types of	146	Guide	171
Language.....	124, 125, 158, 214, 220, 228, 232	Heal Spiritual Sicknesses	94
Esperanto	166, 179	Light and Darkness	141
Abdu'l-Baha Promoting	44	Teaching.....	161, 175, 176, 229
New Testament	43	Glad Tidings.....	176
Of the Heart	82	Opposition.....	178
Law		Qualities.....	116
Corporal Punishment	145	World Baha'i in Baha'u'llah's Time Possible.....	80
Laws		Tests	201
Commandments	13, 14	This Century	205
Life		Transanimation	154
Marriage.....	126, 134	Unity	12, 118, 144, 196
Man		East and West.....	201
Man's Natures.....	188	Humanity.....	167, 195, 227
Meditation/Contemplation	225	Vegetarianism	91, 110
Money		Virtues	188
Economics.....	103	Attractions that Bind	96
Giving to Churches.....	149	Charity & Generosity	25, 115
Rich	235	Cleanliness	42
Wealth and Poverty.....	70, 78, 103, 130	Deeds and Actions.....	153
Other		Evil	201
Hat Making.....	65	Focus.....	30
Planets and their Creatures	182	Good and Evil - Avoiding Company.....	148
Suicide.....	31, 108	Happiness	58, 176
Politics		Humility	32
Balkans	27, 37, 39, 43, 52, 61, 207	Kindness to Enemies	13
Peace Conference.....	37, 41, 52, 75, 197	Life's Purpose	201
Caste System (India).....	174	Love.....	110, 115, 204, 219, 227
Cyprus	56	Address	213
Democracy	54	Of God	65
Federal System (America)	51	Materialism.....	74, 201
Government (English)	197	Prejudice	12, 43, 196, 228
International		And Hostility	69, 220
Court of Arbitral Justice	60	Patriotic	220
International Court	232	Patriotism & Nationality	206
International Institutions	197	Purity & Chastity	115, 175, 202

Servitude & Sacrifice	12, 37, 65, 151, 203
Sharing	235
Silence.....	225
Trustworthiness	19
War	207, 220, 227
Arsenal District of Woolwich	146
Europe.....	172
Persian Weapons	81
Referendum	129
World War I.....	133
Women	28
Abroad.....	111
Character	22
Equality	133, 196, 220, 228
Address.....	208
Suffrage	110, 148
Acts	45
Meeting in Edinburgh.....	133
Politics	36
Suffragists.....	64
Work.....	196
As Prayer.....	220, 228
World	
East and West	147
Youth versus Age.....	175

Topics

Religious

241

○ Mention

→ See

⊕ Other account ○

Prophets	53
Travel	
Baggage	
Ship	24, 25, 26
Train	33, 34
Bus	34, 51, 52
Car	
1913-01-17 To Woking	165
Ship	
Cedric.....	118
Cedric, SS	
1912-03-25 Egypt-New York.....	11
Celtic, RMS	
1912-12-05 Departs New York	11
1912-12-13 Arrives Liverpool	26
Titanic	118
White Star Line.....	11
Taxi	39, 42, 54, 77, 106, 114, 140, 152
Train	
1912-12-16 Liverpool to London.....	33, 68
1912-12-31 London to Oxford.....	89
1913-01-06 London to Edinburgh.....	114
1913-01-10 Edinburgh to London.....	138
1913-01-15 London to Bristol	156
1913-01-16 Bristol to London	160
1913-12-31 Oxford to London.....	92