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Haifa - Nov. 16, 1919

-P

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

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

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

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

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

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

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

After the chanting of the prayer of visitation we returned and I had a good talk with Enayatallah & Mirza Monaim.

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

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

Among the oriental pilgrims are Dr. Suliman Rifat Constantinople, Mirza Faizullah Subhi-Tcheran = Mirza Mohammed Sahib-Kazwin = Ebn-i-Asdaghi-Tcheran, the last living member of the Ayadi = Ayzollah Khan Wazir, brother of Valiollah = Mirza Asandullah Fazel, Magan-darian, one of the great teachers of the Cause and formerly a Mullah of Kerbela.

Talks in the Masters House, Present - The Randalls, Messrs. Vail, Hathaway, Fugate, Col. Allison's wife, Mrs. D. ~~Denham~~ ^{Denham} are 47 Englishmen. A.B. ^{H25th Nov. 1914} - ^{Denham}

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

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

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

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

A.B. answered:

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

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

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

Question: Should truth be spread verbally or by writing?

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

Mr. Denham ^{in English} remarked we have as saying an Example is better than precept."

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

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

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

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

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

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

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

Colonel Allison asked if the war ^{would} leave any spiritual reaction in the U.S. & in the world.
H.B.

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

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

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

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

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

in Europe and America are ^{the} results of the war. Had there been no war, there would have been no such strikes. In Egypt the strikes caused an increase of 30% in wages.

In Egypt the strikes caused an increase of 30% in wages.
His Holiness Bahadullah 50 years ago mentioned the evils of this war and said those things would happen, and that the cure is Universal Peace and the establishment of Universal Arbitration and that all Nations should be inclined to solve their disputes.
If the letter which His Holiness Bahadullah which sent to the Rulers of the world had been put into action, this war would not have occurred.

What is the result, France needs
5 years to recover and become as before,
likewise Belgium, Roumania, Bulgaria,
Montenegro, Serbia and Turkey, even
Persia, although Persia did not
fight yet her losses were great -

Evening meal at the table

of Ab. Hall & B. B. Nov. 16th - 19 present
including Persians - Kurds - Turks Egyptian
English, American, Japanese and of
Religious Jews - Christian, Mohammedan
and Buddhist.

13. East and West are gathered here very good! whatever gathering establishment
love and union among human beings kind
is Heavenly Bounty. we hope that this
gathering will become larger and that
everywhere such heavenly meals may be
prepared and be the cause of love and
unity amongst people; so that ~~disunion~~
may be extinguished and union established,
~~and the banner of disunion be put aside~~
and the banner of the union of the
world of humanity be raised.
Many meetings are held in the world

R Many meetings are held in the world

Such as the meetings of merchants, meetings for
politicians, meetings for ~~any purpose~~ ^{any purpose}, meetings for
the North Pole &c. But not meeting ^{for}
for the love of the Queen of Humanity.
For 6000 years the world of humanity
has been ~~ruined~~ ^{slightly}, even history tells us ^{and}
no doubt before that it was ~~ruined~~ ^{ruined}.
Man-kind has been the slave of Nature
and ~~the~~ the world of Nature there is
disturbance. ~~and~~ in the world of Nature
there is antagonism to the world of man;
In the world of Nature there is self seeking
and briefly in the world of nature there is
great disturbance. Man is saved from
the world of Nature by the Sight of God,
otherwise there would be darkness upon
darkness. All the Prophets and Seers have
come that the world of humanity may be
saved from the ~~claw~~ ^{claw} of Nature, and that
they may pass from the world of nature
into a world of light.

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

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

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

~~and~~ and that radiance of Christ was ~~veiled~~ ^{veiled} - 11.
and the material darkness became intense.
P Sixty years ago they introduced the potato
into Persia. There was so much superstition
that they used to say that whoever takes
it becomes an infidel. No one would eat it
except those who would take it with wine.
There was so much prejudice. If ~~any~~ ^{any} ~~some~~
would eat it occasionally they would
say he has become an infidel. Now see what
Bahaiollah has done. We are all gathered around
one table, ~~full of~~ ^{filled with} love."

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

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

H.B.

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

establish the League of Nations, ~~R. Wilson~~

-12-

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

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

A.B.

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

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

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

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

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

Pilgrims House Noon Nov. 17, 1919

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

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

~17~

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

A.B.

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

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

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

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

were ⁱⁿ discord. In public gatherings, even in churches ^{there was distinction.} ^{& his wife} Sicily Bryan came to me in 1888. He came a second time. When I went to America I wanted to meet him. He had no time. He was ^{making} ~~giving~~ ^{speeches} ~~lectures~~ every day. In short he had no time. Once every four years there is an election."

Dr. E. If the ^{king} ~~rule~~ is unpopular ^{most things (things)} does the parliament have power to remove him?

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

Dr. E. Will parliament appoint the Prime Minister?

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

Mr. Satter: We always speak of the Kingdom of God and not the republic of God.

Earthly things should be the counterpart of the spiritual world.

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

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

H.B.: "He who serves (the government). No one can say that it must be respected

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

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

Dr. E. spoke of ~~of~~ Tablet in which it said only
the words of Bahi'ollah were to be
read in the Mashrak d-Azhar. Does this
mean that the words of the Bab and
Abdul Baha are not to be read?

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

to have any explanation of some topic that comes up, they may refer to ~~the~~ ^{the} ~~words of~~ ^{the words of A.B.} Dr. E. Are not Abdul Baha's words the same as ^{those of} Bahá'illah?

A.B. "Yes. Bahá'illah. In his explicit texts ~~he~~ says: 'He (A.B.) is the expounder' & I have no opinion of my own. Whatever is His Blessed Will ~~it~~ ^{to} carry out."

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

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

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

Mason and then of the early days of the Bab.

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

Nov. 17, 1919

Talk at the evening meeting in the Master salon:

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

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

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

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the West. His father and his mother rebuked him very much, but he did not cease working. He respects them and obeys them. But when they would say 'Why are you a Bahai', he would not listen to them. In everything he would obey them, except in this. Notwithstanding that his father and mother are rich and would not deprive him of anything, ^{yet} he ~~he~~ lives in the utmost economy. He never asks them for anything. If they offer him assistance, he will not accept it. ^{His soul has a great future.} ~~He is of those souls who will progress very much.~~ There are ^{some} Bahais in America who are very good souls. I know them all. They serve the world of humanity and they love all the world. They have no enmity. They sacrifice their lives for the world. But the tests which have been in the East, have not yet been in America. For their property was pillaged; they were persecuted and abused; and in the end they were martyred. In Yazd on one day 200 were killed and all their property was pillaged. Even the women and children were martyred. But

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(Even) some of them would sweeten to
their executioners so that their tongues
might be sweetened. They did not
^{take the offensive} ~~defend~~ themselves, ^{also} ~~but~~ each one of them
was ^{courageous enough} ~~full of courage~~ to overcome
10 persons. They had no fear. They
knew when they were in their
homes, at what moment, ten or twenty
persons ^{armed} with swords, would arrive.
They had no fear. &

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

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

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

defeated the army. One night, they attacked the army intrenched in a series of seven fortifications, each with ^{troops} soldiers and guns. The 110 came out and arrived at the first fortifications, and broke them and ~~defeated~~ ^{fought} them. The soldiers of the first fortification fled to the second. The night was dark. They thought these were the enemy, and so they killed their own soldiers.

They had no flares then to throw into the air by their guns. Each garrison would capitulate to the next one. They defeated all the seven garrisons. ~~on that very night~~ the Bab al-bab was martyred.

They besieged the fortress of the Baber so that for 18 days they had no bread. After ^{the} 18 days during which ^{they were} without food and slaving, the enemies came and made a Covenant that they would not harm them. They took an oath to it. 'We will leave you alone'. They dropped their swords, came out and entered the camp of the enemy.

For eight days they had eaten nothing. They were invited to eat. While they were eating ten regiments arrived and killed them with their spears.

^{Such was their bravery}
~~They were so brave, that~~ Now if

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

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

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

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

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

in service. She is greatly assisted, ^{when} ³⁷
a person ^{compares} ~~sees~~ her success ~~with~~ ^{with her physical} ~~at~~
~~her~~ body. A hundred people will not
be so assisted as she. This woman is
so ^{small} ~~short~~ short. That is why the con-
firmations of God ^{are} ~~should~~ necessary.

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

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

The idea is this that Miss Knobloch has attracted the people. There is a large man, Mr. Seriz, ^{He is} very large. She converted him."

A pause.

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

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

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

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

Question: Will all the Jews return to Palestine.

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

~~Dr. Erdmann~~ Mr. Randall asked: How long ~~had~~ Baha'í ~~did~~ reside in Haifa?

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

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

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

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

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

will say:

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

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

R The solution begins with the village,
and when the village is reconstructed,
~~it will~~ then the cities will be also.
The idea is this that in each
village will be erected a store-house.
In the language of Religion it is
called the House of Finance. That is
a universal store-house, which is
commenced in the village: ~~then~~ its
administration is ^{the} a committee of
the wise ~~ones~~ ^{men} of the community, and with
the approval of that committee all
the affairs are directed.

Firstly, whatever contributions are
necessary, they obtain from the bank
at interest. ^{For instance,} They borrow from the bank
at 3% and loan to the public at 4%.
Any farmer who is in need of implements
they supply and ~~they~~ ^{give} him all his
necessities. When the crops ~~are~~ ^{is}
harvested, ~~it~~ ^{it} will be the first ~~revenue~~
^{income} ~~revenue~~ (of the store-house). The first revenue
is this (~~crop~~). But this revenue is
not equally distributed. For instance,
a person may have ^{an acre of} 1000 kilos and
this ^{is} only sufficient for his want & living.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Sixth. For the deaf and blind.

Seventh. Public health. Whatever is necessary for the public health must be arranged. Swamps should be filled up, ~~pure~~ water should be brought in; whatever is necessary for the public health. If there is something left over (after these expenditures) it should be given to the Great House of Justice. And thus there will be no want in the village. ^{The people} ~~They~~ will not remain hungry, they will not remain naked. All will be in the utmost ~~and~~ ^{welfare} and comfort.

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

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

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

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

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

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

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

Lunch in the Pilgrims House at noon, Nov. 18, 1919. Seated at table were the Randalls, Vail, Esselmont, Hathaway the Cousin of Abdul Baka and myself. The Master was in very radiant spirits.

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

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

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

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

When told of the Chinese and Japanese who heard about the cause on the Sapland, he said we should try and meet them on our return to Europe. Especially if you see the Japanese newspaper writer encouraging him to come and see the Master on his return to Japan. Then he said: "If a delegation of Bahais should go to Japan they will do splendid work, because the Japanese think their own religion is out of date. Even the Mikado realized their religion was out of date and so he invited representatives from the different religions, to Tokio; from the Moslems, Christians and the Jews. But he did not like what their representatives presented. He intended to select one of the existing religions and promulgate it, but he cared for none of them. ~~But that~~ I was living at that time in Acca under very severe restrictions and it was impossible for me to send a Bahai there. He would have done splendid work. They have 8 million Gods (laughingly). Ask Fugita he knows. Altho' he left there when he was young he is well aware of the condition."

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

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

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

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

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

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

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

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

During the morning of Nov. 18, 1919, Mr. Randall was summoned by the Master. After his interview was over the Master sent for me. It was about 11th A.M.

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

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

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

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

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

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

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

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

At the evening meal Nov. 19, 1919.

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

This first question was concerning the world catastrophe.

Mr. Latimer asked if this last war was ~~was~~ the war of Armageddon.

H.B. "Yes. What could be greater than this war. ~~if~~ this war all the people of the world took part."

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

H.B. "yes. it is so."

Mr. Latimer asked that if Germany got her opportunity to declare war again, ^{an} would the U.S. enter the war? ^{again}.

H.B. "She will remain neutral. If there should be another war in Europe, America will not enter the war, in any part of Europe. She has learned her lesson. She has ^{now} spent so much money and life and received no benefit. She found out that interference with the political

affairs of Europe is harmful for America. It is better for America not to interfere in the affairs of Europe. Neither America in the affairs of Europe, nor should Europe interfere in the affairs of America. What benefit did she receive from her interference? A hundred thousand souls were killed, and millions were expended and it brought no results."

~~Mr. Randall asked~~ Sheikh Farajullah⁶ asked about the present treaty.

F.B. "It is not yet finished."

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

F.B. "No. It would only have been lengthened. England could have carried on the war with Germany for five years longer. It would last longer, but the influence of America became the means of shortening it. If America had not entered, Germany would not have been defeated so soon. As soon as America entered the war, the side of the allies was strengthened."

Mr. Randall asked. If the present League of Nations does not include all the nations of the world, would it not be better for America to remain

out of it.

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H.B. "Certainly. She should enter when all the nations are represented. Then it would be the international Court of Arbitration."

Mr. Randall asked if the dream in the last chapters of Daniel of the three ^{persons} ~~white~~ ^{clothed in white linen} who stood on ~~the~~ ^{on the water} each bank and one of the river, did not refer to this Revelation.

H.B. "Yes. I have ^{explained it} written in the Book of Answered Questions. Refer to it. It will become clear. ~~PT~~ The Blessed Beauty has freed us from all these quarrels and calamities, and has made us to be at peace with all the nations and peoples. He left no room for quarrels."

Mr. Satimu asked if the Babi ^{mirza} (Mohammed Ali) who was martyred with the Bab, was killed with the first volley or the second.

H.B. "With the first one he was killed. He was mutilated. But the body of His Holiness the Bab was not hit by the first discharge."

Then Mr. L. asked about the ~~conveying~~^{tabernacle} - 48
of the body of the Bab to Teheran.

F.B. "It is just as it is written in
the Traveller's Narrative. Read it
in the Traveller's narrative. It is
the same. All the other accounts are
without foundation. Suliman Khass,
the martyr, brought his blessed
body to Teheran."

lunch in the Pilgrim House. noon, Nov.
19, 1919.

The Master came to us, tho' very tired, because
he loved to be with us. He said that he had
been up for four hours after midnight
correcting Tablets.

Mr. Randall asked: Will the Divine Tablets that
by Ahmad Sohrab and presented at the
convention in New York last spring be
preserved in the Masbakh al-Azhar or
delivered to the different regions to which
they are addressed. They are now in our
possession in a safety deposit vault in
New York City.

F.B. "For the present it is better to keep all the
documents in the safety deposit vault in
New York. Then later you may put all
of them in the Masbakh al-Azhar. Hang them
on the walls, not in a safe."

Mr. Vail asked what he should do in regards to
Mrs. Allen in Washington.

F.B. "When you go to Washington exercise kindness
toward her. (Then addressing all the
friends) On your return to America

you ~~are~~ to set the people on fire, wherever⁴⁹
you go illumine that city. Speak in such
a way that all the souls will become ableg.

Mr. Randall spoke of Mr. Harmon and asked what we
should do about him.

H.B. "Leave him to himself. Have nothing to do
with him. Do not refer to him in your
conversations with the friends. In case
someone enquires say he used to come
and associate with us but now he doesn't.
Leave him to himself."

Then Mr. Latimer remarked that on our
return the first question the friends will
ask is when will the Master return
to America.

H.B. "We will see what God wants. If America
becomes illumined, its illumination,
like a magnet, will draw me there.
If America will become the America
I want it to become it will surely
come and it will go to all parts, to all
the states."

Mr. Randall told of Harlan Ober's adopted baby. The
Master gave it the name Aziz, an arabic
word meaning 'dear'. Then he named
Arthur Hathaway's daughter "Mahparah",
a persian word. ^{we a Persian} further dipped in honey
at this juncture were served a
turkish dish called "Mouth full of the
Fudge." The Master told the following
story:

The Turks are fond of eating. In this
respect they are like the Monks, for they
like to eat very much. The judges are
very fond of this dish. Once upon a
time two men had a quarrel over a
piece of land; it was a dispute over
the boundary line. One of them invited

the Judge to his house for dinner. afterwards the Judge departed and changed the boundary line, taking a piece of land from the other. When the other one found this out he invited the Judge to his house for dinner and served him this dish. When the Judge had eaten this delicious dish he went back, and as he had given the former man 10 meters, he now reversed the boundary line and gave to the second one 20 meters, because the former had only served him eggs. When he was asked by this man: 'why did you give me 10 meters and then take 20 meters from me. The Judge replied: 'The first line was based upon the egg, but this one was based upon the Mouth-ful of the Judge.' So this dish received its name.

Dr. Eschmunt spoke of the passage in the Mysterious Forces where it ^{reads} ~~said~~ that all Nations would rise up and exterminate a nation.

Abdul Baha said: ^{"By"} this passage ^{means} meant that all the Governments should combine to overthrow and change an unjust government, ~~but not the~~ ^{and} termination of the people.

Mr. Sattimes asked: "Did Abdul Baha dictate or write the Mysterious Forces."

H. B. "I dictated it."

Then Mr. Sattimes asked concerning the authorship of the Travellers Narrative. Abdul Baha ^{voluntarily} replied that the one who wrote the narrative ^(not the notes) ~~and~~ received most of his material from (Abdul Baha) me.

Dr. Enclmont referred to the passage in the
Mystic Force where it says that men
who serve the House of Justice should receive
their recompense from their private incomes.
Does this mean they should not receive any
salary?

H.B. "It means they should not be bribed.
There is no objection to their receiving
a salary. When this book was written
there was a great deal of bribery in
Persia."

The Master this very tired joked continually.
He asked Margaret if he should send
for an ostrich egg as she like eggs
so much. Then he said that if she
liked to eat camel's meat he would
send out and have one killed for her.
He then wanted to know which she preferred
(after her bright answer that she would
rather have the camel alive so that it
might be of service to someone), to ride
on an ass or a camel.

Then he turned to Fuzeta with a
beaming smile and asked how he
got on a camel when he was so small.
Fuzeta replied: "I jumped on it." Then
the Master said he would send him to
Japan on a camel. Later he said it
would be better to send him on an elephant
to Japan, a large one that would eclipse
him.

Then he rose from the table after serving
each of us with some pine fruit which he
broke with his own hand. He said to
Fuzeta he should grow a beard, a long
one (pointing to his own stomach) which
would counteract the shortness of his
stature. Then he departed leaving us full of joy.

The year 1260. A hadith of Ali. 1844.

When will the promised one come? Ali said
Multiply the days of the week by the days
of the year and divide by two.

$$7 \times 360 = 2520 \div 2 = 1260.$$

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Evening meeting at the Master's salon
Nov. 20, 1919, about 6.30 P.M.

H.B. "In Persia ~~there~~ every night there are several meetings in different places, held in the utmost supplication and submissiveness. The ^{Emperor} ~~Emperor~~ of Persia, Nasr-el-Din Shah and Mohammed Shah ^{and} they could uproot this cause. Such was their imagination. Nasr-el-Din Shah that he could annihilate it, ~~by~~ ^{as} like Nero, the Roman Emperor. No matter how they strove to extinguish this light, it became brighter. They all disappeared while the Banner of God was hoisted.

Some of the relatives of N. Din Shah claimed to be believers. Among them are his daughters and grand-daughters. His daughters wanted to come here but he sent her a wire not to come. It is strange that they have experienced this many times.

When Christ appeared, all the powers tried to uproot his cause. The Gov. as well as the people. Twelve times they were warned. Most of the Christians were killed. Notwithstanding this, it ~~to~~ continued to spread. Many people were killed, many houses were destroyed, people were imprisoned but in spite of all this it spread.

In France Louis stone much. He killed many. He deported many from his country. ~~at~~ ^{Then} he began to realize that he had failed to uproot the cause of Christ. At last he began to realize that he should uplift it. Then he summoned his ministers ^{and} ~~said~~ consulted them. He said, "That our future is very bad. The more I try to extinguish this light, the brighter it becomes. I think this Flag of Christ will bring down our flag. Therefore before our flag comes down, let us yield to it." They laughed at this. They were not thinking of the future. They were the embodiment of prejudice. It will be cause of destruction. He quieted them.

Then he sent for a Christian who was influential and trustworthy. He said: 'I have repented, I want to be under the banner of Christ. I want to become a Christian. What shall I do?' He replied: 'Empty one of these temples, throw out all the idols, remodel it, ~~raise~~ ^{raise} up a bell and proclaim that on Sunday you will go to Church for the proclamation of the cause of Christ.'

On Sunday, with his robes and all his ministers and all his family, he drove in state, ~~came~~ to the church with dignity and glory. He entered, ~~took off~~ his hat. He asked a Christian to pray. All of them prayed. Then he came out and proclaimed that his religion is the religion of Christ.

Now they have experienced ^{it}. Notwithstanding this fact, they are obstinate. Ignorance caused them to oppose.

So also in the time of Mohammed for 13 years, they killed, pillaged, destroyed houses. Then he left for Medina. All the tribes and sects were against ~~him~~ ^{him} and they went to Medina to destroy ~~him~~ ^{him}. God sent ~~down~~ ^{down} amongst them so that they could not do this. Ultimately it was uplifted. It dominated all sects and races. All had to become believers. Now again they have experience this and have seen what the result would be.

Again the Persians did the same thing. They shed so much blood but later Husein d-Din Shah regretted it. ~~At that time~~ ^{he} was killed. ~~not unfortunately~~

Moses came. He advised Pharaoh and all the people. They did not pay attention. After the lapse of some time they realized they were at fault. Later Christ came, he led them, advised them and was exceedingly kind to them. They said: 'It is not true.' After some time they found out they had been mistaken.

Then His Holiness Mohammed came. He guided them, supplicating and praying. ~~(for them)~~. He said: 'Consider the by-gone nations. They finally regretted.'

'you must not do the same.' They did not listen and at last they found they were mistaken. The same is true now. His Holiness the Dalai Lama said: 'Do not resist so much.' They did not listen. Then His Holiness, ^{Barnadalla} ~~the Dalai Lama~~ came. He gave so much advice, wrote so many Tablets and guided so masterly. Still they said: 'It is not true. Now ~~they~~ ^{some} have already found they were mistaken. Had they not opposed it would have been better.

Now see what influence it has produced, and how the Cause of God has brought us together. We who have been scattered. Our feelings were different, our opinions different. We were in the utmost enmity with each other. Now it has gathered us in the utmost love and friendship; in the utmost humility and submissiveness, like one family, better than a family. Never has such a love been aroused."

lunch
At the ~~supper~~ table Nov. 20, 1919. Again there were 9 at the table with the Master. He called for Sathalan to come and sit with us. Dr. Erdment presented a little ^{German} ~~French~~ ^{man} ~~schwarz~~ which he had translated into English with ~~Abraham~~ Albert Vail's help. The Master was very pleased and his face became embellished with happiness. He turned to the Doctor and said: "I am going to send you to Germany." Then he said if it were possible the Rendalls should go also. "You will enjoy it very much. You will find the friends there very ^{very} ~~enjoyed~~ ^{enjoyed}. You will see that little Miss Knibb. She is the sister of Fugita in size." Dr. R. remarked it would be difficult for the English to enter Germany and he replied, "Strive and endeavor to get into Germany. If you cannot do it now, go later on. If you spend but one day there you will be most happy." I spoke of the smiling faces of the German children and how quietly they sat for hours at our meetings - that the American children

couldnt sit still that long. Abdul Bala replied: -56-
"activity is always better than rest. It is
much better for the body to be active. Food,
Shojir^{little}, ^{is} restless all the day."

Mr. Randall showed the picture of the Bala Fellowship House in Boston and the Master was much
pleased. He said in English: "Very nice, beautiful."
Then Mr. Satimer asked if it was not the
idea for the friends to open up their homes,
once every 19 days for the Feasts.

A.B. "A group should come together every 19 days, it is
not optional, it is incumbent on them. In every
city they should do this. For example, in Boston
there should be a Feast by a group of friends.
The purpose of the Feast is this to kindle the
spirit of love and friendship, and that the friends
should gather once every 19 days."

Then Mr. Sat asked: Should the Feasts be held
on the first day of each Bala month?

A.B. "No. Any day. The purpose is to call a gathering
and that gathering should be in the utmost love and
harmony. This will promote to a great extent
the spirit of love and amity."

Mrs. Randall asked if ~~there~~ ^{they} should be singing^{of songs}
as well as ^{playing} in the meetings. A.B. "Yes."

At this point cabbage was served and the Master
said this was quite a German dish. I spoke of the
first french prisoners I saw brought into Germany.
They were served sauer-brant but wouldnt eat
it and so they were served it again at the
next meal.

A.B. "The captive is not in a mood of eating.
There is a bird, , with a very sweet voice
and it is also delicious ⁱⁿ to eating. When it is
captured it no longer eats and soon dies of
starvation. There is a nightingale of Hama.
It is not found elsewhere. It is very small
but it has a very beautiful voice. It cannot be
taken to another city, but always is found
there. If it is taken away it dies. They tried
several times to bring this bird to Decca but

It always died. It was a captive."

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Dr. Esslemont asked concerning the House of Justice several questions. The substance of the Master's reply was:

That these H. of J. will not be in every village but only in the large cities, not the small ones. Each large city will have one and ^{only} ~~just~~ ^{one}. The surrounding villages will be under the control of this HofJ. The National H. of J. of a country will be considered as branches of the World H. of J. For example, one branch in England, one in France and so on. After a year they will ^{all} gather and elect an international H. of J. This international H. of J. is like the present League of Nations with one difference. The League is not representative of all the nations of the world while the H. of J. will be. There are three stages, the local, national, and international. In the city the mass of the people elect a delegation or a committee and this committee appoints or elects the members of the local H. of J. The members of the local H. of J. convene at some given place and elect directly the members of the central (national) H. of J. Either from their own members or from others. These central HofJ. direct the affairs of the country. Then the members of the various National H. of J. convene and elect in the same manner the members of the international H. of J. A uniform rule applies to all of them.

The tie that binds the H. of J. to the store-houses in the villages is that if there is any balance left in the store-house after all its expenses are paid it goes to the H. of J. The H. of J. regulates the taxes. For example, in Haifa the tax rate is 1%. This is too much. Somewhere else it may be 2% but that is not sufficient because the soil in that place may be very fertile.

Those villages ^{around} ~~near~~ the big cities are represented by the H. of J. of that city. The village is the unit, its wise men are chosen

to administer the affairs of the Village. For example, there may be a farmer who has no animals, implements or seeds and this committee will help him. There will be universal banks and the council will borrow money from them and loan it to the people. For instance they will borrow at 3% and loan to the people at 4%. The 1% is for the expenses of the ~~the~~ ^{the} Village will have the store house.

Mr. Saterma asked: ^{are} ~~do~~ the General Store-House and the House of Finance ~~the~~ the same."

A.B. "Yes."

Then Mr. S. ~~said~~ ^{said} that in Mrs. Parsons Tablet, it says $\frac{1}{3}$ of all the treasures found on the earth are given to the store house while in his talk to us the other evening he said $\frac{1}{2}$. What is the distinction?

Abdul Baha said that there may be other differences besides these. Even if $\frac{1}{3}$ is given to the finder it is too much for one person. Suppose he finds gold then surely $\frac{1}{3}$ is too much to give him; but if one discovers coal it is a different matter. $\frac{1}{3}$ may be given to him, or $\frac{1}{4}$. These matters are all used as examples. When Abdul Baha says so many sheep, or cattle, or $\frac{1}{10}$ or $\frac{2}{10}$ of one's income these are merely used as examples to show the theory. These matters are determined by the House of Justice and not the House of Finance.

(This matter was further explained to us by Shoji and is written in a recent Tablet to Mrs. Parsons.)

Talk at the supper table Nov. 20, 1919, again there were 17 at Table.

A.B. 'I remember ^{the} meetings, gatherings and churches which we attended in America. All the Bahair ^{will} are very happy about your coming here. They are very happy.

Mr. Randall remarked it was one of our greatest joys
to be here to meet them.

7. B. "The condition of man is pure at two stages of his life. One at childhood and one at the attainment of greatest wisdom. At childhood, his heart is very simple. ~~Therefore~~ On that account he is loved, but the purity is from his weakness of will. When he reaches to the utmost wisdom, then again he is pure (~~in heart~~). But ~~that~~ that it is on account of his supreme will-power. ~~off~~ he is educated, his moral ~~will~~ progress ~~toward~~ the world of perfection. The child has ~~no~~ ^{worldly} ~~no~~ ^{care} ~~of himself~~ ^{no} worries; ~~he~~ ^{he} cares for nothing, ^{but} this is due to his weakness. ~~He~~ ^{He} does not seek honor, he does not seek wealth, and so on. This is due to the weakness of his will power. When he reaches the stage of utmost wisdom, again he will have no (~~worldly~~) cares. He is free from limitations. This is due to excessive power, the Power of God; for he has tried it and has experienced it and has seen the unimportance of worldly matters, the same as the child has. This is what Christ says: 'Ye must become as little children.'

~~Now~~ after another course was served (beans)

"I will tell you a funny story. Referring to Margaret I said: 'Eat some beans'. She did not. ^{When} I was in Paris, a wealthy ^{man} Syrian invited me to a Restaurant to have dinner. For his sake I went. For each ~~man~~ person's meal they charged me points. ~~They~~ We sat at ~~the~~ table. On the bill-of-fare was a statement saying: Do not eat the first courses, the last one is the best. This person was a Syrian, I began to eat but he did not ^{not}. I repeatedly urged him to eat but he said: 'no'. At the end of the dinner they brought a course which we could not eat at all. This Syrian tasted it and then left it.

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He became very disappointed. He said: 'I have eaten nothing. Bring me some food.' The waiter said: 'I cannot; it is against the rule.' It was very hard for him. He remained hungry and it had cost him a pound." (Laughing heartily)

H.B. "In the same way that we are gathered here in the utmost of love and friendship, I hope, that God-willing, we will meet in the Kingdom of Alpha. The essential gathering is there. That gathering is everlasting. There is no reparation therein. This is our hope."

Mr. Satimer remarked that some doctors claim that the minerals of the fruits are right next to the skin and when we peel fruit we lose the best part of it.

H.B. "There is a substance in the skin of the fruit which aids digestion. For instance in the skin of the grape there is an element which helps in digesting the grape. Of course the skin is hard, the same as this date."

[Abdul Baha apologized for the simplicity of his meal, saying:]
"Abdullah invited me to a meal. He had one special table and a general one. At the special table five were seated. Myself, Abdullah and three others. At first a bowl of chicken broth was brought. It had been left till it was cold. It was like jelly. ~~Then~~ He took a bowl and said, 'you must eat it with a spoon thus.' He said 'I will eat it with a spoon.' Then roasted meat was brought. It was very good. The broth also was very delicious. Then vegetables were brought. After vegetables, jellies, after these they brought pilau. On reality, it was very delicious. He said: 'I have brought a french cook to whom I give a 100 pounds a month. These dishes were prepared by him.'"

Dr. Enslmont had not been feeling so well so the Master came over early in the morning to see him giving him a wonderful interview saying that he had suffered much here at Haifa and he wanted Dr. E. to suffer a little also.

We all wanted to be sick to have a similar blessing. When he came at lunch he was in very happy spirits, telling several humorous stories and a vivid description of his talk to the Jews in San Francisco. We were late for the evening meeting and the Master spoke briefly, Tablets were chanted and we went to dinner.

Evening Talk in Abdul Baha's salon, 6.20 P.M.
Nov. 21, 1919.

P.B. "If I speak in Persian you do not understand. It matters not whether one speaks Persian or English. Hearts are attracted to the Fragrance of God. I was just now saying that there were several ~~calls~~ ^{calls} in the world. There is the call of war, there is the call of politics, there is the call of peace, there is the call of commercial interests, there is the call of the churches, there is the call of the Jews. There are innumerable calls. These calls have no effect. The call which pulsates in the heart of the world is ~~you Bahai with the~~ ^{you Bahai with the} ~~life~~ ^{life} of the arteries, it pulsates. There are other blood vessels which are inactive. This (small) is the call which creates activity. This is the call which gives life."

Talk at the supper table Nov. 21, 1919. Again there were 17 at table including the two grandsons of the Master.

The Master said of Margaret:

"^{Your daughter} ~~She~~ has a sincere heart, very sincere and pure. She should have a Bahai education so as to develop a heavenly character & become proficient teacher. She will become eloquent and speak in large gatherings and I will supplicate the Blessed Beauty that He may confirm her so that she will attract many souls."

and speak with great power. - 62-
In her time the Blessed Tree will give forth fruits.
Now it has given leaves, but in her time
it will bear fruit."

"If the question of violation had not occurred now
the Blessed Tree would have borne fruit. It was
near its blossoming but this delayed it. If
~~there had not been for violation~~ ^{the Kingdom of God} ~~there would not have been~~ ^{the condition of America.}
They have made the people indifferent. When the
Cause was ablaze, it was ^{so} the water had been
poured upon it. Just the same in the time of Christ
it has retarded the progress of His Cause as Arius
did. One million & 1/2 souls were his followers. ^{even}
the emperor at Constantinople. Arius was very
eloquent. He proved the existence of something
that did not exist. But the ocean of Christ sent forth a
wave and cast ashore Arius and all.

"Mr. Randall remarked that he wished Bahai, his
son were at ^{his} table with the Master's little grandsons
^{who seemed to be so happy at the evening meal with us.}

H.B. "God willing a day will come when he will be
at this table. In America on your return prepare
feasts and memory of these gatherings. They will
be rejoiced. In the same way as we have done.
First read the prayers and the Tablets of His Holiness
Bahai'llah. Give speeches. Then give ^a supper and
at table have interesting talks. Then your talks
will bring joy and happiness, also pleasure and
contentment, the encouragement to activity ~~which~~
must be so (great) as to bring happiness."

Mr. R. ^{will} go back and hold these feasts just as the Master said.

H.B. "I also supplicate to the Kingdom of Abha and beg
the utmost of assistance and confirmations for you."

The Master ^{joined} continually with Foad and after
recalling the delicious fruit of America He arose from
the table.

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Evening meal, Nov. 22, 1919. Again there were 17 at table. Col. + Mrs. Allison returned from Damascus and were present.

Col. Allison remarked about the disturbances in Damascus with the Syrians.

H.B. "This is childish play. They did these things so that the English would not evacuate. They do not ~~want~~ the French." You didn't pass the time badly today? (he asked referring to our trip to Bahije).

Mrs. R. remarked the Master knew how our hearts felt and it was one of the ^{happiest} days of our life.

H.B. "Whatever is on the earth, will be forgotten, but Bahi'ollah will never be forgotten. I ask God that these gatherings of ours also will not be forgotten."

Mr. Vail said he had just received a letter from Mrs. True saying the friends in Egypt told her Bahi'ollah did not land at Alexandria.

H.B. "It was on his way to Acca. He, himself, did not land but we all (~~the rest~~) went ashore. Those who were taking care of us were quite sure we would not escape. We went and looked around."

Mr. Randall asked when and where the Hidden Words were revealed and why ~~was it~~ ^{were they} called Hidden?

H.B. "At first it was concealed. It was not circulated. It was revealed at Bagdad towards the end of our stay there. It was not given to anyone. There were not more than two or three copies of it. It was at a time when all the enemies were attacking us. The Shah of Persia was oppressing, and the Ottoman government was also oppressing us. At such a time they were revealed."

After the Master had asked what he had seen in Dam. Col. Allison told of the place where St. Paul had received his sight after he had become blind.

H.B. "What is recorded in the Bible is this that

Paul was in the wilderness. He heard a voice. The voice he heard was 'Why are you persecuting me so much.' Somewhere else it is recorded: 'We were in the wilderness and of became awakened.' Then he changed and acted in ~~the~~ ^{an} opposite manner from his former actions. That is he was blind and had no insight. It was here that he received his insight. This physical sight will in ~~the end~~ become blind, but when the inner sight is obtained, it will not become blind. The important is not physical sight, it is the insight, for the physical sight is not the cause of guidance, but it is the inner sight."

Col. Allison said the Americans were doing good refugee work there.

F.B. "The Americans do a lot of work indeed. Everywhere, even in Persia. It is right to do so. The people are afraid of France. If the French go there, there may be war. They want first Americans, if not America then England."

Mr. Satimer asked if the Kitah-el-Ahdaz would be amplified by Abdul Baha before it is published in English.

F.B. "No. If someone asks for an explanation, it will be given. The explanations are clear in the Book of Ahdaz. Except in a ~~very~~ ^{few} places, it is very clear. It is quite easy for anyone to understand it. It is not like the Koran. The Koran is ^(difficult). This is very clear, it has no complications. All of it is clear."

^(High Arabic)
Mr. Randall said we had no complete translation of it in America.

F.B. "Nothing has been translated well, for they have been translated by individuals. A person is needed who ~~is~~ well versed in Persian, Arabic and English. Then it will become good. A single individual cannot do it satisfactorily. Among those which are translated, the translation of ^{the Koran} is not bad. It is ^{fair} to a certain extent, in future a committee will be formed. They will translate. The bible is translated into Arabic

But it is not a good translation. The one translated by Van Dyck is better for he has done it with some others. It is ~~the~~ better. But in reality it is not a good translation. If a person knows Hebrew, he will know how different it is. Now also the writings of the Blessed Beauty ~~cannot~~ be translated. No matter how it is translated it cannot be like the original. The original is quite different, it is in the utmost of eloquence and beauty. It is so marvelous that no one is able to produce the like. It is so eloquent, so complete. In Persian and Arabic it is extraordinary. All is written in a new style. No one has ever written in such a style. ~~There is~~ ^{What} difference there is between the many translations of the bible and the original. In Persian ~~these writings~~ (of Bahá'í) are in the utmost beauty but ~~the~~ not the translations."

Mr. Vail spoke about ^{Khalil} Gibran, a Syrian poet and scholar who wanted to translate the writings into English.

F.B. "Is it possible for him to translate them. Is he able to do it. Let him try we will see." For instance there is a text in the bible that says 'I am the bread of heaven.' In Persian this ^{expression} is very exquisite but not in the translation. This is the word which Christ himself spoke. It is very exquisite but when read it in Arabic it is not so. Those words which come ~~out~~ from the Blessed Sipá have a different power. Godwilling your children (Randall) will learn Persian and they will understand how beautiful they are.

Mr. Randall said they would begin as soon as he returned home. F.B. "Khili Khosh."

"If a person learns Persian now it will not be like Greek, French or Italian. From it great results will come. After 10 or 20 years the European who knows Persian will become famous throughout the world. ~~He will be able to~~

because of his translations. ~~It~~^{They} will have "66-
great beauty."

Mr. Randall said we hope to get a better translation
of the Bust-ul-Hyph.

H.B. "It needs a translator like the one (Fitzgerald)
who translated ~~it~~ Omar Khayam. If there be
such a translator then let him translate it.
This person has indeed translated Omar
Khayam well. It has become much better than
~~the~~ poems of Khayam. Very much better.
It cannot be compared to the poems of
Khayam. All of it is in praise of wine. But
in reality this translator has elevated it.
That is why it has become so famous in
Europe. They think there is no poet like
equal to Omar Khayam in Persia. But in
Persia he has no importance. What a
difference there is between him and Saadi,
(didactic) and between him and Hafiz (lyric)

Mr. Randall asked: Will this committee on translation
in America be appointed by the Master or should
we use our own initiative.

H.B. "But they themselves ought to
select them for translation. Those
who know several languages, well
versed in languages, literature and in
science."

Lunch, Nov. 21, 1919, in the Pilgrim's House.

Mr. Vail asked if it would be well to answer the written attacks against the Cause such as that of Wilson.

F.B. "Very good. Mirza Abul Fazl has written a fine pamphlet, the Brilliant Proof and this would be a fine model for those in America who are permitted to write."

Mr. Satimer spoke of the attraction of a number of Rabbis to the Cause and that the Message had been given in a number of synagogues but apparently their interest has waned.

A.B. "The influence still remains and it will flame up. All of you, your ^{major} work is service and giving the Message."

Then the Master told us an interesting story about the Carmelite ^{Monastery} ~~Monument~~ in substance it was:

It is well known, The leaders appropriated wast property around it for their own. They used coercion to get it. People were accustomed to send their animals to graze on these lands and got lumber there, but they were prevented by the ^{monks} ~~monks~~. Finally the Germans complained to the Governor on the grounds that they had no right to prevent them from the use of their grounds. The poor people of Haifa also complained. The Master was in Haifa and in company with the Governor General of Area drove to the ^{Monastery} ~~Monument~~. He examined and surveyed the grounds and asked for the lease. It consisted of 4 douloums or 1600 sq. meters in area about the size of the land in front of this room. ~~While~~ They had acquired 40000 sq. meters. The whole mountain was their boundary line. The Governor said it was manifest oppression on their part and that they had obtained their lease by unjust means. Then the Governor was invited to sit at the table but the monks discovered he could not be bribed. He was ^{made} more lenient by a banquet and sided

with the people. They all sat around the table and the ~~monks~~ ^{notables} sat in one corner. On one side sat the Governor and his officials while on the other were the Monks and Priests and facing them were the notables of Haifa. One of these notables addressed the Governor, saying these monks were the people of God and that the Germans were bad people. The monks were always kind and they clothed the naked while with the Germans it was just the opposite. They cared for no one except themselves. They paid not the slightest attention while the monks were the people of God. The Governor said "yes" to all of this and asked "Have you finished? To whom are these monks related?" He answered: "To Christ". Then he replied: "Christ was in the wilderness without a home. He had no lamp save the stars, no bed save the ground, no food save the grass and herbs while here it is exactly opposite to the monks. Their food is sumptuous, their residence palatial, the view so splendid. From every point of view they are in the utmost welfare and their wealth immense. Notwithstanding this consider how they have tried to get the property of others and have used force to do it. What connection does this have with Christ." They all remained silent at this. When they came down from the mountain the ^{monks} bittered monks said that Abbas Effendi had told the Governor what to answer.

The Master was asked if there were many monks now and he answered "yes. Since the fall of Haifa they have commenced to return. They live in great luxury and have all they want. No preoccupation of mind. The neck of each one is as thick as this (pointing with his fingers). When the Turks opened the convent they found the supply of wealth was inexhaustible. Cognac in barrels, quantities of old wine and the Turks drank deep from them saying 'the more we drink, the more we have'. There were salamanders and preserved meats in tins & they continued using the stores of the monks saying as they ate and drank 'We want to become monks.'

Then the Master was told of Fugata's visit to 69- the Pope and of his passing the hand of the Pope. Fugata insisted that his only pined the diamond ring on the Pope's finger and not his hand. Then the Master said in substance:

The Pope is ^{Pope} worth 60,000,000 while His Holiness Christ was living with all his clothes in rags. He was in the wilderness, eating grass and herbs, at night his lights were the stars. In New York, there was a Cardinal who came to see the Master. He was continually after him, while behind his back he was always backbiting and publishing things against the cause in the papers. But the Master paid no attention to him. He went to Washington to give an address in a church. When he left the church this priest was distributing leaflets, (piles of them) against the cause. Three were thrown into his own car. However the next day when the Master spoke there was a larger gathering than ever to hear him. This man's purpose was to turn the people from the cause. Still the Master paid no heed to him and left him to himself. Finally when the Master went to Denver he saw that this man was restless in his antagonism and openly declared that the Master was the enemy of Christ. He had gone too far so it was time for the Master to say something.

There was a large demonstration for the dedication of a new chapel. This cardinal had arrived three days before to assist at the services. Now was the time to strike so the Master went to a very large crowd and said he had been made very grateful because of this large demonstration. His Highness the Cardinal had opened the church and he was exceedingly grateful because this religious demonstration is exactly like the one 1900 years ago in Jerusalem. Exactly like it. But consider the matter carefully and one can find there is a little difference.

That gathering was in the utmost humility while this one is in the utmost

pomp and ceremony. On that occasion, the 70-
people were all blaspheming while at their one
they were all glorifying. At that one a wreath
of thorns was laid on the head of Christ, while
at this one a jeweled crown was placed on the
head of the Cardinal. The leader of that gathering
was in rags while this one wore glittering
robes, with a scepter and covering on his
breast. In Jerusalem it was held in the
utmost lowliness while here in the utmost
pride. That one was held on the top of
the Cross, this one on a stage in the
Temple. At that one were the blasphemers, here
15,000 souls built down. What is the connection
between the two. What similarity. That was
the real one while this one was worldly.

After this the Cardinal became silent.

Then Mr. L. asked could we expect opposition from
the C in America? The Master said there
would be some but not as had happened in
Prussia because of the freedom and toleration
of our Government. Then Harry told the story
of Cardinal Farley.

The Master gave an illumined account of his talk
to the Jews in substance:

'In San Francisco I was invited by the Jews
to speak. As they had strong enmity, it was
now the time to prove the validity of Christ. The
Jewish Rabbi came to me and protested that I
had spoken in churches so why not
speak in a synagogue. I told him: 'Maybe
you will find my talk against your idols.
If so will you stamp and whittle?' He
assured me they would make no disturbance.
I replied: 'You may do whatever you like
at the end of the service but do not disturb
me until I finish speaking.'

Then he spoke extensively on their history.
After preparing them in detail with their
own history, he told them that Christ did
not appear when they were in manifest
glory. Had they followed Christ they would

have become the beloved of all regions. But they did not follow Christ, except some of the members who were very poor. Some were fishermen. The Jews did not follow, but Christ established His cause and the lowly ones became great such as Peter, John, Paul & so on. See to what glory they have attained and how they are worshipped. And, being Jews, they have glorified you. But you have denied them and brought shame upon yourselves. The fishermen did not act in this way. If you had followed in their foot-steps you would have attained eternal glory.

O ye Jews, ye believe that Christ was the enemy of Moses. That he has destroyed his edifice, abrogated his law and changed his regulations. If that is the case we shall leave Christ also, because Christ has admitted he is a man of God, a prophet of God, the bible is a divine book and the Mosaic Law is divine. For him to believe He is a Prophet and is divine, and at the same time be his enemy, ^{man} cannot be so.

We should investigate the truth. Refer to history. You have striven for 1100 years. Have you caused the name of Moses to reach Constantinople. If you mention the name there, they say they have never heard of it. The Bible had not reached Damascus. But Christ spread the bible all over the world and had it translated 300 times. Can you find a single home in America without a bible. Who did this? Had Christ not come the name of Moses would not have reached America. Christ has proven that the Jews are the chosen of God. Only Christ has proved that Daniel, Solomon, Moses, Jeremiah, etc. were all Prophets of God.

Is this the conduct of an enemy or a friend. You must be just. Consider to what an extent Christ has promulgated

the teachings of Moses. ask the people in America who is Moses. They will say: 'He is a man of God, the Torah is the book of God, His law is the divine law.' Ask them: 'Who is Aaron?' They will answer: 'A prophet.' So also with Solomon, David, Elijah, Jeremiah, all of these. Does this hurt Christ, this confession? No. And if you will say Christ is a Prophet of God there will be no more conflict. What harm can there be in it? For 2000 years you have been killed and dispersed only because of these two words. Had you admitted Christ was a Prophet of God none of these things would have happened.

When I had finished one Jew got up in the audience and said:
 "Henceforth I am no longer a Jew."

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Nov. 22, 1919. The Trip to Acca, Rignan & Bahjeh.

After three days of cold rain the morning dawned bright and glorious and Shogji sent word that we would make the trip to Acca. We were soon up, had breakfast and were off by 7:15. The Master had made all the arrangements and was out in the road to see us off. He called for the Randalls, Dr. Suliman Rifat, Arthur Hathaway and Sotfullah to go in his carriage, driven by Esfandiar with three horses. Albert Vail, Fugeta, Shogji and I climbed into the second wagon and completed the party when he had loaded on board the provisions.

Before our departure, Abdul Baha gave full directions what road we were to take and when we reached Acca, not to go thru the city but drive around it to the barracks, taking the same route which the pilgrims took when they went to gaze at Bahi'ollah from the distant plain. As we left the Master said "you must go and visit the Tomb in my behalf."

The drive along the sea-shore was delightful. We stopped along the way to take some pictures, and after two hours we reached the city, passed the railroad station, & drove around the city to the barracks. Here we entered the prison fortress which during the times of the Crusades had resisted all the attacks of the Crusaders and some hundreds of years later, about 1799, had withstood the siege of Napoleon for 8 months. This same fortress, which had never been captured under the most vigorous attacks, had been taken a little over a year ago by two officers and three Indian soldiers in a motor car, without a shot being fired.

We entered immediately into the court-yard where Bahi'ollah had to confine his walks during the first years of confinement. Shogji had sent for one of the friends to show us thru the barracks and presently he appeared. His name was Aga Hossein and he is the only living survivor of the 73 or 74 who came with Bahi'ollah, besides Abdul Baha and the Greatest Half Leaf. He was the cook and

for 66 years had been associated with Bahá'íllah and Abdul Baha. He is now 77. He said the party arrived in the summer of 1868 because he remembered the figs were ripe.

Immediately to the right of the entrance was the room where Bahá'íllah stayed the first night. It had been enlarged somewhat and also the window. Next it was a kitchen. At the opposite end of the court-yard were two long narrow rooms where the 70 odd fellows were kept. It was here that they were so sick after all their trials & hardships of travel and were served soup daily by the Master. They used to beg Him for more but like the skilled doctor He would tell them that it was not well to eat too much but when they recovered they could have all they wanted. Then we returned to the corner next to room where Bahá'íllah passed the first night and mounted up ^{some} steep stairs with vaulted roof to the room where Bahá'íllah's secretaries lived and copied Tablets. We passed on thru a small courtyard to the room where Bahá'íllah passed two years, less two weeks. It was here that the epistles to the Shah and Pope were revealed. It had neither bed nor chair. The windows overlooked the bay and the house where Abdul Baha lived for about ten years 1900-1910 when he received the first western pilgrims. It mapped a picture from the little niche (Mushaf) where the lights are placed & which he referred to in his Tablets. Next we went to another room to the right of the court-yard where Bahá'íllah went to stand at the window and wave to the pilgrims who came to see him. They had to stand on the plain of Acca beyond the third series of ramparts at quite a distance.

We then mounted to the terrace on the roof where He also walked and where Abdul Baha's brother, the purest Branch, in failing to keep count of his steps one night when He was saying his prayers, fell thru the sky-light and was mortally hurt. When Bahá'íllah asked him if he desired to live, he replied that what he wanted was that for the friends

'The Gate of Meeting should be opened'. Bahá'ílláh assured him.

When we left the barracks we went to the Tomb of the Purest Branch, near the barracks and took some pictures. Aga Hossein left us and we mounted into the carriages for the drive to the Rizwan Garden. Here we had our delightful lunch, *a la compagne* as Shogi said, of delicious pilau, dates, and turkish sweet-meats with various fruits from the garden. In this sacred and most beautiful spot, Bahá'ílláh revealed many Tablets. We visited His simple room and walked thru the Gardens which are really an island divided by the two branches of a small stream. Words cannot express the beauty of this spot after one has driven thence the barren plains. There are three gardens in all, the Rizwan, one with an alley of beautiful trees and the Fardosh which it connects to the Rizwan. Oranges, lemons, grape-fruit, tangerines, dates, pomegranates are all growing in great abundance. The fountain was playing and the air wafting the song of birds. The branches of the two Mulberry trees covered the area where Bahá'ílláh revealed his Tablets. In the distance a magnificent peacock was to be seen.

Before reaching the Rizwan we visited the cemetery and took pictures of the graves of Abdul Baha's mother and his brother & sister. Her name was Asseych.

We left the Rizwan about 1³⁰ and after a short drive reached the Pilgrim House near the Bahjé with its little room on top for Abdul Baha. It was in this Garden that Abdul Baha revealed 150 Tablets in three days. Then we walked to the Bahjé, a distance of several hundred yards. The Keeper of the Bahjé met us and with a shining & happy face prepared Persian tea, ⁱⁿ an outer room of the House where the Master stays when he goes to Bahjé. His room adjoined this one and it was there that He revealed some of the 14 Divine Tablets.

After tea we passed on thru the charming little garden where the rest of the 14 Tablets had been revealed and then into the Tomb itself.

Abdul Baha said after his return from Europe and America that nowhere was there to be found such a Tomb as this one. He had seen the finest such as the Hotel des Invalides, Napoleon's tomb in Paris which was very oppressive. But this resting place of Bahaullah was radiantly glorious, full of light and the living spirit. Words fail in trying to describe it or one's feelings therein. It was a heavenly hour and we were permitted to enter the Inner Shrine and kiss the covering bringing away the fragrance and heavenly benediction of His Spirit. Shogi chanted the visiting Tablet most beautiful and at that Holy Threshold many supplications were offered for my parents and the individual friends in Portland, America and Europe with the remembrance that we were there in Abdul Baha's behalf.

We returned to Haifa about six o'clock and the Master was at our gate to welcome us home, shaking hands with Albert and myself. What more perfect benediction could there be than this day with the Beloved making all the plans for us; starting us off in the morning on his behalf and then being at our door to welcome us on our return.

Nov. 23, 1919. Suncho in the Pilgrims House. The Master came and sprinkled the flowers on the table ~~from his own~~ handkerchief.

Mr. Sater asked whether the local Houses of Justice would be in each city or one in each state. Whether the International House of Justice would be elected directly or indirectly, and whether Abdul Baha would appoint the House of Justice.

H.B. "Each state, for instance New York, will have one House of Justice. The cities (of that state) will be under that H. of J.

The nations will chose directly the International H. of J. and everything will be in its hands.

For instance Syria will have a H. of J. The people will elect it. Then this H. of J. of Syria ^{will elect} the H. of J. of Constantinople. Then Constantinople, Soudan, Paris, Washington and soon will elect the International House of Justice."

The Master said he would not appoint the H. of J. It would ~~come~~ ^{be constituted} after him.

Mr. Randall spoke about the Hadith: "Blessed is he who is bitten by the flea of Acca." That he was not bitten and so ^{not blessed}.

H.B. "No doubt the mosquitoes did, those little ones did. This is not an authentic Hadith. It is a tradition. If you like I will write and get 5, 6 or 8 fleas from there and put them in your shirt."

Mr. Vail asked for any suggestions as to the meeting in Chicago.

H.B. "Each one of the friends should try to guide ^{one} ~~some~~ ^{not} Those who are worthy. Persons who ^{enter} ~~enter~~ the Cause and bring degradation to it. Not like Dr. Farced. If he were not a Bahai it would have been much better. The people who are pure and sincere will not be the cause of degradation to it. But when a person enters the Cause and sees a gathering and tells lies, he has no faith."

He is untrustworthy. These ^{sort} ~~sort~~ of people bring degradation to the Cause but there are others who when ^{they} become believers are deeply attracted to it."

Mr. Vail then said would it not be well to hold group meetings in the homes in Chicago.

F.B. "~~Not at all~~ ^{Very well} it is ~~not at all~~ ^{very well}"

Mr. Randall said would this not apply to Boston & other places

F.B. "yes. Everyone should try to invite his own friends. at least he must make one Bahai each year."

Mr. Jatimer asked if it were all right to have public, advertised meetings to which the public is invited.

F.B. "It is ^{all right} ~~not at all~~. They may come to the public meetings."

Mr. Randall spoke of having word from ^{Sec. of} Gov. Fairfield and asked His blessing.

F.B. "You also convey to him the utmost of love and kindness."

Mr. Randall spoke of Richard Mayer, a german Jew, who is devoting practically all his time to the Cause and that he also supplicated the Master's blessings.

F.B. "Convey the same greetings to him on my behalf." See the power of God. How He has united the Jew with you. Such as Mirza Jafarallah here. He is a Jew. In London, also, there is Yohanna Dawud. He is very good. He was a Jew. He is very good.

M.R. "Mr. & Mrs. King are just growing good."

F.B. "Very good, very nice. (in English)"

Mr. Jatimer - I remember Yohanna Dawud coming to our meeting in Paris. He spoke almost like a ~~foreign~~ ^{orthodox} Christian as the new Testament continually.

F.B. "Those of the Jews who become believers have much love for Christ. To the Jews we explain the Reality of Christ. There was a Mrs. Ramsey at Aca. She was a missionary. She was very much against us. She was very prejudiced, that is she had the utmost enmity. Whenever she would see a European or an American here she would commence ^{very} to slander. She did this things. perhaps she would convert

them. One day there was a Jew with me, who had become a Bahai. We went to a shop. He was there also. His colored ~~face~~ flushed from excessive anger. I told her: 'Dost thou know how much I love thee.' She said: 'No.' I said: "As much as thou hatest me, just that much do I love thee. But⁴ thou wishest to know how much that is, see how much hatred you have for me.' When I said this she laughed. I said: 'Thou hast no right ^{to hate} ~~to hate~~ me) for this man was a Jew & I made him believe in Christ and the Holy Spirit, the Holy Ghost. I made him believe in the Heavenly Father. If you want to know, ask him.' She asked him: 'Were you a Jew?' He said: 'Yes'. 'Are you a Christian? Do you believe in Christ?' Then I said: 'ask him what are your ^{reasons} ~~proofs~~. What proofs have you that Christ is the spirit of God, is the Word of God. I taught him these. ask him.' She asked. He began to give his proofs first asking: 'Do you want intellectual proofs or from the Book.' He proved the Reality of Christ from the Old Testament. Then she asked for intellectual proofs. He gave her those also. She looked up and said: 'In the name of God, this is very good. He has a very good faith (in Christ) but thou wilt not let him remain a Christian. You speak to him of Bahi'ollah. If you do not speak of Bahi'ollah it is very good, but you will not leave him alone, you will make him a Bahai also.'

Nov. 23, 1919 In his salon just before going into dinner about 7³⁰ P.M.

After remarking that Margaret and Fuzeta liked each other, Abdul Baha said:

"What similarity is there. Thou art a Japanese and you are an American."

Mr. Randall remarked that we had never seen such a night afternoon and such an evening.

A.B. "It is rare, but the moon-light nights are more wonderful. The air is clear, the moon shines so perfectly that one does not care to sleep but

rather to sit up and watch it. At London it is very peculiar. First there is the darkness of the clouds, then of the fog and then of the smoke. Day becomes night. All is darkness."

Mr. Vail remarked that it was a great joy to meet Haydar Ali today.

H.B. "He is a blessed soul. He is very detached. During his lifetime he has had no attachment to this world and did not care for the means of living. He was attached to nothing. He always used to travel from city to city teaching the Cause. He was much persecuted. He ~~had~~ never wavered nor ~~he~~ ^{he} faltered. He was very kind to the poor and helped them very much. He never thought of himself. He was content with a very small means of existence. As much as I wanted to prepare comforts for him, he would not accept. We said: 'Thou hast become old, thou art not strong. We will prepare means of comfort. We will get a maid to care for you. We will get a house so that in every way you may be in comfort.' He did not accept. He said: 'Let me remain in ^{the} corner of the Pilgrim House.' It is strange, he is quite old and feeble, but his intellect is very bright. Up to year before last he ^{was} ~~was~~ writing. Now on account of extreme age, his ~~ears~~ ^{ears} do not hear. The power of hearing has lessened. But ~~his~~ his mind and intellect ~~are~~ ^{are} keen. He has forgotten nothing. He remembers everything."

Abdul Baha then asked: "What is Mrs. Hearst's son doing?"

Mr. Randall said he edited a series of newspapers and magazines in all the large cities. He has many political ambitions but is never elected.

Mr. Satimer remarked he was the chief agitator of the Yellow Peril.

H.B. "Is he afraid of Fugeta? Is he very much afraid of Fugeta? (Laughing). The Yellow race in future will develop. It will develop much. New China has just awakened."

Mr. Satimer asked 'Will the method of teaching the Chinese and Japanese be different.'

H.B. "Naturally, it depends upon the degree of capacity there."

Mr. Randall asked if Abdul Baha would speak of the future of aero-planes.

H.B. "It ~~will~~ ^{is} progress to such a degree that any one can travel with them. The danger will become less and less. It will be such that one wishing to travel, instead of going by carriage or automobile, he will take the Aero-plane. ~~We hope~~, God-Willing, it will be directed for good purposes. At present it is used for destructive purposes. We hoped the aero-plane would serve the world of humanity, but it has become the means of destruction for the world of humanity. All these recent inventions have become the cause of evil & loss.

During this war all these inventions have become the cause of the destruction of mankind. For instance, the telegraph, ~~aero-plane~~ ^{airplane}, railway, steamers, wireless, ~~telegraph~~ ^{telephone}, all of these. Our hope was that these would serve the world of humanity and that they would become the means of ^{the} progress of mankind, and the means of the reconstruction of the world. But what a great pity that they have been used for destruction. If there were no steamers, America would never have entered into the European affair, for it would take at least six months for her to cross the ocean. After this war we hope the world of Humanity will become awakened and realize that there is no remedy save according to the Heavenly Teachings. If the tent of the Oneness of the World of Humanity is not pitched on this earth and Universal Peace is not established, there will be ^{more} wars. For this war has become the cause of hatred. For instance, the Germans will not forget it, the Austrians will not forget, the Bulgarians will not forget, the Turks will not forget. If the banner of Universal Peace is not raised then this ^{question of} war will be more ^{acute} ~~severe~~.

On one side there will rise the tumult of the Socialists, from another side the storm of

Bolshevism, from another the problems of labor,
 from another the ^{antagonisms} ~~antagonisms~~ of nations, from
 another religious, ^{not} ~~from~~ ^{of another of myself.} racial, it is clear what
 will happen. All of these are like dynamite,
 one day they will explode, unless the banner
 of Universal Peace is raised according to the
 Divine Teachings and the Oneness of the World
 of Humanity proclaimed. ~~P. But~~ According to
 the Divine Teachings, the banner of Universal
 Peace must be raised by the Power of the
 Word of God. The Oneness of the World of Humanity
 must be established by the Power of the Holy
 Spirit. No matter how the Politicians strive,
 it will become worse. The power of man
 is helpless.

Sheikh Farajollah asked: 'Is the banner of Universal Peace
 going to be raised after this war?

A.B. "Not now. This period is like the ^{false} ~~deceptive~~ dawn.
 This place is like the ^{false} ~~deceptive~~ dawn. We will see
 what the future brings. This has not taken place
 yet.

We cannot abolish war by war for it is like
 cleansing blood with blood. The Divine Teachings will
 accomplish it, however.

"The exigencies of the world of nature are essentially ^{but}
 Force of the exigencies of the world of nature is
 war. Another of the exigencies of world of nature
 is treachery. See how they are warring! how
 the world of nature has no will-power. Man
 acts according to the requirements of nature. In
 the world of nature there is treachery and deceit.
 Consider what the cat does with the mouse.
 and the fox does with its prey. In the
 world of nature there is separation. There
 is the struggle for existence. These are
 the natural ordinances. This is ~~no~~ ⁱⁿ⁻ ~~will-~~
^{possible} ~~force~~ That which saves man from the
 world of nature is the Power of God.
 It is Faith. It is the Fear of God and
 it will make man, an angel, it is his
 transformation.

From all these conditions it frees him. It acts opposite to ~~the~~ ^{the} nature. ^(power) It breaks the sovereignty of nature and without this, it is not possible.

Man escapes from the apparent laws of the Government because he is afraid of the law. That is if a person strikes another, this is punishable. Then there is a secret sin. That because of the fear of the law and its punishment, he keeps it hidden. But from the secret and hidden sins, he will not be freed save thru the power of the Kingdom. Then fear of punishment will not withhold him (from committing sins), but it is the fear of God which does, for he realizes that God is aware of it. Therefore both from the hidden and apparent sins, he will be freed. He will become illumined, he will become spiritual, he will become heavenly. ^P Otherwise man is rapacious. He is more terrorizing than any animal. For example, a wolf tears to pieces one sheep, but man kills a thousand persons in one day. Man kills a hundred thousand, and then boasts about it. For instance if he kills one person, he is taken and put in prison and then killed. ~~At they say~~ ^{At they say} he is a murderer, but if he kills a hundred thousand they say 'Bravo'. If a person is walking in the street and ~~is taken~~ ^{some of the people} ~~is taken~~, they say 'he is a thief'; if one ~~is taken~~ ^{steals} ~~is taken~~ in the wilderness, they say 'he is a highwayman' but when one pillages a whole country they say 'he is a conqueror'. Therefore man becomes man only thru the invisible Power, not thru his apparent powers.

~~They ask me~~. When the Emperor of Persia called meeting at the Hague, they asked me 'What do you think about it?' I asked 'Under whose presidency is it?' ~~He asked~~ 'What do they discuss?' 'They discuss Peace.' Then I asked 'When they leave that meeting what do they do?'

One is a general, another is a colonel another is a major, one is a politician,

still another one is ^{the} inspecting ^{officer}. Do they not return to their professions? The general goes and prepares plans, the colonel ^{drills} the soldiers. It is just like all the inn-keepers who gather together, concerning the selling of wine. They say it has a grave danger. We must do something to stop the selling of wine. But when they leave the meeting, they return to their Taverns (but do not stop the selling). Their profession is wine-selling. Do not think they are going to bring about peace; their profession is war. The Emperor of Russia is the generalissimo of war. He was the first one to declare war after this meeting and ~~he~~ ^{he was the President of the} Peace gathering, and then he was the first one to declare war."

These nations of the world are like two cocks. These cocks fight with each other. They fight, fight, fight until they are tired. Then they stop and make peace. After they have rested a while, they fight again. This is the real truth of the situation."

Mr. Randall then asked "What would be the outcome in Russia."

A.B. "The future is bad. The future will be great destruction. Nations should strive to extinguish this fire so that it would not spread to other countries. It will affect soon other countries. Soon it will affect them. For the mass of the people have a tsarist tendency. ~~The~~ The mass of the people all desire to become equal with the rich, but law and order prevents ~~it~~ ^{them}. Because the majority is with the masses & they all desire equality with the rich, but they are afraid of punishment. When no order prevails, it is certain they will think they are equal."

Col. Allison asked whether the rulers, ^{such as William II} who cause war should be tried before a tribunal for their deeds.

A.B. "Whoever is responsible, should be. If this is so, the ministers of all the nations will

have to be tried. The Emperor of Germany is not the only one.

Col. Allison remarked that England wished to try the Germany Emperor.

H.B. "What about Clemenceau. Did he not also become the cause of the war. But he (William) is defeated. And it is always the defeated one who is to be tried. The ministers of any nations, ^{their} desire is conquest. This is natural. The Emperor of Germany was very proud. ^{all} the Germans were proud. Those of the Germans ^{who} were here, were proud. It was not possible to talk with them.

Col. Allison asked if the Master saw the German Emperor when he came to Haifa.

H.B. "Some went to meet him at the port. I did not go. He was proud. He was the embodiment of pride. The Turks helped him much. He never thought of such a day. He did not dream of it. When he read the Epistle of the B.B. what did he care. Nothing. ~~While~~ There were sure statements in it. all the ^{events} ~~happenings~~ were stated. It is in the Surat-ul-Hyhl, which was published 30 years ago and spread thruout the world. He says in it: 'Thou wilt become like Napoleon. He states it clearly. Do not be so proud. I hear the lamentations of Berlin, ^{altho} now it is in manifest glory. But I hear the lamentations of Berlin. Do not be so proud.'

In front of his carriage were two Ottoman soldiers. A poor, unfortunate man was sitting on the ground. When he saw the carriage he got up. They killed him immediately. When they killed him ~~they~~ ^{he} did not ask why.

Lunch, Nov. 24, 1918 in Pilgrims /house.

Today

Dr. Eslemont asked Abdul Baha to speak on the life of Bahai'llah at Bahjee.

H.R. "Bahai'llah lived in Aca 9 years. Two years were passed in the barracks and 7 years in a house in the city. There was a mobilization at that time toward the end of 2 years and the barracks were needed for the soldiers. Then the local governor gave permission for them to be transferred to a house. When Bahai'llah moved from the barracks, he did not come out of the house for 7 years. During our stay in the barracks it was very difficult. No one was allowed to go to the Baths. Every morning 4 of the friends accompanied by 4 gendarmes would go to the market to buy provisions. When we left the barracks we were all sent to a Caravansaray in the city, but Bahai'llah went to a house with his family. All the time he was in one room during the 7 years but it was not on account of ~~the~~ strict regulations. In the next room adjoining, 13 people were living during these 7 years. (Bath six). It was even smaller than this room. A woman guest came from Persia. There was no place for her. In the room where we slept there was a high trunk and she made this her bed. At midnight she tossed and fell down. We all ~~wake~~ ^{woke} up and laughed about it till morning.

When things were very gloomy in the barracks Bahai'llah revealed some Tablets, which are still preserved saying: 'Do not grieve. These doors will be opened and I will leave the city and go to the country'. This caused great happiness. This was a great source of consolation to the friends.

After nine years had elapsed, Bahai'llah said one day: 'I have not gazed at verdure or a green leaf for a long time.' Bahai'llah was very fond of verdure. He used to say: 'The country is the world of the soul and the city the world of the body.' From this remark I gathered that he was indirectly referring to something.

There was a certain Pasha Mohamed Safavat in Aca. He was in the utmost enmity toward us.

He had a palace three miles from Acca surrounded by gardens. It was a very lovely spot, with running water. I went and called on this Pasha at his home. I told His Excellency: 'You have left the Palace empty & are living in Acca.' He replied: 'I am an invalid & cannot leave the city. It is lonely & there is no one to associate with me.' P When Bahá'ílláh made this remark, I knew that He was ~~disposed~~ ^{wronging} to leave the city and I knew that whatever I did, I should succeed. So I said: 'While you are not living there, it is empty. Give it to us.' The Pasha became greatly astonished at this. I rented it from the Pasha at a very low rate, 5 pounds a year. It was very strange. I paid him for five years and made a contract. Then I sent some laborers to repair it. I built a bath and ordered a very large carriage to be prepared.

One day I said I will go first myself. Alone I left the city on foot. The gendarmes were on guard. They did not object. Just like that I went out. They said nothing. The following day I went to Babijce. No one said anything. Then one day I prepared a feast and invited all the officials of those districts. From morning ^{until} ~~till~~ evening it lasted. Then I returned. P One day I went to His Holy Presence and said: 'The Palace is ready and ~~the~~ also the carriage to drive you there.' * He replied: 'I will not go. I am a prisoner.' Later on I requested again. Again he refused. I went so far as to beg him a 3rd time. He said: "No." I did not dare to insist. * at that time there was no carriage in use or half.

There was a certain Mohammedan Sheikh in Acca. He was very well known and influential. I called him and said: 'This is the situation but Bahá'ílláh will not accept it from us.' He loved Bahá'ílláh, it was pure love. I said: 'You are daring; you go to His Holy Presence and take hold his hands and do not let go until he promises to leave the city.' He was an Arab. He went and sat close to the knees of Bahá'ílláh, took hold his hands, kissed them and said: 'My Lord, why do you not leave the city?' He replied: 'I am a prisoner.' The Sheikh answered: 'God forbid, who has the power

to make you a prisoner? You have kept yourself in prison. It was your own will to be imprisoned. Now I beseech you to come out and go to the Palace. It is green. The trees are lovely. All the leaves are green, the oranges are like balls of fire. As often as the Blessed Beauty said: 'I am a prisoner, it cannot be,' the Sheikh took his blessed hands and blessed them. For one hour he did not ~~leave~~^{cease} off. Then Bahá'ílláh said: 'Kheili Khosh; very good.'

The following day He rode in the carriage. It was also in His Holy Presence. We left the city. No one objected. We went to that green spot. I returned and left Bahá'ílláh there. From that time on He was either there, in Acca, at Haifa or at Bahjé.

That Palace is in ruins now. It was 35 years ago that the Pasha died. All his property was destroyed. I want to restore that palace. The Pasha's property became Wahf (for religious purposes). If it were not Wahf I would buy it. That green spot is wahf."

Dr. F. asked 'Where were the Tablets to the Kings revealed.'

H. B. "Partly in Adrianople, partly in Acca (in English) question. Did any ^{miraculous} uplift? is besides Queen Victoria."

H. B. "No one."

Dr. F. asked 'What was His mode of life at Bahjé.'

H. B. "Like the conduct of a Prince. The Pasha used to come and desire to call but he would not meet them."

Dr. F. remarked that the missionaries objected to His living in luxury compared to the humble way of Christ.

H. B. "Of course the enemies will write whatever they wish. Majesty is very easy to be acquired by one, but the miracle is that being in prison, He still lived in the utmost majesty. Every prisoner is meek and oppressed, yet Bahá'ílláh lived in the utmost majesty. Two despotic sovereigns, - two powerful, autocratic rulers ^{imprisoned} yet He addressed

them in exceedingly severe terms. Notwithstanding that He was in their prison, He was still in the utmost majesty. Such a thing has not been seen since the beginning of the world. It is a fact, known to all, that the Governor of the city, for 5 years begged for admittance to His Holy Presence, but He would not grant it. He was under his orders and the Governor had received a firman to confine him closely."

Dr. E. Was it not true that Bahá'ílláh had to show forth all the attributes of God, how to be both poor and rich.

H.B. "yes. However, He lived very simply and economically regarding his own welfare."

"He had no return from his property at that time. His property was confined to the village of Adasuh (near Tiberias). It was in ruins and yielded no revenues. Now it is restored and we get some revenues. Bahá'ílláh owned vast properties in Persia which were confiscated; also in Bagdad, but it was taken from Him towards the end of our stay. All were sacked and confiscated by the Turkish Government."

At the upper Table. Nov. 24, 1919. Mr. Durham had returned and was with us.

H.B. "The plain of Aca is the worshipping place of God."

Mr. Durham said he would like to ask the Master why the Cause of God grows ~~more~~ ^{more} strong ~~than~~ ^{stronger} persecutions and martyrdoms which would have a tendency, ordinarily, to ~~stop~~ ^{check} its growth.

H.B. "It affects the hearts. Conquering is not impressive. Humility makes impression. ~~See~~ ^{See} what a conqueror David was. He conquered countries, he killed all his enemies, he overcame all but when he is mentioned it has no effect. But the humility of Christ, see what an effect it has! or John the Baptist, when they cut off his head see what an effect it had! Consider what an effect there have. The Emperor of Germany was banished,

Bonaparte was exiled and his enemies did away with him, but when one of the Baha'is of God is persecuted, his persecution is his elevation. His Holiness Christ was defeated; They crucified him. The defeat was his utmost glory. It was quite the opposite. ~~the same~~ The things that are the cause of glory in the world are considered ^{in the wrong} ~~in the~~ ^{name} ~~in the~~ Kingdom ~~that~~ which is humility in the world, is glory in the Kingdom.

A telegram came from Constantinople from Abdul Hamid. This was its contents: "Abbas, the Persian, two Europeans have come to him. They have brought dangerous papers against Abdul Hamid. He must give up those dangerous papers and he must say where those two persons are." I said: "I have not received such papers and such persons have not come to me." They said: "If he does not say where, then say: 'Two Americans have come before you.' (I replied): 'As to the papers, such papers and such persons have not come to me. These papers are about politics. We do not interfere in the affairs of politics at all. We interfere in the affairs of the heart, in education and in morals.' They said: 'They have witnessed them.' I replied: 'Such papers have not come to me and such people have not come to me. But you want to condemn me. Whatever you want, say it. I will write it and I will sign it with my own hand without any trouble, for I have never defended myself. Say it, I will write and sign at the bottom of it. Then why do you take more trouble. You want, with these questions, answers to prove some fault. I, myself, confess, without trouble, to you, for I have never defended myself.' But I am thankful because of this telegram. I am very thankful, for this telegram has joined me to such souls that I am rejoiced. For instance, Christ was not Christ Pasha, nor Mister Christ nor his honor Christ, - only simply Christ. I also am Abbas. It was Moses ~~son~~ of Ennam, not Monsieur Moses, not Lord Moses, not Moses Pasha.

not Moses Aga. ~~That~~ was Moses. I also am Abbas. It was Mohammed; not Monsieur Mohammed, not Master Mohammed, - just Mohammed. I, also, am Abbas. It was ~~the~~ Abraham, Noah, Joseph; not Joseph Pasha; I also am just Abbas. ~~I am~~ I am thankful, for God never created for me any humiliation. He has never created it. Therefore I no one can humiliate me. What is the utmost humiliation? They may say, 'beat him. Put him in prison, put him in chains.' If such things happen to me it is glory for I have not committed anything that I may be humiliated. This would happen because I am a Bahai. This is my glory. P. Humiliation would be this: Take Abbas. Beat him. Put chains on his neck. Bring him and hang him up, and have one regiment come and fire at him a thousand bullets. They shot a thousand bullets at my forerunner. This same declaration was made upon the cross. God-willing I will give the same also. There will be no greater glory ^{than} that for me. Therefore whosoever humiliates me, for the purpose of humiliation for me that is glory. No glory is higher than ~~that~~ this, - that some day they shall hang me and fire at me a thousand bullets. Why? They have made me walk in the foot-steps of my fore-runner. The object is this. In the Cause of God there is no humiliation.

If His Holiness Christ had not been martyred His Cause would not have become so famous. When they placed the crown of thorns on the head of Christ and carried him around the streets, His Holiness Christ used to see that all the sovereigns ^{of the world} were bowing before him. All the crowns bowed before his crown of thorns. His Holiness Christ used to foreseer this. This humiliation was his greatest glory. He saw this crown to be the everlasting sovereignty." after some conversation (general).

F.B. "When Jemal Pasha came to Jerusalem he made some remarks about me. He said: 'I will go and conquer Egypt. I will drive England out of Egypt. I will conquer all the Suez Canal. Victorious I shall return. My first command will be this, that I will hang him (F.B.) at the gate of Becca.' The German consul was in that meeting. He was an acquaintance of mine. He came and told me that Jemal Pasha had said this; then there was ^{also} a captain who was the commander of the twelfth (reg.) by the name of Zaki Bey. I said: 'Let Jemal Pasha go and conquer Egypt. Then I will give myself up. Let him conquer Egypt, I am ready.' Jemal Pasha went! One day, in the morning, the German consul came to me. He said: 'Some strange thing has happened. He said: Jemal Pasha ~~was~~ attacked. Two days ago. Today a telegram has come from Bersheba.' This is clear. As soon as the battle began he fled. He ^{entered} in his automobile and fled. And ^{he} had come to Bersheba and sent the telegram from there. He would not say: 'I am defeated.' He said it must be so.

Two or three days later, the German Consul came and said: 'He (Jemal Pasha) is defeated.' Jemal Pasha returned here. He began to twist his moustaches, and said: 'This was a (secretary attack) ^{test} (reconnoitering attack. I wanted to ~~see~~ the strength of the enemy.' But I understood."

Evening Meeting, Nov. 25, 1919 in Abdul Bahar's room. When we entered the Master sent for Shogi to translate the Tablet that had just been ~~translated~~ chanted. As this was done, the Tablet being a most ~~exquisite~~ exquisite one of Bahi'ullah's in country, from time to time the Master gave his interpretations & explanations of the verses.

He said to all of us.

"The gathering of the friends is very good. In one month ^{time} ~~this place~~ it will be very fresh and green here. This wilderness is where ~~the B.B.~~ ^{B.B. Highway} has crossed. This is the place where the Tent of the B.B. was pitched. Many of the Divine Teachings and Tablets were revealed here. ~~Here~~ ^{This} is the ground where all the Prophets have trod. They dwell here and gave the Glad-Tidings that a day will come when the Tent of the Lord will be pitched upon this spot. His Holiness Christ always used to cross this Mount Carmel, Haifa and Nazareth. Therefore these cities and this mountain have a spiritual atmosphere. If man is in the mood of quiet and meditation, and passes thru here, and at the same time meditates, He will feel as tho' this mountain and this wilderness are speaking to him. Such will be his feeling. His Holiness Mohammed came here also. He came twice, once when he was 11 years old and once when he was 28. They ^{have} come of His Holiness Elijah is here. ~~and~~ He used to stay there and had many pupils around him and was wont to teach them until they were educated."

Luncheon Nov. 25, 1919 in Pilgrim House.

Abdul ^{Baba} came over to us in a very happy mood. After joking with Fuzeta and saying he had decided to send him to Japan in an aeroplane, he said that when he rode in one it would be a spiritual aeroplane. He discovered the grape-fruit prepared by Fuzeta, a Japanese and asked for some sugar to spread over it saying grape-fruit aided digestion.

The following is the substance of H.B. trading on the
subject: by 402. -95-

Mr. Latimer asked whether the ~~method~~ distribution of inheritance, the Method of the Báb or that of Bahá'ílláh would be enforced.

H.B. replied that the Method of Bahá'ílláh will be enforced and the House of Justice will not presume to change it. The Purpose of Bahá'ílláh's arrangement is that man is not to be interfered with in the leaving of his property. Man may divide his wealth as he likes. Everyone has to write a will and affix his seal thereto and no one should know ^{until} after his death the will is opened and read and whatever he has decreed will be enforced. Man should have perfect freedom to decide as he wishes, in making his will. This is his own good ^{always} ~~will~~. Man has a perfect right to do with his property as he sees fit and his wishes should be carried out.

Unless a person dies and leaves no will, then the law (method) of Bahá'ílláh will be enforced. But man can bequeath all his property to one person. He is perfectly free to do as he wishes with his own property for he has been the one to acquire it.

Dr. Endemont asked that in case all the property is left to one person, is there any provision for that person to divide the legacy or give something to H. of J.

H.B. replied No. It is his will and the property becomes his. He may give a part to the House of Justice or to orphans, etc. He is permitted to do just as he likes and that should be enforced.

Mr. Latimer in the 7 divisions of the inheritance teachers are mentioned. Does this mean Bahá'í teachers or to all the teachers.

H.B. "It is not confined to Bahá'í teachers".

Then Dr. Esslemont asked a question about "Entailed Estates in England, explaining in detail how some property is set aside for some purpose and then increases very much in value but can not be touched, and that these entailed estates are handed down from one person to another intact, till the eldest son. Abdul Baha startled us all by answering this question without waiting or giving Shoghi a chance to interpret one word of the question to him. He said:

That in accordance with Bahi'ullah's teachings a Bahai can give all his property to his eldest son. He may do just as he likes. As long as it is his own property he may do as he wishes. One's property cannot be snatched by another. There is one difference, however. When a Bahai leaves all to his eldest son, the eldest son in turn may break the line and divide as he wants to; according to Bahi'ullah's Method or as he wishes.

Dr. Esslemont said that in England was suffering from this system which was called the "Rule of the Dead Hand."

H.B. "a hard, fast rule will lead to chaos. People will say why should I work, I have enough. So I won't work and so on. This is not just. It will enchain the person. It will restrict him. You must ^{give} him absolute freedom in disposing of his property for he is the one who has acquired it. What if he doesn't love his eldest son? What then?

Mr. J. J. J. said that in America the State imposed an inheritance ^{tax} on estates according to the amount left.

H.B. said This was a political issue. It has nothing to do with a religious law.

There is nothing to prevent the State from making an inheritance law. A Bahai does not interfere with it.

At the supper Table Nov. 25, 1919

Talk was not translated.

Mr. Randall asked the Master about a correct Bahai Calendar of feasts and anniversaries so that East and West would conform in prayer and celebration.

A.B. replied that this would be left to the House of Justice to ~~decide~~^{do} because of the complicated reckoning between lunar and solar time and that the East and West might write together on an accepted calendar.

Mr. R. then asked if America might for the present adopt the Persian dates.

A.B. replied yes, if they want to. They must want to and take the initiative, it is not the request of Abdul Baha. These matters are left to the House of Justice which will be established before this century is out.

At the end of the meal, after he had talked a great deal about dates and the changing of lunar time to solar time, intimating that there was a problem for ~~him~~^{us} to solve; then he arose and after going to his customary wash stand to cleanse his hands, he turned and said "These meals have been very happy. They are the Lord's supper because the wish and purpose has been concerning the affairs of ^{my} God."

Lunch at the Pilgrim House, Nov. 26, 1919.

Nine at table besides the Master were:
Mr. & Mrs. Randall, Margaret, Dr. Eschmont, Arthur, Hathaway,
Mr. Vail, Shogi and myself. Talk taken down in
Persian by Sotfullah Hakim.

After the Master had spoken about ^{our} going to Acca
tomorrow, and allowing each of us to do as
we wished: to go or stay. He said:

"The plain of Acca is full of spirituality. It is
full of spirituality around the Tomb of Bahá'ílláh."
Mohammadan

Mr. Satimer asked if all the Hadiths concerning Acca,
such as 'Blessed is He who has passed a night
in Acca'; and the ones quoted in the "Fils de l'oup"
Epistle were authentic or mere tradition.

F.B. "Yes they are all authentic."

Mr. Randall asked that before we left if the Master
would speak of the Covenant and what is
meant by steadfastness.

H.B. "It is mentioned in the Tablets of the Blessed Beauty.
It is recorded in the Book of the Covenant and in the
explicit texts of the Kitab-ul-Ahdas. Clearly He says and
in the Kitab-ul-Ahdas He writes that, 'after me turn
your faces to the Branch, who is branched from this
Pre-Existent Root. Ask from Him the meanings
of the writings and Tablets. He is the Expounder
of the Book.' In the Book of the Covenant, He
says: 'The ^{meaning} ~~part~~ of those two blessed verses is 'the
Greatest Branch and all must turn to Him'.
He, addressing the branches, the twigs, the
relatives and the friends says: 'You must
turn your faces to Him.' Then in a Tablet
to me in His own handwriting, He praises
very much. I ^{do not} ~~don't~~ want to speak of it
because He praises ~~(me)~~ very highly. I do not
want to say (repeat) it. It is written in his
own Blessed Hand. In that Tablet He says:
"O God, he who loves Him, love him and

whosoever hates him, spurn him; make victorious⁻⁹⁹⁻
whosoever serves him and defeat whosoever denies
him.

He writes in the Kitab-e Ahad, calling it the Book
of the Covenant, in all His Epistles and prayers,
in more than a thousand places, that, who-
ever violates My Covenant is an infidel; he
who does this is to be avoided, whosoever
he may be. "O God, degrade those who deny
My Covenant, defeat them. O God! protect Thy
friends from those who deny Thy Covenant."
Then He laments for those who violate.
There are more than a thousand places, in
all the Writings and Tablets, even in the
Hidden Words: "Remember the Covenant ye entered
into with Me upon the Mount of Paran, situated
under the blessed shade of Terman. I took as witnesses
to that Covenant the Supreme Concurrence and the
dwellers in the City of Life. Now I find none steadfast
in that Covenant. Pride and disobedience have indeed
effaced it from the minds to such a degree that
not a trace of it has remained, and, altho knowing
this, I have endured it patiently and have not
divulged it."

Mr. Randall said "we yearn to face only the Center of
the Covenant and be steadfast. We understand
the outer plane or station but know little about
the spiritual reality of the Center of the Covenant

H.B. "I understand this yearning. As to the difference
of opinion of My Station, everything is false
except what I say. The Blessed Beauty has left
no room for anyone to weaken (the Cause). He
entered into this Covenant to preserve the
Bahai Unity so that no one might say
anything on his own behalf. He says: "When-
ever there arises any difference, refer to the
explicit texts of the Kitab-e Ahad and the
Kitab-e Ahad." He has closed all the doors of
interpretation to whosoever says that he
understands this to be so or that to be so.
"Whatever He (Abdul Baha) says is right." He
has left no room for interpretation."

He has called it the 'Book of My Covenant.' It was the last Tablet. After this one no more Tablets were revealed.

Still there may be souls like Mrs. Kitchner, Dr. Nutt and Fareed who ^{want} personal motives and wish to make a station for themselves. Dr. Fareed wishes to acquire money (under the cloak of religion). He has no religion or faith. He found me preventing him doing this. Having nothing to do with Mrs. Kitchner. Do not admit her to your meetings. Leave her to herself. In case you find some doubtful soul, investigate and find out what is the matter. Investigate with Mrs. True and Bagdadi. If after enquiring you find they still feel the same, do not permit them to come. Leave her (Mrs. K.) to herself. Have nothing to do with her. Do not write her. All should avoid her. It is very necessary. Be united with Mrs. True, Bagdadi and Miza Ahmad Sobah.

Mr. Satimer asked whether we might expect Azalies to come to America in the future from the Orient.

H.B. "They will come in the distant future. (Meaning not at the immediate present) Azalies will come from Persia. They are very shrewd. Those who come will not say: 'We are Azalies,' but will claim to be Bahais. Just like the Khatayeen who say: 'We are Bahais.' Always be on your guard. Any Persian who comes and has no letter from me, do not receive him. They are on the decline. Before the war one (Azal) went to New York but he could do nothing so he returned. He tried to arouse doubts but did not succeed.

Mr. Randall asked are all the Azalies, Persians

H.B. "Yes (with a few exceptions). There are a few also in London. They have no religion, no faith. They are inspired with opposition (toward us). They have no love for Yahya (Shah-i-Azal). They are against us. There are of no importance. The importance is the

unity of the friends. That is very important. Unity must be made very firm. Whoever has love for Bahá'íllah must give his life for the friends. Love for the friends is love for Bahá'íllah. In this cause there is no danger save the inharmonious among the friends.

In the world there was no one more firm than Abraham Kheiralla - firmer in the Covenant. His letters are still in existence. He gave remarkable addresses on firmness. To me he said: 'Thou art Christ.' I answered: 'I am Abdul Baha. The appearance of Christ is the appearance of the Bab.' The cause of his violation was this that between Dr. Gittings and Sui and himself there arose differences. Kheiralla was on one side and Sui and Dr. Gittings on the other. Kheiralla said: 'Confirm me and excommunicate them. Confirm my book and at the same time give me the presidency of (the friends in) America. I did not write an answer. This became the cause of his violation of the Covenant.'

Whenever inharmonious and disagreement arise between two persons, it will ultimately lead to their both turning away from the Cause. The Nakazun are waiting for this, that when one becomes hurt they can influence him. Therefore you must preserve the Bahá'í Unity. Do not let any conflict arise between two friends. When there is a difference both will become grieved. There must be only love. You must never offend any soul. You must always have love. As soon as you see any dissatisfaction between souls, strive to create love between them. For the Kingdom of God does not accept differences.

Bahá'íllah says: 'If two persons argue over a subject, both are wrong,' so that no disagreement should occur. No one should say my opinion is right. He says: 'Both are wrong' so that no differences

should arise among the friends. You must strive for unanimous opinion. There must be love, love, love. God is love. The Blessed Beauty appeared for love. His purpose was not that differences should arise between two souls. ~~See~~ how in the utmost love we are seated here. Hearts are in the utmost ~~of~~ love. You must all be the same in America. You must take the example from here.

Mr. Randall said he thought that now ~~in~~ America is beginning to grow a little spiritually.

H.B. "It is so. This is my hope that day by day it may become more. The Blessed Beauty appeared with the rays of love. This is the cause of my happiness. I have no other pleasure save the unity of the friends."

Dr. Eslemont after he had expressed the idea that the above should be applied to England also, asked: Will the Cause grow in future in England.

H.B. "Yes, if you try to increase love and attain unity it will grow. It depends on that."

(Cont. from opposite page)

depends upon love. The illuminations of the world of man depends upon love; the splendor of God depends upon love; the tranquility of heart & soul both depend ^{upon} love. ~~And~~ Anything beside that is personified imagination. If a friend arrives from another city or state, friends must show him the utmost love so that he may be pleased with coming to the city and meeting the friends." Mr. R. asked for message to Aunt & Jan.

"My heart is very much attached to Mr. Hunt, likewise to Mr. Owen. Mr. Owen went to India to give the message, went that distance; he really saved the Cause. Convey my ^{utmost} love to them, likewise, Nilla, King, Brylan, Mrs. Mrs. Hamner, the Kenners, the McPhetts & all the others. To Mrs. Dixon in Washington. They are very numerous. To all the friends in the West."

Our last luncheon, Nov. 27, 1919. by ARV.

In the morning I went up to the Magham to get the measurements for the curtains and took some pictures of the ground proposed for the Pilgrim House and Roy's property. I returned with Frigeta to find the Master seated at table. He had come over early and taking the friends into Dr. Eschmuntz's room because it looked toward Mt. Carmel.

Mr. Vail spoke of the Friday evening meeting of the young people of Chicago in Mr. Scheffler's studio and asked for some message for them.

A.B., "Passing to the attendants in that Friday evening meeting my love and extend to them my longing. All that has happened to this world. There is turmoil and darkness and distress. Perhaps you may be the ones that through you it will be illumined. It is a world of carnage, a world of bloodshed, rancor and hatred. God willing you may convert this world into the world of the Kingdom, that it may become a divine world, that these gloomy clouds may pass away, and the Sun of Truth shine with divine splendor. This is real service and anything besides that is all imagination, mirage, waves of the ocean, storms and eventually it is lost.

Upon ye be Baha'allah Baha-el-Abha.

"You must all do your best to increase love among the friends, that really and sincerely the friends may all love one another, - so that faith in the Kingdom may give forth good results, because life in this world - (cont. on opp. page)

At Table

Mr. Vail said there are many people in America who are reading books of automatic writing purporting to convey messages from departed spirits and they believe that thereby they prove immortality of the soul and this

gives consolation. What should be our attitude toward them?
 Albert - To prove immortality.

H.B. "They are right to a certain extent because it is possible to have spiritual communications and sensations. They think they are in direct communication with spirits. Tell them what you feel are spiritual sensations. The world of man has no communication with the vegetable or animal world. But there are sensations or spiritual emotions between the two. When man looks to the plain, meadow or mountain he does not speak with them, but there is a wave of spiritual communication between the two; ~~the~~ ^{The} lower worlds are not able to communicate with man, but they have ^{a sympathy} ~~the sympathy~~."

Ruth Randall asked if in the future there would be new arts?
 and possibly new colors.

H.B. "Yes. New arts and other inventions that will perfect the existing ones. Everything will be ^{renewed} ~~renewed~~ in every department. This generation cannot be compared to the past."

The Master spoke of Margaret being tired of ~~rice~~ ^{rice} and Dr. Esselmont of soup. Margaret replied: "I must confess I am a little bit."

H.B. "I know that without your telling me. You will not eat rice for a time."

Dr. Esselmont said the material food makes little difference when we have heavenly food.

H.B. "That is the essential. The Apostles of Christ here in the wilderness could not even ~~find~~ ^{get} food for their Master. Christ says of John the Baptist that his food was grass and herbs."

After a pause he continued:

"Christ was once eating grapes and He said: 'I shall not eat these grapes anymore until I shall eat ~~them~~ ^{again} in the Kingdom of my heavenly Father. I hope we may eat together in the Kingdom as we do now.'"

Talk at table in the evening, 17 present, Nov. 18, 1919.

H.B. "The Blessed Beauty has gathered the East and West together. For this reason we are very happy. It is not for in fun, but is a serious matter. It is beyond comprehension. From the beginning of time to the present day such an event has never happened, that the hearts of the East and West should be united. There should be no differences between them."

Miss Margaret Randall told of the establishment of the Bahai Junior Magazine and asked for a name for it. The master was told who had charges of it Miss Roberts, Mr. Richard Mayer and Mrs. Randall, and Howie Kinney & Margaret were some of the editors.

He lighted up with a beautiful smile as he said:

H.B. "The name is 'The Magazine of the Children of the Kingdom.' Who writes it? This (name) is suitable for it. The Bahai children are more learned than the ^{former} wise men. His honor Ebn-i-Abbas had two children. They came here - in reality it was apparent they were born Bahai. They used to sit in the meetings and chant the prayers of the Blessed Beauty in the utmost sweetness. The brother of Mirza Azizollah Khan, Roshullah, was 12 years old. He used to sit and talk with the greatest eloquence. He would explain with proofs and arguments, at the age of 12 he was martyred with his father. He did not ~~fear~~ ^{flinch} at all. He had no waverings and no fear. One day Roshullah came to me and said: 'I have done wrong. Before they come and complain of me, I have come ~~tell you of it~~ ^{to confess}.' I said: 'What have you done?' He said: 'I gave a slap to a child.' 'Why did you slap him?' He replied: 'He carried and bothered me so much, I became vexed. From the excess of anger

It struck him. No doubt he will come and complain. Before he comes, I have come to tell you. Have him come and give me a slap so that it will be stoned.

Mr. Randall asked if the Master would speak on the fulfillment of Bahá'í's Prophecies, the Bab, and Abdul Baha in general.

A.B.

"There are many, ^{explained} very many. Some of them are in the books of 'Consumed Questions'. Refer to it. For instance in the Old Testament the time is recorded ^{for} 42 months. Again in the Old Testament it says each day is one year. ^{Months} 42 is 1260 days. This is evident and clear. It says 42 months and also in several places it says each day is equal to one year. This date is the time appointed for the Promised One. According to eastern reckoning in the year 1260, His Holiness the Bab appeared. This corresponds to the year 1844 of the Christian era. In that year in America a strange event happened. On that night certain people left the city and waited. Until morning they remained ~~waiting~~ outside the city ~~and waiting~~ for the appearance of the Promised One. This is known in New York. His honor Mirza Asad Fazel has recorded this in his book. It is thus recorded in the Old Testament.

After the destruction of the Temple, 70 weeks were to elapse before the appearance of Christ, that is the coming of the Messiah. 70 weeks is equal to 490 days. ^{years} One year ^{after} the ^{destruction} of the Temple 490 years elapsed, then Christ appeared. ^{years} In the same book ~~there~~ there are many (prophecies) concerning His Holiness Mohammed and his ^{disciples} ~~disciples~~ ^{followers}.

There are many prophecies. For instance it is recorded that at the year 60 ^(1844 AD) the Promised One will appear. It was fulfilled. In the same way ^{this book} ~~the book~~ which Abdul

and also Sayad Hazem of Resht and also Sayad Mohamed ~~absolute~~ and also ^{have} Mowayddin prophesied it. Briefly there are many. In the Traveller's Narrative it is mentioned that Sayad Mohamed is of those who gave many prophecies of the future."

P "Ra" and "Ghayn" are the two letters with which both the Moslems and Jews use in reckoning. Each of these two has a numerical value. "Ra" is equal to 200 and "Ghayn" is equal to 1060. Add 200 to 1060 and it becomes 1260, it is clear that the appearance of the Lord comes at that time. ^{PT} There are many prophecies but we do not ~~attest~~ ^{are} them as proofs. We prove the appearance of the Blessed Beauty in other ways. ^{For} ~~Because~~ the sun is ~~not~~ ^{no} in need of having others say that it exists. do this not so? do there need for anyone to say that the sun is shining. Its own ~~existence~~ appearance is sufficient.

So the ~~attestations~~ ^{knowledge} which appears from the Blessed Beauty is quite sufficient. He has written books. I will tell you about one of them briefly. Concisely. From the beginning of the world until now, no one has established his cause while in chains. His Holiness Bahi'ullah was imprisoned by two kings and was guarded by soldiers and forbidden to meet anyone. Briefly, under these conditions he raised his cause. While in prison he established his cause. Nothing can be compared to it from the beginning of time until now.

He has prophesied all the recent happenings. (turning to the Allison ^{He said}) You come one day and I will show them to you. He wrote to Napoleon ^(III) twice, at a time when he was in the utmost power and glory, and to William. Also, addressing him clearly He said that

Thou wilt fall from your station. Do not boast. Hast thou not seen what has become of Napoleon. The same will befall thee. I hear the lamentation from Berlin, Altho Berlin is at present in the utmost glory, I hear her cries. I hear ^{her} crying and lamenting!

He addresses Tchernav, when the Shah, Khasseki was in the utmost of glory, He said: 'O Land of Tchernav, agitation will befall thee and affliction will be upon thee.' Then he addressed Constantinople; when the Ottoman Empire was in the utmost glory. He ^{said} says: 'O thou city between the two seas, thy reign is that of the Oppressor. Soon it will reach such a state that lamentation of the mass and women & children will reach to heaven. What he has said about the Ottoman Empire has come to pass. He said: 'This Abdul Hamid ^{is} an Owl, and an Owl does not live in a house. He foretold the end of Abdul Hamid. Bahá'illah was ^{in the} prisoner of Abdul Hamid, while he was in his prison, at such a time ^{he made} a great address.

He was like a king addressing his servant. The imprisonment of the Blessed Beauty was not like that of others. ~~But~~ There were many officials ^{came} there. The Governor of Acre had tried for five years to receive an audience in His Holy Presence. He did not ~~grant~~ ^{grant} it. Everyone knew this. While in prison He was in the utmost glory ^{but} ~~and~~ all were humble (before him). Abdul Hamid had issued a firman (order) that the Blessed Beauty not be allowed to leave his room. ~~Some~~ Soldiers were on guard. If I could have gone there, they would not let me enter. Nevertheless the tent of Blessed Beauty was pitched on Mt. Carmel. Throng of Bahá'is used to come outside the city of Acre to visit. There were always 6000

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70 of the Bahai Pilgrims there. No one would
dare to speak. If you ^{also} were there, you would have
been astonished.

The aide of the Governor of ^{Yemen} ~~Yemen~~, Aziz Pasha
was on a steamer & sent a message to me, 'Come, I
want to see you.' I went. He asked me: 'Whose
pavilion is this? It is visible from afar. It has
no equal.' I said this was the pavilion of
Bahai'llah, the tent of Bahai'llah. This
was the imprisonment. He said: 'Is this
the imprisonment of Bahai'llah?'

We in the first entered the barracks it
was very difficult. All were imprisoned in the
barracks. No one was allowed to come out.
Even when I wanted to go to the Bath, they
would not let me. Tablets were revealed at that
time, which are still preserved, telling the
Bahais not to grieve for ever long these doors
will be open and my tent will be pitched
outside the walls. For two years it was very
difficult. After two years we left the barracks.
In the 9th year the Blessed Beauty left
the city. He remained all the time outside
of Acre. Every now and then he used to
visit Acre.

We were all ordered to be (imprisoned) forever.
All of us were to be imprisoned eternally.
When we came here (H) the Governor sent
for me and said it is ^{the} the firman of
the Sultan that you should not leave the
barracks. He ordered the firman to be
brought to him and it was read. It was
written 'everlasting imprisonment.' I said:
'this is a lie. It has no truth.' The Governor
was surprised, explaining: 'This is the
firman of the Sultan.' I replied: 'I cannot
remain forever in this world. Abdulhamed
cannot remain forever either. I will not

remainⁱⁿ the world, ~~for~~ that I may be forever imprisoned. It is certain that a day will come when I shall die and I shall be free from this prison. Therefore this is a lie."

Mr. ~~Wendell~~ asked what date was referred to in the book of Daniel; 'Blessed is he who comes to the 1335 days.'

A.B. "

This date is reckoned according to solar time. From the declaration of Mohammed, 1335 years ~~will~~ pass according to solar reckoning. ~~The same will be so~~ There will be a very blessed Cause at that time, That is ~~from~~ reasoning from the Heigera. ~~That time will be~~ ^{Three or 4 years before 1917} ~~that~~ to mean the year 1917. They reckoned it according to lunar time. Now this reckoning according to lunar time is 1305 years. Three years ago they were ~~expectant~~ They wrote everywhere that the Messiah will appear. The Rabbis of the Holy Land wrote everywhere. Even a Persian Jew came to me. He said 'In the year 1335 the Messiah will appear. It is certain. All the Rabbis agreed upon it.' I said: 'Your promised one was Christ. He came 1900 years ago.' He said: 'He has not come. He must come in 1917.' I said: 'If he does not come, ^{what} then?' ~~not~~ He ~~said~~ ^{replied}: 'Strike me 100 times with a stick.' In the beginning of the year (1917) I sent for him. He said: 'Wait till the end of the year.' The end of the year came and I sent for him again. He did not come. I sent for him several times but he did ~~not~~ ^{not} come. His name was Es'mail. ^{He was} A physician here, an oculist, no matter what I did he remained away until the poor fellow died."

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~~Mr. Eschmeyer~~ asked what are we to expect at the end of 1335 years. What shall we see.

A.B.

"Thank God you are still young. Universal Peace will be established, the Oneness of the World of Humanity will be established. No war will remain. The teachings of God will be promulgated. One language will be adopted and spread. Misunderstandings will pass away and it will be very good."

Mr. Randall asked if the geography of the world would be the same then as it is now?

A.B. "Yes there will be changes."

"There are places which are conclusively proved to have once been the sea. This has been caused by the great cataclysms of the Universe ^{or sea}. For example the ~~Himalaya~~ ^{Himalaya} Mts. are ^{about} 9000 ^{feet} high. ~~It is~~ ^{It is} one of the highest mountain ranges. On the summit there are ~~so~~ many ~~crustacean~~ ^{crustacean} remains of the sea. They are innumerable. For instance the skeleton of sponges. Alkali is found there. So much is there, that it is impossible to have transported ~~it~~ ^{for it} ~~there~~. This shows that this was once the bottom of the ocean. On the island of ~~Crete~~ ^{Sicily} in the Mediterranean Sea there was a great earthquake. It began to boil over and became a large island. Then it solidified. First it was liquid, then it solidified. It became a green stone. Then it gradually ~~softened~~ ^{crumbled}. Therefore the geography of the earth will not remain in one condition."

There was a very large lake in Persia. It was very large. It completely disappeared and became stone. In 1000 or 2000 years time, it may boil again therefore the geography would change. It is natural."

Supper Nov. 19, 1894

W. H. ~~asked~~ ^{said} that the friends in America thought
that the Bible prophecy of the cutting off of the
kings of the world meant a physical cataclysm.
In the ~~same~~ ^{same} way. Strawn notes it says that a
great disturbance will happen 'not so soon
as yet so far after the year 1867.' What
relation is this to the cataclysm
the Master spoke of last evening?

3. This disturbance is not that disturbance.
The globe has once every so often undergone
great disturbance, which will be effaced (from memory)
instance ~~7000 years ago~~ we know nothing that
appeared 1000 years ago. History does not record it.
doubt there has been a great disturbance
the past which has been forgotten. And also
(Bahá'í) says that in future great events
all happen, and they will entirely be forgotten.
says that prior to 6000 years ago there is no
record. There were people before then but no
record remains of them. So it will happen
with the people upon the earth. They will reach
such a degree of negligence that these
1000 years will be forgotten. But he doesn't say
it will happen now. He says such a day
will come when there will be no ~~more~~ ^{records} of the
numerous 7000 years. In this way catastrophes
will happen that will be forgotten."

4. ^{sign} Azizollah Khan remarked it is in Mr. Remay's
notes which are spread in Persia.

B. That had no reference to this talk. That had
nothing to do with this cause. What He (Bahá'í) says
concerning the disturbances refer to the
entire globe. Negligence will reach to such
a state that no record ^{at all} will remain. Then a
great disturbance will happen, but not now.
About 6000 years ago, for instance, before
that time, such events had occurred, which

are now forgotten. All the happenings are forgotten. There are no remains of the (happenings) before this 6000 years. But that has nothing to do with this cause.

But what which Mr. Rimey says refers to this cause. There are great happenings. The writings of the Blessed Beasts are still preserved concerning these great happenings. He says there is a great calamity following the World (Hudson's) 144 of calamity, he says.

Mr. Lattin asked what relation that catastrophe had with the year 1335 (1857).

H.B. It will happen after that time.

H.A. How long will that change come in 1336.

H.B. Near 1335, in every 100 years there is a difference of 3 days. The difference between kind and solar time, every hundred years is three years. That is, one day is $33\frac{1}{2}$ years. For instance, 40 years in every 333. After 4 years have transpired, $40 + 30 + 5$ equals 75 from which the declaration of the Blessed Beasts is nearly one century.

1260 1863
1260 75
75 188

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Mr. Latimer asked: Will this change be sudden or gradual?

A.B. "It will be gradual. Even the geologists say that America and Asia were once joined together. Now they are separated. This was not so at first. These changes are accidental. Asia was joined in the north to America. The geologists are agreed upon this. Then the separation came."

Dr. Eckelmont said a man from Abasco came from Bush to Shiraz in 2 days by auto.

A.B. "~~The man from Abasco, who is now in~~
Now Automobiles run there from Bush to Shiraz. This century is very great. Many of the mysteries of existence will become manifest. Great inventions will appear and great discoveries will be made."

Abdul Baha said to Mrs. Randall at different interviews:

"Severance from the world is the first sign of the Love of God. As long as man is much attached to this world he will be unaware of the Kingdom of God. As soon as he begins to be detached from this world, the spirit of the Kingdom, like unto a sun, will shine from the horizon of his heart."

"Jealousy, jealousy - that is the great trouble in America. On the subject we do not know what it means in the Cause."

"Martha Root - she is a good woman, a beautiful woman. She is in South America. Her heart is only in the Cause."

Nov. 26, 1919

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The Master sent for me about 5³⁰ in the evening and I hastened over with Shogi to find him walking up and down in his salon. Meiza Moshen was with him. After his wonderful 'Marhaba' Greeting he came up and slapped me, gently, three times upon my left cheek. Gladly would I have had my other cheeks turned but this wonderful personal touch seemed to satisfy all the human longings of my heart.

Immediately he began speaking to me answering the questions in my mind before I had a chance to express them. He said:

"You must return to America and engage in some profession. You must not be away from your father and mother. They must see you now and then. You must become the cause of their happiness and gladness. You must leave with the rest of the friends. As you have come in a party it is well to leave in the party."

(Little did I realize how soon our departure was to be, but within half an hour from the time of this interview, word came that our ship had arrived in Haifa, three days ahead of time. However the Master knew as he always does and this thought had been unconsciously conveyed to me as he was speaking.)

I asked if I should accompany Mr. Randall to Germany and France on our return and again the Divine Wisdom, foreseeing the difficulties of that journey and our wonderful connection with a boat from Naples direct to Boston, answered:

"It is better to go direct to America for it is very cold in Germany. It is now winter and very cold in Stuttgart."

This was a gentle way of preparing our plans for us.

Then He asked if I had any questions to be answered and I asked for some word to be put in the Star of the West concerning Mirza Abdul Fazl's Tomb.

He replied: "Anyone who desires, it is optional not obligatory, to contribute, may do so. It is not wise to make a formal announcement in the Star now. Speak to the friends first about it."

Then I asked whether a committee or an individual should receive the funds.

A.B. "The Executive Board can receive these contributions."

Hukook

Realizing that in America we had not put into practice one of the Divine Laws and were ^{thus} depriving ourselves of a spiritual bounty I asked the Master: As to Hukook does it mean 1/9 of one's net income or one's gross income? For example in America with the graduated income tax, there is a tax on the gross income after certain exemptions are made. How is the Hukook to be worked out?

Abdul Baha went into detail in explaining this subject, giving examples and then making sure Shogi and I understood by having Shogi repeat the ideas to him. As I was writing down some of the points the Master stopped and said: "It is a delicate ^{question}"

"Do not write this down but learn the explanation." Then He continued with the explanation, having conveyed to me the thought that instead of having this come from him, the sincere friends should take this matter up quietly among themselves and take the initiative of putting it into practice.

In one of Mr. Randall's interviews in reference to the matter of Hukook, the Master said:

"I want the commands of God put into practice."

There is no doubt that when one organizes his living according to all the laws of God and Hukook is one of them, he will receive great confirmations. Until this is done he is depriving himself of certain spiritual bounties.

The substance of Abdul Baha's explanation was as follows:

After one has paid all his necessary expenses, 19% of what is left is taken by him and given as Hukook.

For example, if a person has 100 piastres left after all

his expenses have been paid, the 19 piastres are taken as Hubhook for the Cause of God. This is done at the end of the year after he has ascertained what his expenses are. For every hundred piastres, 19 are taken for Hubhook.

[It is to be noted that this is 19% and not $\frac{1}{9}$ as has erroneously been given - G.O.L.]

He pays this once, then there is no more Hubhook to be paid on that sum. It is finished. Next year, he will pay on the amount he has left over in his possession after his expenses have been deducted and after the amount he paid Hubhook on the previous year is also deducted.

For example, at the end of the first year a man has 1000 piastres left after all his expenses are paid, then 190 are taken as Hubhook. At the end of the next year, after all expenses are determined, he may have 2000 piastres left. As he has already paid Hubhook on 1000 piastres the previous year, this sum is deducted from the 2000 and he pays Hubhook on 1000 piastres or 190 piastres. The third year, the net amount of what he owns may be 2500 piastres, he deducts 2000 from this amount and pays 19% on 500 or 95 piastres. If at the end of the 4th year he has 2500 piastres, no Hubhook is taken.

He then asked: In the deduction of our necessary expenses, are contributions to the Mashrakat Aghar, Teaching and other activities of the Cause considered a part of Hubhook or should they be taken separately?

Abdul Baha replied that Hubhook was separate and independent of these and came first. After that had been determined then the other affairs could be looked after. He smiled and said when Hubhook is given Abdul Baha will ascertain how much of it is to be given for the Mashrakat Aghar, how much for teaching and how much for the poor.

[This of course, does not mean that the friends should stop helping all their activities but should continue to their utmost in their assistance to the Cause along all lines.]

Two points stand out clearly in this matter, the first that the basis is 19% and not $\frac{1}{19}$; and the second that it is levied on one's wealth and not upon one's income. And the justice of the Law is that man, who receives all his bounties and belongings from the Creator, should render in return to Him a portion for the Cause of God.

I then asked if it would be wise at this time to publish in ~~the~~ pamphlet form the Article on the 'Covenant of God' which was published in the Star of the West.

H.B. "From now on anything written by the friends on the Cause should be submitted to the Executive Board and they should decide whether to publish this or not. Announce this to all the friends."

Upon mentioning the fact that I had been in Spokane last summer and asking what might be done to bring about harmony and settle the differences between the friends, Abdul Baha said:

"All the friends in the State of Washington should gather and discuss the best way to decide how to do away with this inharmoniousness."

After the Master had taken my rosaries in his hands and blessed them, I stood for some moments of glorious silence in His Presence, during which I felt His Divine Spirit quickening me with a newer and deeper understanding of true relationship to the Center of the Covenant. I felt myself being made anew and I did my continued prayer and supplication was for firmness in the Covenant and obedience to His Will.

He replied: "You will be in the utmost firmness and steadfastness."

This was my final benediction; nothing could bring more joy to my heart than its realization.

The Farewell

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3⁰⁰ P.M. Mar. 27, 1919.

"Praise be to God that ye have come and have attained this station, and have long tarried in this sacred surrounding. Ye have visited the sacred Shrine and have reached this sanctified and sacred spot and have passed the nights and days with the utmost joy and fragrance. Praise be to God that all of our gatherings were divine and were conducive to perfect joy and gladness. My hope is that immediately after your arrival in America ye may convene such blessed and spiritual gatherings, - gatherings that proclaim loudly the love of God. Then I shall inhale the fragrances that emanate from those gatherings and I shall hear the call of 'Ya-Bah-el-Allah' and shall listen to the sweet melody that will be raised from those gatherings.

I am always with you and although I am far from you in body, yet in spirit I am ever near and present amidst you all. At heart I am attached to you and the connecting waves of my sensations are never interrupted. I ever pray on your behalf and beg for your assistance and confirmation. May you all rest and abide under His sheltering protection."