

# Passing of Abdu'l-Bahá

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## Overview

- These are accounts of 'Abdu'l-Bahá's passing and the days and weeks following, with their episodes and moments dispersed into chronological order (sometimes sentences are duplicated for clarity). Occasional text in square brackets is editorial comment. For completeness, the longer period of Shoghi Effendi taking up his duties has been conveniently added at the end from the Priceless Pearl.
- Each episode is headed by an abbreviated citation. You can look these up in the end appendix "Works Utilised" to get the full citation with in most cases an online link to the full text to see the original paragraph in its wider content; or you can also save the sources document (above) and open it to find the original accounts and content - in both cases use your application's find feature with some distinctive text to locate what you are after.
- For details of some of the people and terms mentioned, please use the appendix "People and Terms"
- If you have found this work has been updated since you last retrieved it, you can copy and paste your older version and the newer version into an online text differencer to see the changes highlighted; see for example [quikcdiff.com](http://quikcdiff.com)
- It is important for all readers of history to acquaint themselves with how people vary greatly in ability to remember accurately over short and long periods of time, in unbiased reporting, in ability to be uninfluenced by different versions of the same events told by others.
- Accounts may be from old typed copies or Star of the West; they may have occasional typing errors or (in publications) minor edits - hopefully someone in the future will compare the originals to these and make these small adjustments - and discover new material to add in.

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## Notes

Time of Day - Flexibility may be required regarding times given, since Westerners might use a western watch whilst Easterners another method; and a westerner reporting a time might be quoting their own watch, or reporting from someone who is using a different way of expressing the hour of day.

### **----- EARLIER -----**

#### **Tiredness**

*'Abdu'l-Bahá is weary of the world*

#### **'Abbas Adib (wr 4 Jan)**

Several times in meetings during the year, up to the time I left Haifa, he said: "I have completed my work and duties in this world and what is left will be done by the friends. I want to rest. The actions of the nakazeen and others so injure me that if my heart be pierced with a spear it will be much easier to bear than these actions. Suppressed sorrows will kill a man. If one should relate his sorrows to a friend, the sorrow will be removed from his heart and he will be at ease; but if one shall keep it and does not speak it to others it will work in him, make him sick and kill him. You do not know what is happening. I do not say anything." Such words were uttered by Abdul-Baha many times.

A certain person was such a great stumbling block in the path of the Beloved that he said to Bahadur:

"My soul has reached my lips because of his deeds"... He continued: "I want to rest for six months. The doctor does not allow me to work, read and write."

To begin with he dismissed Mirza Adizullah Bahadur and Ibn Asdak, the latter to stay in Shiraz under the care of Mirza Bakir Khan; next he dismissed Sheikh Mohamed Ali, his son and Seyed Mustafa of Rangoon. A little later he dismissed Jenabe Fazel and Soubhi, the latter was told that when his services would be needed he would be called - meantime to go and teach in Persia. Not a pilgrim was left in Haifa.

### **Foreknowledge**

*'Abdu'l-Bahá knew when He would pass and gave the friends veiled and gentle statements that would not disturb them. Their grief-stricken response to His passing when it came would prove the wisdom of this approach.*

### **SE & LB (pub 1922)**

The Master knew the day and hour when, his mission on earth being finished, he would return to the shelter of heaven. He was, however, careful that his family should not have any premonition of the coming sorrow. It seemed as though their eyes were veiled by him, with his ever-loving consideration for his dear ones, that they should not see the significance of certain dreams and other signs of the culminating event. This they now realize was his thought for them, in order that their strength might be preserved to face the great ordeal when it should arrive, that they should not be devitalized by anguish of mind in its anticipation.

### **Johanna Hauff (wr 3 Dec)**

...[His Passing] had come so suddenly for all of them, although the Master had spoken for months continually of his going - they had not understood, probably because they simply could not believe it. Now only do they begin to realize it.

### **Louise Bosch (talk 26 Nov 1922)**

There were many ways in which He let the world at large, as well as the inner circle, know that He would soon be on earth no more. I always thought the most striking, the most impressive of the signs was to the world the shortness of the tablets. I have myself seen tablets which Our Lord revealed in the last year of His life, that contained but two lines; and this is so notwithstanding the fact that Our Lord's last two tablets were very long. I think this is attributable to the fact that these tablets were universal and not individual, although they were addressed to individuals. One was to the American believers, and the other was to Doctor Forel, of Switzerland.

## **----- OCTOBER -----**

### **Dream - Mosque Prayer Abandoned (c 3 Oct = < 8 wks before)**

*'Abdu'l-Bahá in a dream calls everyone to prayer, and removing Himself leaves others to complete the work.*

### **SE & LB (pub 1922)**

Out of the many signs of the approach of the hour when he could say of his work on earth: "It is finished,"... two dreams [this and the 'Destroy this room' dream] seem remarkable.

Less than eight weeks before his passing the Master related this to his family:

"I seemed to be standing within a great Mosque, in the inmost shrine, facing the Quiblih in the place of the Imám himself. I became aware that a large number of people were flocking into the Mosque; more and yet more crowded in, taking their places in rows behind me, until there was a vast multitude. As I stood I raised loudly the 'Call to Prayer.' Suddenly the thought came to me to go forth from the Mosque.

When I found myself outside I said within myself, 'For what reason came I forth, not having led the prayer? But it matters not; now that I have uttered the Call to Prayer, the vast multitude will of themselves chant the prayer.'"

When the Master had passed away, his family pondered over this dream and interpreted it thus:

He had called that same vast multitude - all peoples, all religions, all races, all nations and all kingdoms - to Unity and Peace, to universal Love and Brotherhood; and having called them, he returned to God the Beloved, at whose command he had raised the Majestic Call, had given the Divine Message. This same multitude - the peoples, religions, races, nations and kingdoms - would continue the WORK to which 'Abdu'l-Bahá had called them, and would of themselves press forward to its accomplishment.

### **Emogene Hoagg (wr 2 Jan)**

I cannot feel that his work was really finished, but that for some divine mystery he departed now. He told the ladies of a dream he had in which he was entering the Mosque. He thought he would give the "call" which he did. He found that the people were entering and crowding around him. Then he thought he would commence the prayer that follows the "call". This he did and found that the people were following him, and continuing to gather around him. Then he went out of the Mosque, Outside he remembered that he had not finished the prayer, he considered for a moment then decided he would not return to finish it. This seems very significant...

### **Tablet to America - Prayer (c 28 Oct)**

*Expressions of world-weariness in a Tablet. (The timing is obscure, with the Turkish's friend's bereavement placed later on 18 Nov.)*

### **SE & LB (pub 1922)**

In the same week [as the Turkish friend's bereavement] he revealed a Tablet to America, in which is the following prayer:

Yá Bahá'u'l-Abhá! (O Thou the Glory of Glories) I have renounced the world and the people thereof, and am heartbroken and sorely afflicted because of the unfaithful. In the cage of this world, I flutter even as a frightened bird, and yearn every day to take my flight unto Thy Kingdom.

Yá Bahá'u'l-Abhá! Make me to drink of the cup of sacrifice and set me free. Relieve me from these woes and trials, from these afflictions and troubles. Thou art He that aideth, that succoureth, that protecteth, that stretcheth forth the hand of help."...

## **----- NOVEMBER (8-18) -----**

### **Garden - Life of the World (c 8 Nov)**

*He wishes after His passing that the friends will as a garden bring life to the world.*

### **SE & LB (pub 1922)**

His good and faithful servant [GPB: gardener], Ismá'il-Áqá, relates the following:

"Some time, about twenty days before my Master passed away I was near the garden when I heard him summon an old believer saying:

'Come with me that we may admire together the beauty of the garden. Behold, what the spirit of devotion is able to achieve! This flourishing place was, a few years ago, but a heap of stones, and now it is verdant with foliage and flowers. My desire is that after I am gone the loved ones may all arise to serve the Divine Cause and, please God, so it shall be. Ere long men will arise who shall bring life to the world.'...

### **Weariness, Bahá'u'lláh's Last Days (c 11 Nov)**

*He is world-weary, can do no more, and must depart.*

### **SE & LB (pub 1922)**

[Ismá'il-Áqá:] "A few days after this He said: 'I am so fatigued! The hour is come when I must leave everything and take my flight. I am too weary to walk.' Then he said: 'It was during the closing days of the Blessed Beauty, when I was engaged in gathering together his papers, which were strewn over the sofa in his writing chamber at Bahjí that He turned to me and said, "It is of no use to gather them, I must leave them and flee away."'



'I also have finished my work, I can do nothing more, therefore must I leave it and take my departure.'

### **Dream - Destroy this Room (c 14 Nov)**

*'Abdu'l-Bahá dreams Bahá'u'lláh asks Him to destroy His room immediately; at the family's pressing their interpretation (perhaps for a few days) that he should come back into the house, He vacates His extension room for the Krugs when they arrive (see Sat 19 Dec), and returns to the house. The family are pleased, not realising that His leaving the world is really envisaged.*

### **Louise Bosch (wr 5 Dec)**

Many instances testify to the fact that 'Abdu'l-Bahá knew the date of his departure from this world. Also he had a dream in which the Blessed Perfection told him that "this house will be destroyed" 'Abdu'l-Baha slept in the addition, in the room before mentioned ["which Abdu'l-Bahá had built for himself as an addition to his house - the room to which a stairway leads, in the garden near the entrance"]. When the Krugs came 'Abdu'l-Baha gave his room to them, and it was made ready for them. When they came 'Abdu'l-Bahá said to them: "I have given you my room." They felt badly, thinking they had put 'Abdu'l-Baha out of his room. When 'Abdu'l-Baha perceived their apprehension, he consoled them by saying that Bahá'u'lláh had told him in a dream to go out of that room. So then they were satisfied to stay there.

### **Ethel Rosenberg (wr 8 Dec)**

About ten days before the end, he left his little bedroom in the garden and came into the house. He told his family that he had dreamed in the night that Baha'u'llah had come to him, and had said, "Destroy this room immediately," and therefore he did not like to sleep outside any more, but would come into the house. The family were thankful, as they felt he would be nearer to them if he needed any service during the night. They now understand the spiritual symbolism of the saying - the "room" being the Beloved One's body.

### **Munavvar Khanum (wr 22 Dec)**

The beloved Master knew exactly beforehand when he would leave us. The reason I know this so certainly is on account of a dream which he had about two weeks before the end. (The dream was that Baha'u'llah appeared to him and said: "Destroy this room in which you are," the "room" being his blessed body.)

### **SE & LB (pub 1922)**

A few weeks after the preceding dream [of not leaving the Mosque prayer for others to finish] the Master came in from the solitary room in the garden, which he had occupied of late, and said:

"I dreamed a dream and behold the Blessed Beauty, came and said unto me, "Destroy this room!"

The family, who had been wishing that he would come and sleep in the house, not being happy that he should be alone at night, exclaimed, "Yes Master, we think your dream means that you should leave that room and come into the house." When he heard this from us, he smiled meaningly as though not agreeing with our interpretation. Afterwards we understood that by the "room" was meant the temple of his body.

### **Krug Timeline**

Mon. 14 - "Destroy this room dream" ...

### **Summon Shoghi Effendi (c 14 Nov) + Will**

*Shoghi Effendi is summoned urgently 'for the funeral' so that the transition of leadership will be smooth. Early versions have them querying if by cable and 'Abdu'l-Bahá saying by letter, however Ruhyyih Khanum's much later version tells how the mother had told her it was the other way, that 'Abdu'l-Bahá had asked by cable but the family not understanding the urgency had decided on sending a letter instead, resulting in Shoghi Effendi arriving late and missing not only the funeral but also essential parting advice. It may well be 'Abdu'l-Bahá had asked for a cable (compare the cables in the following events) and that early accounts arose due to family members' shame at having sent a letter (in such situations, events tend to be told in an ambiguous way at least), but*



*over the years a subsequent relaxation meant they had obviously told Ruhiyyih Khanum more clearly what had happened.*

### **Louise Bosch (wr 5 Dec)**

The holy family awaits the arrival of Shoghi Effendi Rabbani from England. Until that time, nothing will be undertaken regarding the reading of the Testament of our Lord, the Center of the Covenant of God. He left a letter addressed to Shoghi Effendi, and this letter he gave for safe-keeping to the Holy Mother, and gave the order to write to Shoghi to come home. They asked 'Abdu'l-Baha if they should cable Shoghi to come, but 'Abdu'l-Baha said no, a letter would do. 'Abdu'l-Bahá said this about two weeks before his departure.

### **Munavvar Khanum (wr 22 Dec)**

And also [I knew he foreknew] because he requested us to send for Shoghi Effendi to come back from Oxford, England, "for a very great and important reason," as he said. He also gave us many hints of his approaching departure.

### **Emogene Hoagg (wr 2 Jan)**

From various remarks made to the family at different times and which they now remember, but did not understand at the time, they realize that the Beloved knew he was going, A few weeks before his ascension he told them to send for Shoghi Effendi saying, that if he did not come quickly he would not arrive "for the funeral". Yet they did not understand!

### **Mrs Florian Krug by Louis Gregory (pub 17 May)**

To Mirza Hadi, the father of Shoghi Effendi, he gave instructions to have Shoghi Effendi return from a journey in time for the funeral. This afterward explained why Mirza Hadi, who felt the responsibility of keeping the secret, appeared so dejected.

### **Louise Bosch (talk 26 Nov 1922)**

But I thought that which he said to his daughter, the mother of Shoghi Effendi was very wonderful, and was the preparation of His innermost heart to his flesh and blood. He said to her, "Notify Shoghi to return to Haifa as soon as possible". Then, after a moment of silence, with a smile, He added, "If you do not do this, he will not be here for my funeral". Notwithstanding this most poignant remark, it could not be conceived as true. The daughter went to her mother and told her what her father had said, and when the holy ladies saw Abdul Baha afterwards, they asked him if they should send a cable to Shoghi, or if a letter would do. Then Abdul Baha, after a moment's silence, replied, "A letter will do". What else could he have said?

### **Corinne True (wr 23 Apr 1925)**

[Rouah Khanum tells how...]

[Shoghi Effendi] went to Oxford University England for one year and a half and was then called home by the passing of Abdu'l Bahá.

The account of his home-coming is most touching. Abdu'l Bahá, two weeks before his ascension, came one day and called Shoghi's mother, ----- [Diyá'íyyih] Khanoum. He asked her to send for Shoghi. They all knew that Shoghi had only six months more of work in the University before he would take his examinations.

Then Abdu'l Bahá called Shoghi's father and told him to send for Shoghi or he would not reach home before his (Abdu'l Bahá's) funeral. The mother, who was greatly [crossed out: shocked] disturbed said: "Let us send him a telegram." Abdu'l Baha said "No, it would be too great a shock." So they wrote to Shoghi immediately, the mother said: "Your grandfather wants you to come home quickly."

A day or two [crossed out: later] earlier they received a letter from Lady Blomfield in London who said: "Shoghi is progressing so much in his English, he will be the first one who can translate the Writings of Baha'u'llah." Rouah said to Abdu'l Bahá, "Ah, I hope he stay!" Abdu'l-Bahá ?quite feels him to be more spirit than anything else. He is so ???ed, so holy, so pure, so meek.

### **Ruhiyyih Khanum (notes of talk Jan 1958)**

While Shoghi Effendi was studying at Oxford, Abdu'l-Bahá went to some members of the family and asked them to cable Shoghi Effendi to return to Haifa at once. But as families often do, they probably thought this was too expensive, and seeing no reason for such haste decided to write to him instead. If they had cabled Shoghi Effendi he would have seen Abdu'l-Bahá alive.

### **Ruhiyyih Khanum (wr 1969, Priceless Pearl)**

...a fact that was recounted to me and some Persian ladies by his mother, and is referred to by one of the American Baha'is who was present at the time the Master passed away, in a letter written a few days later. It seems that a few weeks before 'Abdu'l-Baha died, suddenly He came into the room where Shoghi Effendi's father was and said "Cable Shoghi Effendi to return at once." His mother told us that on hearing this she consulted with her mother and it was decided that to cable risked shocking Shoghi Effendi unnecessarily and so they would write to him the Master's instruction; the letter arrived after He had ascended. She said as the Master had been perfectly well they had never dreamed He was going to pass away.

### **Krug Timeline**

Mon. 14 - ... Sent for Shoghi Effendi. "I am so tired."

### **Louise Bosch Arrives (15 Nov)**

*The Bosches given eager permission to come; saw 'Abdu'l-Bahá sporadically, on one occasion John favoured during a talk.*

### **Louise Bosch (wr 5 Dec)**

O Ella, we did not have much of a visit with 'Abdu'l-Baha during the thirteen days that John and I were here. 'Abdu'l-Baha, however, sent once for us and gave us a talk. Praise be to God, that we have that! Then one evening John went to the Persian meeting which our Lord was in the habit of addressing, and, in order to favor John, and because of a remark John made to 'Abdu'l-Baha, 'Abdu'l-Baha had every sentence translated. And so John has that wonderful talk, too [see 19 Nov].

### **Marzieh Gail (wr 1976, Dawn Over Mount Hira)**

John Bosch was one of those whom 'Abdu'l-Baha chose as a companion for the time when He should leave the world. Afterward, the friends saw that the Master knew the moment of His passing and had prepared for it. Some who had asked permission to visit Him at that time, He had gently turned away. But to John He had written, 'I am longing to see you,' and when John and Louise, responding, asked to come, His cable replied: 'Permitted.' They reached Haifa about November 13, 1921.

### **Krug Timeline**

Tues 15 - Arrival of Mr. & Mrs. John Bosch.

### **Cold and Some Medicine (15 Nov)**

*'Abdu'l-Bahá acquiesces to taking homeopathic medicine.*

### **Louise Bosch (wr 5 Dec)**

...So, for instance, when John [Bosch] and I first arrived here, I saw that 'Abdu'l-Bahá had a cold. Remembering how Abdu'l-Bahá's cold in Montreal became better from a simple remedy (homeopathic) I had begged him to take, I persuaded him to take a new one I had with me. I spoke several times about it to Ruhi Effendi and impressed it upon him that it was surely efficacious. As 'Abdu'l-Baha did not get better, he sent one day (no doubt urged by Ruhi through my pleadings) for that remedy. It surely did help his cold, and for several days he was better. Some days after 'Abdu'l-Bahá had deigned to take my medicine, I asked him how much he had taken. His reply, which I did not comprehend then but which I comprehend now, was this: "I took your remedy six times - for *your* sake. I know now that this means: "Even as I have pleased *you* and granted your request, so even must *you* grant the request of others and do their will and wishes."

## **Turkish Baha'i's Bereavement (c Fri 18 Nov)**

*Comforts a bereaved Turkish Baha'i, saying that He Himself is also shortly going.*

*Timing : Both these early accounts give quite different timings - c 18 Nov v c 28 Oct, it isn't clear which is better, however a fortnight seems more precise than a month which may be a broad timing, and so a fortnight is used here.*

### **'Abbas Adib (wr 4 Jan)**

Another incident: Ten days before this a Bahai Turk named Dr. Suleiman Rifaat Bey, whose home is in Beirut, came to visit Abdul-Baha. The day after his arrival a telegram came stating his brother had died. The shock overcame him. Abdul-Baha opened the windows, washed the face and head, rubbed the chest of the doctor, gave him some water mixed with spices, patted him on the back, embraced him, and consoled him. During this talk the Beloved said: "Don't be sorry. My departure from this world is very near." (Dr. Bey did not mention this until after the departure of Abdul-Baha, not quite a fortnight later.) The next morning the Master sent him to Beirut with Ahmed Bey Yazdi and Monever Khanum....

### **SE & LB (pub 1922)**

A month before his last hour, Doctor Sulayman Rafat Bey, a Turkish friend, who was a guest in the house, received a telegram telling him of the sudden death of his brother. 'Abdu'l-Bahá speaking words of comfort to him, whispered, "Sorrow not, for he is only transferred from this plane to a higher one; I too shall soon be transferred, for my days are numbered." Then patting him gently on the shoulder, he looked him in the face and said, "And it will be in the days that are shortly to come."

## **A Cold (Fri 18 Nov : night)**

### **'Abbas Adib (wr 4 Jan)**

On Friday night, November 18th, the Beloved had a cold.

## **Suicide - Abu'l-Hasan Afnan (Sat 19 Nov : morn)**

*One of the Afnan dismisses his servant and drowns himself; his body is brought home. 'Abdu'l-Bahá advises patience over suicide; the funeral is mentioned later on.*

### **'Abbas Adib (wr 4 Jan)**

That morning [after the cold] Mirza Abul Hassan Afnan dismissed his servant and said he was going away. He wrote a supplication to the Beloved. Then the Afnan went to the seashore, about two hours walk, and threw himself into the sea. Some fisherman nearby took him out and notified the authorities. Abdul-Baha sent his automobile. I went with the Afnans and Dr. Lotfullah and helped to bring his body home. The next day when we carried the body from his house, the Beloved approached and assisted in carrying the casket to the carriage. I am sure the Master told him about His departure from this world and that because of it he threw himself into the sea.

### **SE & LB (pub 1922)**

Mirza Abu'l Hasan Afnán (a noble gentleman from the family of the Báb, for many years living near Abdu'l-Baha), realizing the approach of the most great calamity - the Master's ascension - could not wait to see it, and therefore he drowned himself here, in the sea.

The Master, in advising us and all the friends, said:

*"You must not injure yourselves or commit suicide... It is not permissible to do to yourselves what Mirza Hasan Afnán did to himself. Should anyone at any time encounter hard and perplexing times, he must say to himself: This will soon pass. Then he will be calm and quiet. In all my calamity and difficulties, I used to say to myself: This will pass away. Then I became patient. If anyone cannot be patient and cannot endure, and if he wishes to become a martyr, then let him arise in service to the Cause of God. It will be better for him if he attains to martyrdom in this path. Arise ye in service to the Cause of God as the Apostles arose after the departure of Christ."*

## **Krug Timeline**

Fri 18. Mirza Abul-Hassan Afnan dismissed servant & committed suicide

## **Krugs Arrive - Fatigue; Meals; Farewell (Sat 19 Nov)**

### **Ethel Rosenberg (wr 8 Dec)**

Dr. and Mrs. Krug arrived only nine days before his departure. She tells me they were both much struck by his extreme fatigue and weariness, and they entreated him not to visit the Guest House, but to allow them to visit him. However, he continued to come over to see the friends here and to take a meal with them, right up to the Friday [when He became ill].

### **Mrs Krug (wr 1934)**

On the 19th of November 1921, Dr. Krug and I arrived in Haifa. The ship weighed anchor about four o'clock in the afternoon, Ruhi Afnan and Fugita met us at the pier. After the custom formalities were over we drove at once to the American Pilgrim House. The Beloved Master was waiting inside the gate to welcome us with a love ineffable. I noticed how tired He looked, my spirit sank and I said to Ruhi Afnan, "Has the Master been well of late?" He replied, "Yes". After escorting us into the house and telling us to be seated the Master inquired with His usual solicitude as to our health, the comfort of our journey etc, and to tell us how happy He was that we had come. Suddenly He arose asking us to follow Him, led the way out of the house up the street to the gate of His own residence into His garden and up a flight of outside stairs to a room over the garage that had been built during our absence of the past year. He turned, smiled and said: "Now I am going to give you and Dr. Krug my room". I burst into tears, I don't know why, such a feeling of apprehension came over me. His grandson Ruhi Afnan tried to comfort me by saying: "The family are all very happy Mrs. Krug that the Master has decided to move back into the big house, as we were anxious about His sleeping out here alone".

## **Universal Language of the Spirit Talk (Sat 19 Nov)**

*On the wordless language of the heart and self-sacrifice. (See later 'Meetings; Language of the Heart'.)*

### **Louise Bosch (wr 5 Dec)**

Then one evening John went to the Persian meeting which our Lord was in the habit of addressing, and, in order to favor John, and because of a remark John made to 'Abdu'l-Baha, 'Abdu'l-Baha had every sentence translated. And so John has that wonderful talk, too.

## **Krug Timeline**

Wed 23. Date not known of Persian meeting John Bosch attended.

### **Lotfullah Hakim (pub Oct 1922)**

#### THE UNIVERSAL LANGUAGE OF THE SPIRIT

TALK given by Abdul Bahá in his home at Haifa, Palestine, November 19, 1921 at the regular six o'clock evening meeting called "The Persian Meeting." Mr. John D. Bosch of Geyserville, California, was the only occidental present among the sixty friends who met at this time, just nine days before the passing away of Abdul Baha. In fact, this was the last public talk given by Abdul Bahá in the Persian meeting when an occidental attended. Interpreted by Mirza Mohammed Ali Afnan. Taken down in Persian by Dr. Lotfullah Hakim.

Abdul Bahá opened the meeting by saying to Mr. Bosch:

"Although you are here with these assembled friends and cannot speak with them nor they with you, yet you can speak with one another through the heart. The language of the heart is even more expressive than the language of the tongue and is more truthful and has a wider reach and a more potent effect."

Mr. Bosch said: "This is a wonderful spiritual experience - to be here with the friends."

Abdul Bahá then said: "When lovers meet it may be that they cannot exchange a single word, yet with their hearts they speak to one another. Thus do the clouds speak to the earth and the rain

comes down; the breeze whispers to the trees; the sun speaks to the eyes of men. Although this is not actual speech yet this is the way in which the hearts of the friends talk together. It is the harmony between two persons, and this harmony is of the hearts. For instance, you were in America and I was in the Holy Land. Although our lips were still yet with our hearts we were conversing together. The friends here love you very much. They have a real attachment for you although with the tongue they cannot express it."

Mr. Bosch said: "I am very glad. I love them too."

Abdul Bahá then said: "If this love is real and true, if it is from the heart it will characterize itself by self-sacrifice. When the attachment is superficial friends do not sacrifice themselves even to the extent of a hair's breadth.

"His holiness the Christ loved both his disciples and believers to such an extent that he sacrificed his life for them. His holiness the Supreme (the Bab), loved the friends to such an extent that he gave his life for them. The Blessed Beauty (Baha 'Ullah) loved the friends so much that for their sakes he accepted a thousand difficulties and afflictions. Four times he was exiled. He was banished from one place to another.

His properties were confiscated. He gave all - his family, his relatives, his possessions. He accepted imprisonment, chains and fetters. His holy person was imprisoned in the fortress of Acca until the last moment of his life. He was made to suffer more calamities, afflictions and difficulties than could be enumerated. He had not a moment's rest. He had not an hour's comfort. He was continually under the greatest hardships and ordeals. What great persecutions he endured from his enemies! What great afflictions he bore from his own relatives! He accepted all these trials for our sakes so that he might educate us, so that he might make us illumined, so that he might make us heavenly, so that he might change our character, change our lives, so that he might illumine our inmost self. All these troubles he accepted for our sakes. He did indeed sacrifice his life for us. This love is the real love. This is the inner attachment and the genuine friendship. This is the love which sacrifices one's all, one's life. This is the reality of love. He accepted all these troubles.

"All this cannot be accomplished by merely talking. It cannot be done by saying, 'I love you,' or, 'How is your health,' or, 'You are my beloved,' or, 'You are esteemed.' This is not love. This is an attachment that will break in the testing. This is why one sees persons associating with one another, appearing to be enwrapped with one another. Each seems to sacrifice himself for the other. But when they part they become as strangers. This is human love. It is not spiritual love; it is not divine love; it has no real foundation and in the time of testing it will fall and disappear.

"If you should go to Persia and mingle with the friends there and should be in the house of any one of the friends, and people should come in to take you to kill you, you would then witness how the owner of the house would sacrifice himself for you. He would sacrifice himself for you rather than allow even one hair of your head to be hurt. This is love! It has happened often in Persia that the friends have sacrificed themselves for one another. This has happened many times. This love is the love of God.

"The King of Martyrs and the Beloved of Martyrs were two souls who were greatly honored among the people. They were very wealthy. They were extremely comfortable. The people pillaged all their property. They put them in chains. They put them in prison. The Shah of Persia decreed that they should be killed; that they should either deny their faith or be killed. The notables came to them and advised them to renounce their faith. The friends came and advised them; even the government advised them to recant so that they might save their lives. But they would not deny. They continued to cry aloud, 'Ya Bahá el Abha!' (O, Thou Glory of the Most Glorious!) And so they were martyred.

"This is the love of God! This is the love of the heart! This is divine love!"

## **Sits in Garden Receiving Visitors (Sun 20 Nov)**

### **Krug Timeline**

Sun 20. Abdu'l-Baha often sat in garden receiving many visitors.



## **Private Interview with the Krugs (c Tue 22 Nov)**

### **Krug Timeline**

Tues 22. Date not known - private interview with Dr. & Mrs Krug.

### **Mrs Krug (wr 1934)**

The first private interview that Dr. Krug and I had with the Master in His reception room, I knelt at His feet and held my miniature up to Him to bless. He looked at it intently with an expression on His dear face unutterably sad and said: "It is most beautiful, but put it away, do not wear it while you are in Haifa as my enemies will use it against me. Then He chanted a short commune, placed the miniature upon His heart for a moment and returned it to me. Again that same feeling of sadness came over me.

### **Muslim Met For Last Time (undated)**

#### **'Abbas Adib (wr 4 Jan)**

A few days after the ascension, a Moslem said to one of the Afnans: "Sometime ago, His Excellency, saw me and inquired about my work. He paid me a few pounds and said, 'This will be the last time we meet.' It did not occur to me that he meant he would ascend so soon...."

### **Druze Met for Last Time (undated)**

#### **Curtis Kelsey (Audio Recording)**

[At Bahji] 'Abdu'l-Bahá said to Ruhi Afnan He wanted the rugs and things in the Shrine taken up and taken in to Akka. Well we didn't know why He was doing this, but we took up all those precious things that were in the Shrine of Bahá'u'lláh, and then we drove on to Akka and that evening for supper we stayed in the House of Abbud where Bahá'u'lláh revealed the Aqdas, the Book of Laws, and that evening at supper, the chiefs of the Druze came in with two of his sons, the chief was ninety-two, brought two of his sons in, and they were a very clean tribe of people in the Lebanon mountains. You can distinguish the Druze by their cleanliness, but the father, all during the table - the meal - was crying while 'Abdu'l-Bahá was talking to him and --- 'Abdu'l-Bahá was trying to comfort him, and I later learned that this father sensed that this is the last time he'd see 'Abdu'l-Bahá. They looked upon 'Abdu'l-Bahá as one of them, they felt that 'Abdu'l-Bahá had fulfilled the prophecies for them too. Well, dinner was over, and 'Abdu'l-Bahá embraced him and bid him goodbye.

### **All Come! (undated)**

*Despite 'Abdu'l-Bahá's weariness, with His passing approaching He throws open His doors to everyone; His family resist, unaware of His imminent departure from the world. (Bahá'u'lláh also threw open His doors to everyone just before His Ascension.)*

### **Louise Bosch (talk 26 Nov 1922)**

One other striking sign was His permission to all to come. Whoever could go had permission. When the Holy Family saw Abdul Baha so weary from meeting all the pilgrims from the various countries, and said that he should be secluded, at least for a time, He said, "Oh no, let them come, let them all come, and when there is no more room, I will give them my room."

### **'Abdu'l-Bahá Petitioned to Eat and Rest; The Great Journey (undated)**

*(See also later topics 'Going Far Away (final week)' & 'Final Conversations (Sun 27 Nov : evening)'.)*

### **Jináb-i-Fádil (talk pub Sep 1923)**

WHEN I was in Haifa I felt that 'Abdu'l-Bahá was planning to take a very long journey. We did not, however, grasp its significance. We thought that it was to be a physical journey. We did not realize that it was to be to the Kingdom of Abhá.

One day, in the Pilgrim House, it was said that the physical appearance of 'Abdu'l-Bahá showed signs of weariness. Some of us thought that this was due to the small amount of food which 'Abdu'l-Bahá ate. He always divided the food among the guests, a symbol of the way in which he

distributed spiritual sustenance. He took almost nothing, himself, but a glass of milk or the yolk of an egg.

A group of friends were selected and their spokesman, a very old and spiritual Bahá'í, went to 'Abdu'l-Baha. Overcome with emotion at the question which he was about to present, he could not speak a word. 'Abdu'l-Bahá took him by the hand, and encouraged him. The old man said: "The believers feel that there are two reasons for 'Abdu'l-Bahá's weariness. First, he does not eat enough. Secondly, he works too hard." Then 'Abdu'l-Bahá, very humbly, told him that he was mistaken. "Do you think," he said, "that this material food has any effect upon my body? This food has no effect. Only good news from the believers, the glad tidings which comes from all parts of the world of the advancement of the Cause, of the unity of the believers, this, only, improves my health. As to the second point - I am going to take a long journey and at that time my spirit will rest."

Later, we understood what the Master had meant. These talks showed that 'Abdu'l-Bahá had finished his work, was preparing for the great journey to the Kingdom.

### **'Abdu'l-Bahá With You Always (undated)**

#### **GPB (tablet)**

"Remember, whether or not I be on earth, My presence will be with you always." "Regard not the person of Abdu'l-Baha," He thus counselled His friends in one of His last Tablets, "for He will eventually take His leave of you all; nay, fix your gaze upon the Word of God... The loved ones of God must arise with such steadfastness that should, in one moment, hundreds of souls even as Abdu'l-Baha Himself be made a target for the darts of woe, nothing whatsoever shall affect or lessen their ... service to the Cause of God.

### **Strong Carer of the Tomb (undated)**

*'Abdu'l-Bahá is tired and the carer of the Shrine offers to carry Him up, and Abdu'l-Baha says that he will do so at His departure from the world. The first account places it a few years before the event, but over time he begins to doubt, and in the subsequent ones Abdu'l-Baha jogs his memory that it is all about to happen.*

### **Áqá Rahmatu'lláh Najaf-Abadi (pub later in Ahang-i-Badi 1972)**

(From the Spanish using Google Translate)

One of the faithful servants of Abdu'l-Bahá in Haifa was Áqá Rahmatu'lláh Najaf-Abadi. Áqá Rahmatu'lláh said: "Many times I went up the stairs of Mount Carmel with Abdu'l-Bahá. On one of the occasions when I was accompanying Abdu'l-Bahá, as we reached the middle of the mountain, I saw his sacred face change colourfully, and the heartbeat increased rapidly. As I knew that he wanted to climb up to the mountain peak, I suggested that he give me the honour of carrying him on my back. Abdu'l-Bahá said: "Áqá Rahmatu'lláh! The day will come when you will take me on your back." Then he rested for a short period of time and we continued climbing the mountain.

Several years and months passed while I waited patiently for the moment to see the promise come true. Until that day, the promise was not fulfilled, so I said to myself: "See how unworthy you are that the divine promise placed on you has not come true." Then I gradually forgot the promise.

Then, the death of Abdu'l-Bahá took place. Everyone was sad and with tears in their eyes. That same day, the family of Abdu'l-Bahá sent me a letter saying: "The sacred body must be in the mortuary tomorrow, and no one except you has the strength to carry the sacred body on his shoulder, go down the stairs, and deposit it in the mortuary. "Immediately I accepted, and I took the body gently, and putting it on my shoulders, I went down those stairs. In the middle of the road, I remembered that promise: "Áqá Rahmatu'lláh! The day will come when you will take me on your back. " Then I started crying and crying...

### **Louise Bosch (talk 26 Nov 1922)**

We must remember what He said at one particular time. That which He first said to some American believers was of God; that which He afterwards said was of men. There was one more wonderful



sign which He gave to the (blank) Mirza (blank), who takes care of the Tomb of the Bab, and who is a particularly strong and able-bodied man. It was after six o'clock in the afternoon, and He said to him, "You who are so strong, cannot you notice that I am so tired? You who are so strong, cannot you take me in your arms and carry me to a place where people cannot find me, and where I need not come forth any more, and there I can rest?" Nevertheless, minds could not conceive the inner meaning!

### **Curtis Kelsey in "He Loved and He Served" (pub 1982)**

After the funeral, this same caretaker, a powerful man realized why the Master had asked him a puzzling question the day before He passed away: 'You are a strong man. Could you not carry me away to a place where I could rest? I'm tired of this world.'

(p100) : The question was asked on the day before Abdu'l-Baha died, but Rahmatu'llah, 31 years after the event, recalled that it happened eight days before the passing of the Master."

### **Mrs Florian Krug by Louis Gregory (pub 17 May)**

But one day he told the gardener at the holy Shrine of the Bab that he felt very tired.

### **Curtis Kelsey (Audio Recording)**

*Curtis Kelsey thinks 'Abdu'l-Bahá directed the burial place, but this may be an assumption, given some statements further on.*

There was one - there was a caretaker of the Shrine of the Bab on Mount Carmel who was a big, husky man, and Abdu'l-Baha had gone to him a couple of days before He passed and He said, I wish you could carry me away to a place where I could rest. Well, to the care- - to the gardener on top of the hill, He had told him - He had revealed the secret to him that He was going to pass, and He hadn't told anybody, but this man had been told where to open the floor of the Shrine for the body of Abdu'l-Baha to be placed in the lower part of the Shrine.

## **----- LAST DAYS -----**

### **Tiring Activities Continue to the Final Few Days**

#### **Mrs Krug (wr 1934)**

Friends, the last nine days in which we were blessed with His presence on earth, His life from hour to hour was so busy and beautiful to watch, that after my early morning visit each day to the Shrine of the Bab, I stood at my window to catch as many glimpses of the Master as possible. In the morning He would often seat Himself in the garden under the grape arbor to receive the many visitors seeking His wisdom. There were Generals in gaudy uniforms, Arabs, again a poor man or woman asking alms. He was so beautiful and serene with a sweetness of spirit that I never noticed before. There was an air of finality and completeness around Him...

#### **Bahá'u'lláh and the New Era (pub 1923)**

Abdu'l-Baha's manifold activities continued with little abatement despite increasing bodily weakness and weariness up till the last day or two of His life.

#### **Johanna Hauff (wr 3 Dec)**

And he was so weary, so tired! He said it to us, he said it to everybody. Mrs. Bosch told me even on the first day: "His work is done, completely done, everything has been said. Every further day is a gift of grace." We did not dare to ask questions, nor dare to deliver the letters, because we heard four hundred letters were still lying there unanswered. But in his great love and kindness for Germany, he wanted to have them nevertheless, and his very last Tablet is going to Germany.

The Krugs said, too, a veil seemed to be about him, that he was quite different than before. I felt the strangeness at first as something too high, too incomprehensible at the first meeting and later, when his kindness bridged it over, I felt that he was hardly a human being any longer.

### **Louise Bosch (wr 5 Dec)**

Notwithstanding the fact that our blessed Abdul-Bahá was not so well that day, and in truth had not been well for a long time, but in consideration of his work which he did each day, and the care that he took to carry out his work every day, and the attention which he paid to matters great and small, and the visitors which he received up to the last, and his inquiries after the welfare of the pilgrims present and the sick in the village, and the requirements of the holy family - in short, notwithstanding the fever which 'Abdu'l-Baha had that day and several days previous, which fever would come and go and was designated as malarial - the members of the household were not aware of the approaching departure.

### **Mrs Florian Krug by Louis Gregory (pub 17 May)**

Delegations in their trappings of gold and blue were continually calling upon Abdul-Baha. He was teaching and joking with them.

But one day he told the gardener at the holy Shrine of the Bab that he felt very tired.

### **Tenderness Beyond Usual**

*Everyone remarks how extraordinarily loving and tender 'Abdu'l-Bahá is on the last days.*

### **Mrs Florian Krug by Louis Gregory (pub 17 May)**

Abdul-Baha toward the end looked so very tired, but Rouhi said he was well. He sometimes walked in his own garden and gave to the Krugs his own room. There was a sweetness about him beyond expression. His power of love was overwhelming.

### **Ethel Rosenberg (wr 8 Dec)**

So you see, he did what he could to make them ready that the blow might not be too unexpected and sudden. During all those days, he was extraordinarily loving and tender to every one with whom he came in contact - they all say, so much so, that they remarked upon it.

### **Hints of Departure (final week)**

#### **Ethel Rosenberg (wr 8 Dec)**

During the previous week, he had given his family many hints of his approaching end, if they had but understood them:

### **Going Far Away (final week)**

#### **Ethel Rosenberg (wr 8 Dec)**

To Ruhi Effendi he said, "I have decided to go far away, where no one can reach me." Ruhi Effendi and another young man who was present thought he was joking, and Ruhi Effendi said, "You know, Master, that is impossible; they will always find you."

### **Continues A Frugal Life to the End**

**Stanwood Cobb (wr Feb 1923 of Jun 1922) in Star of the West (v13n05, pub Feb 1923, p120 PDF294, "Our Trip to Haifa, Summer 1922")**

[The Holy Family] told us intimate details of the life and passing of Abdul Baha; - how he refused every comfort which his family tried to secure for his last days, how upon his death he had hardly one change of clothing. Anything above this amount of clothing he had always given away. Thus his life stands out as a beacon light, pointing to others the way of service.

### **Meetings; Language of the Heart**

#### **Curtis Kelsey (Audio Recording)**

We were out there... every night at seven o'clock, the men would meet in --- one of the rooms in Abdu'l-Baha's house, and we'd sit around the wall and Abdu'l-Baha would sit in the corner, and there might be twenty or more men there, you see, and they'd sit with their folded arms, they'd never speak unless Abdu'l-Baha spoke to them, they were so happy to listen in a(/and) talk about the faith, and I used to sit on the wall opposite this corner, and this went on in Arabic or Persian, so I didn't understand much that was being said, but I always enjoyed being present while these

talks were going on, and one evening he had the hall looked over and he said, Do you understand what is being said here? - in English - and I said, No Master, I don't; he says, Well your heart does, and the language of the heart is much more powerful than the language of words; so that you can see that - you sense when you talk to people, you don't have to say a word if you are really compatible and there's a real affinity between people, words are not necessary all the time. Riding all that way back from Haifa with the Master, He never said a word, but it was a wonderful experience just to be sitting along side me, riding back to Haifa.

I was a young man at that time, and we used to also - Sunday we used to go up at the Shrine of the Bab and sit in the front room where He would talk to us about the Faith; course this also was in Arabic, and there were a lot of things in the Faith that I was questioning, not that I doubted them, but that I couldn't understand them, and I would weigh these things in my mind, well I can't quite see this you know; this was the conversation that was going on in my mind, and while I was doing this, the thought passed my mind, Look up! and I looked up, and Abdu'l-Baha was in the corner and He was looking directly at me, and He smiled and says, "Well I don't have any doubts", like that - He had caught my thought.

## **Events to Come After His Passing**

### **Jináb-i-Fádil (talk pub Sep 1923)**

In some of his last talks in Haifa, 'Abdu'l-Bahá said: "After my departure there will be a short time of quiet in the Bahá'í Cause. Then the flame of love and activity will leap forth and there will follow a great period of work, and proclamation of the Cause, of going out to all the highways and byways of the world." This is coming to pass. First, a great shock, a feeling of loss. Now, since the return of Shoghi Effendi, and his correspondence with all parts of the world, there is a great resuscitation.

### **Star of the West (v13n05, pub Feb 1923, p315 PDF313, "Shoghi Effendi in the Holy Land")**

Just before his ascension Abdul Baha said to a friend in Haifa that his work was finished but that there was one in Europe - referring to Shoghi Effendi who was then at Oxford University in England - who would astonish the world.

## **----- FRI 25 NOV -----**

### **Khusraw Marriage Must be Today (Fri 25 Nov : morn)**

#### **SE & LB (pub 1922)**

On the last Friday morning of his stay on earth (November 25th) he said to his daughters: "The wedding of Khusraw must take place today. If you are too much occupied, I myself will make the necessary preparations, for it must take place this day." (Khusraw is one of the favoured and trusted servants of the Master's Household).

#### **Mrs Krug (wr 1934)**

The next morning, Friday, He said to His daughter Ruha Khanum, "Today, Kasro must be married".

### **Mosque & Giving Alms (Fri 25 Nov, noon)**

*'Abdu'l-Bahá attends noonday prayer at mosque, and afterwards gives alms; He is very tired.*

#### **SE & LB (pub 1922)**

'Abdu'l-Bahá attended the noonday prayer at the Mosque. When he came out he found the poor waiting for the alms, which it was his custom to give every Friday. This day, as usual, he stood, in spite of very great fatigue, whilst he gave a coin to every one with his own hands.

### **Bahá'u'lláh and the New Era (pub 1923)**

On Friday, November 25, 1921, He attended the noonday prayer at the Mosque in Haifa, and afterwards distributed alms to the poor with His own hands, as was His wont.

### **Fujita (interview 1965.11.24)**

You know, before 'Abdu'l-Baha passing away, it was on a Friday, we went visit the mosque in Haifa, Friday morning. That day return from mosque, He had to walk up the step. He says "I am tired," went into the room. Then Friday, Saturday, Sunday! Three days.

### **Lunchtime (Fri 25 Nov, c noon)**

*Lunch with 'Abdu'l-Bahá, but He is unusually quiet, and closes to everyone's astonishment by saying good afternoon, good afternoon, good bye (one for each remaining day).*

### **Louise Bosch (talk 26 Nov 1922)**

On Friday noon, at lunch time (a year ago) just as if it might have happened last Friday, we saw Abdul Baha in life for the last time, on this occasion when he had lunch with us. While some conversation went on, yet that lunch was passed in comparative silence. Our Lord, would lean back in his chair every time after he had had a few mouthfuls of food, and would gaze upward. When He had finished His meal and had washed His hands, as is the Oriental custom, He stood near the door and said good-bye three times, (Mrs. B. here illustrated His salutation):

"Good-afternoon; good-afternoon; good-bye". And then He turned and walked out with his grandson down the stairway and out of the compound; and little did we dream that we would see Him no more. The pilgrims looked at one another, and none of us could understand why He had done this - said good-bye three times; only we were satisfied that whatever He did was right and had a perfect wisdom behind it. There were many signs of His near departure.

### **'Abdu'l-Bahá Advised Against Joining the Meals (Fri 25 Nov or Thu 24)**

*Dr Krug advises 'Abdu'l-Bahá against joining the meals because of the stairs and His eating little, and He grants the advice. Fri seems overall most likely, otherwise Thu.*

### **Louise Bosch (wr 5 Dec)**

'Abdu'l-Baha could not come every day to meals; it rained several times and the weather was bad. Then the Krugs arrived, and soon afterward requested Abdul-Baha not to trouble himself to come over to meals on account of us all. Dr. Krug presented this request from the purely medical standpoint and wished to save 'Abdu'l-Bahá's strength, and Abdul Baha granted their request. He said, "Very good." Little did they dream that we would see him no more at all at the Pilgrim House. It was three days before the blessed departure that they made the request, and thus we had no more the pleasure of seeing him come. It was because of the stairway, which apparently was fatiguing to him to climb. Also, he ate so little every time he came.

### **Mrs Krug (wr 1934)**

A few days before His passing the Master had fever. Ruhi Afnan suggested to Dr. Krug and me that we go to Abdul-Baha and ask Him to please rest more. We went. Dr. Krug begged Him not to make the physical effort of walking daily to the American Pilgrim House to meals. The Master replied: "Very well, for your sake Dr. I won't go any more". I left His presence again in tears and said to the doctor; "We creatures through our love and devotion for the Master put our finite wills over His and when He grants our requests we are sadder than before". The next morning, Friday...

### **Dictating Tablets, Walking in Garden - (Fri 25 Nov afternoon)**

#### **SE & LB (pub 1922)**

After lunch he dictated some Tablets, his last ones, to Rúhí Effendi. When he had rested he walked in the garden. He seemed to be in a deep reverie.

### **Two Oranges and Lemons in Garden : It is Finished (Fri 25 Nov)**

*In the garden asks for two oranges and lemon. He announces 'It is finished!' (The majority give Friday, the other account appears to have mixed it into Sunday.)*

#### **SE & LB (pub 1922)**

"Three days before his ascension whilst seated in the garden, he called me [Ismá'il-Áqá] and said, 'I am sick with fatigue. Bring two of your oranges for me that I may eat them for your sake.' This I

did, and he having eaten them turned to me, saying 'Have you any of your sweet lemons? He bade me fetch a few .... Whilst I was plucking them, he came over to the tree, saying, 'Nay, but I must gather them with my own hands.'

Having eaten of the fruit he turned to me and asked 'Do you desire anything more? ' Then with a pathetic gesture of his hands, he touchingly, emphatically and deliberately said:

'Now it is finished, it is finished!'

These significant words penetrated my very soul. I felt each time he uttered them as if a knife were struck into my heart. I understood his meaning but never dreamed his end was so nigh."

### **'Abbas Adib (wr 4 Jan)**

I heard that on Sunday, the 27th, Abdul-Baha sat in the garden under the apricot tree. He called Ismail Agha and asked for some fruit - tangerines, sweet lemons and oranges. He ate some and distributed the others among the friends who were present. He rubbed his hands together and said:

*"Finished, finished, finished."* He arose and went to his room. That night he did not go to the meeting.

### **Marzieh Gail (wr 1976, Dawn Over Mount Hira)**

Three days before the last, John [Bosch] was in the garden and all at once he saw the Master. 'He walked as straight as if He had been a young man. He looked well and strong. He walked like a general. When we had made one short round, about fifty steps, He left me. He went up to the garden, and came down and brought me a tangerine. In English He said: "Eat... Good." I didn't do like the Americans and put it away for a keepsake. I peeled it and ate it and put the peelings in my pocket.'

### **Krug Timeline**

Fri 25 ... asked gardener for oranges & lemons here & (26?)

### **Meeting With the Krugs (Fri 25 Nov 5 pm)**

### **Krug Timeline**

Fri 25 ...meeting with Dr & Mrs Krug near 5 p.m. in reception room

### **Khusraw's Marriage (Fri 25 Nov : evening)**

*'Abdu'l-Bahá's "beloved and faithful servant" [BNE] Khusraw is married, 'Abdu'l-Bahá having insisted that morning that it had to be this day.*

### **SE & LB (pub 1922)**

Later in the evening of Friday he blessed the bride and bridegroom who had just been married. He spoke impressively to them. "Khusraw," he said, "you have spent your childhood and youth in the service of this house; it is my hope that you will grow old under the same roof, ever and always serving God."

### **Mrs Florian Krug by Louis Gregory (pub 17 May)**

He bestowed great love upon the Greatest Holy Leaf and upon Khosro, who in childhood and youth has served the Cause of God in the holy household. At the time of the ascension the house was full of guests for the wedding of Khosro.

### **Mrs Krug (wr 1934)**

Friends, I will digress for a moment and give you a brief history of this remarkable man, - Abdu'l-Baha's body servant. Many years ago while the Master was still a prisoner in Acca, one of the Hindu(/Hindy) Baha'is on his way to visit Him, passed through a slave market in one of the large cities in India and saw a forlorn child aged six years standing on the block to be sold. The pilgrim's heart was so moved at this pitiful sight that he bought the poor boy and took him with him to Palestine. Abdu'l-Baha had him educated, brought him up with His own family and he has proved to be a most faithful servant. There are no words to describe his sincere devotion to the entire family. Kasro's bride was a daughter of one of the Persian martyrs and she too was brought up in



the prison with the family. Friends, I am certain, after Abdu'l-Baha's Ascension, Kasro in his agonized grief would have killed himself had he not been married. Think of the Master's foresight. Kasro's wedding ceremonies took place early in the afternoon. The Master called us about five o'clock to His reception room. The bride was seated at His side. All those in His presence were very happy. Abdu'l-Baha with a twinkle in His eye looked at me and said: "Dr. and Mrs. Krug must have a second honeymoon here" I replied: "Inshalla Beloved" (God willing). The Master was very much amused at my answer. After His Ascension, those last words addressed to me were very precious memories.

### **At the Meeting with the Friends (Fri 25 Nov : evening)**

**SE & LB (pub 1922)**

During the evening he attended the usual meeting of the friends in his own audience chamber.

#### **Krug Timeline**

Fri 25 ... evening meeting in His home for friends.

### **Feels Unwell (Fri 25 Nov : sometime)**

**Annafir (newspaper, Haifa) (pub 6 Dec)**

Abdul-Baha seldom suffered from physical diseases or illness, and not until three days before his departure did he feel indisposed and rested in a room in his house, where many people called on him.

**Johanna Hauff (wr 28 Nov)**

Friday and Saturday the Master had some fever; Saturday it was worse;

### **Impressive Goodnight (Fri 25 Nov : night)**

**Ethel Rosenberg (wr 8 Dec)**

On that day they were particularly impressed by his very loving and impressive farewell. "Good night! Good night!" he repeated several times, stretching out his hands towards them.

## **----- SAT 26 NOV -----**

### **Fever (Sat 26 Nov)**

*Friday's illness becomes a fever for Saturday, with His temperature very high and He feels cold. He tells them it is the beginning of the end. The fever appears to dissipate that Saturday night.*

**Ethel Rosenberg (wr 8 Dec)**

On Saturday, he was taken ill with fever, and his temperature rose to 104°.

**Munavvar Khanum (wr 22 Dec)**

On Saturday, November 26, he had fever, which left him entirely by the next morning. As soon as he felt the fever he called me and said: "This is very serious. This is the beginning now."

**SE & LB (pub 1922)**

In the morning of Saturday, November 26th, he arose early, came to the tea room and had some tea. He asked for the fur-lined coat which had belonged to Bahá'u'lláh. He often put on this coat when he was cold or did not feel well, he so loved it. He then withdrew to his room, lay down on his bed and said, "Cover me up. I am very cold. Last night I did not sleep well, I felt cold. This is serious, it is the beginning."

After more blankets had been put on, he asked for the fur coat he had taken off to be placed over him. That day he was rather feverish. In the evening his temperature rose still higher, but during the night the fever left him. After midnight he asked for some tea.

### **Mrs Krug (wr 1934)**

Saturday He was not well, He saw none of the visiting Pilgrims. In the afternoon His daughter Moneveh Khanum found Him with Baha'u'llah's Coat wrapped around Him without a pillow under His head on the divan in His room, she said to Him: "Master, please permit me to put a pillow under your head if you are not feeling well." He replied: "No, my head is not worthy of a pillow, all other heads are allowed pillows, but not mine". Oh friends, the pathos of those last days of servitude!

### **Johanna Hauff (wr 28 Nov)**

Friday and Saturday the Master had some fever; Saturday it was worse;

### **Muhammad Adham (wr 1 Jan)**

The departure of 'Abdu'l-Baha took place at Haifa on Monday, November 28, 1921, at 1:30 a.m., after an attack of bronchitis lasting about three days, during which time the Master met visitors as usual.

### **Emogene Hoagg (wr 2 Jan)**

The Master was not ill, we may say. He did not feel well on Saturday, November 26th, but that night at midnight all fever left him and he was normal.

## **----- FINAL DAY - SUN 27 NOV -----**

### **Well, Tea (Sun 27 Nov : morn)**

#### **SE & LB (pub 1922)**

On Sunday morning (November 27th) he said: "I am quite well and will get up as usual and have tea with you in the tea room." After he had dressed he was persuaded to remain on the sofa in his room.

### **Johanna Hauff (wr 28 Nov)**

Sunday he was all right again.

### **Ethel Rosenberg (wr 8 Dec)**

On Sunday, the twenty-seventh, he seemed much better, and he had no fever.

### **Munavvar Khanum (wr 22 Dec)**

On Sunday (the twenty-seventh), he seemed quite natural...

### **Church-Going & Communion (Sun 27 Nov : morn)**

*'Abdu'l-Bahá calls for the Bosches, but they have gone to church with the Trues.*

### **Louise Bosch (talk 26 Nov 1922)**

I said we had seen Our Lord in life the last time on Friday noon, and on Sunday morning (as this morning, a year ago) we went to the Episcopal Church - Dr. (erased: ?True), Mrs. (erased: ?True), Johanna, my husband and myself, and while we were in church Our Lord sent for us to the pilgrim's house, to fetch us, and we were not there! The reason was that, a week before, Abdul Baha had sent word to Mrs. True that she should go to church every Sunday. She asked if she should take the Holy Communion, and He said "Yes". (Dr. and Mrs. True had recently come with all their belongings to reside permanently in the Holy Land, having liquidated all their affairs in America and left the latter country permanently.) We thought that, being there, we ought to go to church with the Trues, and that was the reason we were not at the Pilgrim House when Our Lord sent for us.

### **Feast of the Covenant (Sun 27 Nov : after lunch)**

#### **Louise Bosch (talk 26 Nov 1922)**

He did not send for us again, because, directly after lunch, another message came to the Pilgrim House from Him, saying He wished all the believers to go to the Tomb of the Bab, and participate in the feast in commemoration of the appointing of the Center of the Covenant by Baha'O'Llah. The



feast on this occasion was given by an East Indian believer, (blank, 3ish words) a Parsee. We went to the Tomb of the Bab, where many believers had congregated. It was beautiful and was given in the exact room of the Tomb of the Bab which contains (blank, 8ish words [=the earthly remains of 'Abdu'l Bahá]).

### **SE & LB (pub 1922)**

In the afternoon he sent all the friends up to the Tomb of the Báb, where on the occasion of the anniversary of the declaration of the Covenant a feast was being held, offered by a Parsi pilgrim who had lately arrived from India.

### **Tea with Sister and Family (Sun 27 Nov : four o'clock)**

#### **SE & LB (pub 1922)**

At four in the afternoon, being on the sofa in his room he said: "Ask my sister and all the family to come and have tea with me."

### **Mufti and Heads of Police Visit (Sun 27 Nov : five o'clock)**

*At five o'clock He receives the Mufti (Islamic legal scholar who gives authoritative legal opinions, fatwas) and then the head of police, and is very kind to both. The scholar recommending He build a new room, He replies with the dream to destroy the room and alludes to his burial, where he will build within the earth.*

#### **SE & LB (pub 1922)**

After tea the Mufti of Haifa and the head of the Municipality, with another visitor, were received by him. They remained about an hour. He spoke to them about Bahá'u'lláh, related to them his second dream ['destroy this room'], showed them extraordinary kindness and even more than his usual courtesy. He then bade them farewell, walking with them to the outer door in spite of their pleading that he should remain resting on his sofa. He then received a visit from the head of the police, an Englishman, who, too, had his share of the Master's gracious kindness. To him he gave some silk hand-woven Persian handkerchiefs, which he very greatly appreciated.

### **Annafir (newspaper, Haifa) (pub 6 Dec)**

At five p.m. on the night of his departure two of the notables of Haifa visited him. They asked if he would like to change his room. He said: "I saw in a dream that I should occupy this room and not choose another one. I have now stopped building on the surface of the earth and I will build within the earth." He even walked to the door with his visitors to bid them farewell. Then he returned to his room and many times spoke of the approach of the end of his physical life, and that it was only a matter of numbered hours.

### **Ethel Rosenberg (wr 8 Dec)**

At 5:00 p.m. that day he received the Qadi (the Muhammadan judge). This gentleman said to him, "I think it would be much better for your health if you would build a small house entirely of wood, instead of living in a stone house." 'Abdu'l Bahá replied, "I have no time left now to build houses." Then he also received the two principal Police authorities - after that he retired to rest about 8:30.

### **Munavvar Khanum (wr 22 Dec)**

On Sunday (the twenty-seventh), he seemed quite natural and at 5:00 p.m. received several visitors. The last of these was an Englishman, and he gave him a present of Persian handkerchiefs.

### **Muhammad Adham (wr 1 Jan)**

In the afternoon of the last day (Sunday, November 27), three of the notables visited him, remaining with him from 2:00 to 5:00 p.m. He talked with them in his customary way and walked to the door with them, where they begged him, for the sake of his health, not to tire himself any longer.

### **Doctors and Medicines (Sun 27 Nov afternoon/evening)**

*'Abdu'l-Bahá acquiesces to taking quinine (used to treat malaria), but did not want it.*

## Krug Timeline

Sun 27 ... 5 p.m. 3 notables called, gave last (Englishman) gift of handkerchiefs; Physician Dr. Krug called; gave injection of quinine, inquires of health of everyone; 8:30 went to bed ...

### Louise Bosch (wr 5 Dec)

The holy family, of course, had often supplicated him to allow them to bring in a physician, which was granted, but merely for *their* sakes, not for *his*! Even on that Sunday (the night on which he left us) when a physician who had been called made an injection of quinine, Abdu'l-Bahá said afterward to Ruha Khanum, "*I am the physician of the world!*" He did not want that injection, but to please his family he, like a lamb that unto his shearers is dumb, allowed them to do with him what they wanted. What a lesson! His minutest acts were great lessons to the world. [See: 14 Nov "So for instance..."]

### Sad Feasting (Sun 27 Nov : afternoon)

*The Feast of the Covenant had beautiful company, food and readings, but everyone was sad because of 'Abdu'l-Bahá's absence.*

### Louise Bosch (wr 5 Dec)

'Abdu'l-Baha is buried under the floor of the room of the Tomb of Bab which faces the avenue going down to the landing; that room, I mean, which used to be an assembly room. Only two days before, we all had the Feast there and were served fine tea and cakes and fruit and candy. It was the Feast of the twenty-sixth of November which is called, I think, the day of the appointment of the Center of the Covenant, or 'Abdu'l-Baha's day. Abdu'l-Baha stayed at home, and he was not with us in body.

### Louise Bosch (talk 26 Nov 1922)

And to think that only two days afterwards that very room became the sanctuary which afterwards contained the earthly form of Our Lord! There was no joyousness among the believers at the feast; they were sad because their Lord was absent. Speeches were given, tablets were chanted, but sadness evidently pervaded all hearts - so much so, that I said to myself - He has never been absent before from any feast, otherwise they could not feel like this. I myself felt gloomy, although they favored us extremely. Even the Indian host (blank, 6ish words) so great is the courtesy of the Oriental world. It was a beautiful feast, but a sad feast. The truly spiritual principal Bahais, although they did not know at that time, yet they (blank, 5ish words).

When I came down from the mountain, it was already a little dark, for it was November, like today, and the sun set early.

### Mrs Krug (wr 1934)

Sunday, a Baha'i brother from India gave a most beautiful feast at the Shrine of the Bab. Dr. Krug and I arrived rather early and waited with the friends for the family to come, when Abdu'l-Baha's four sons-in-law entered the room without the Master, again that same feeling of dread came over me. The spiritual feast was most uplifting and the bountiful hospitality by our Parsee brother was greatly enjoyed.

### Close of Feast (Sun 27 Nov : c 5-6 o'clock)

*The Feast closes; Louise longs to see 'Abdu'l-Bahá but is timid; others do see 'Abdu'l-Bahá and tell Him the Feast was sad with His absence, and He says He was there with them in spirit.*

### Louise Bosch (talk 26 Nov 1922)

When I came down from the mountain, it was already a little dark, for it was November, like today, and the sun set early. I reached Abdul Baha's residence, and suddenly I found myself standing alone in front of the gate of the garden of my Lord. I did not know where my husband was, I only knew that I was alone, and that I had a great yearning to see my Lord. But I was afraid, and I realized that I was afraid, and I said "alas!", and the words of my Lord Jesus Christ came to my mind, when He said "Perfect love casteth out fear"; and I knew that I was deficient in "perfect love". And I thought of my Lua, would she be too timid to rush in to her Lord? No, no gates, no

houses would prevent her from seeing her Lord when she wanted to see him. But I could not go in because I said to myself, "If I should go in, he would see my lack and he would be pained. So I slunk back into the Pilgrim House and into my room, where I took off my coat and hat and wept. Then later, I read that which helped me, in the Words of my Lord, Baha'o'Allah, where He had said, "Love is the source of all divine bestowals, and unless love becomes manifested in the heart, no other divine bounty can be revealed in it".

### **Louise Bosch (wr 5 Dec)**

Afterward the Krugs went in to call upon the holy family, and thus they saw 'Abdu'l-Bahá, and he said to them, "I was with you in spirit, though not in body." No one thought then or conceived the idea that he would pass out of the body that night.

### **Mrs Krug (wr 1934)**

After the feast was ended Ruhi Afnan ran at once down the mountain to the Master's house and said to Him: "Master, all were disappointed that you were not at the Shrine". He replied: "but I was there in spirit". "When this body disintegrates and returns to dust, for that care not at all, it is as a cloud that covers the sun".

### **SE & LB (pub 1922)**

His four sons-in-law and Rúhí Effendi came to him after returning from the gathering on the mountain. They said to him: "The giver of the feast was unhappy because you were not there." He said unto them:

"But I was there, though my body was absent, my spirit was there in your midst. I was present with the friends at the Tomb. The friends must not attach any importance to the absence of my body.

In spirit I am, and shall always be, with the friends, even though I be far away."

### **Louise Bosch (talk 26 Nov 1922)**

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

### **Asks After Everyone's Health (Sun 27 Nov : evening)**

#### **SE & LB (pub 1922)**

The same evening he asked after the health of every member of the Household, of the pilgrims and of the friends in Haifa. "Very good, very good," he said when told that none were ill. This was his very last utterance concerning his friends.

### **Final Conversations (Sun 27 Nov : evening)**

*'Abdu'l-Bahá tells of His departure and their need to be strong and continue the work. He says that Johanna can certainly stay.*

#### **Muhammad Adham (wr 1 Jan)**

Abdu'l-Baha then talked to the family about his departure, encouraging them and exhorting them to continue his work.

Among the utterances of 'Abdu'l-Bahá was this:

"From this day the Cause has begun, and the friends are now stronger to bear the responsibility of the Cause."

He also said that he had many friends all over the world, while when Jesus Christ departed he had only a few.

### **Johanna Hauff (wr 28 Nov)**

Ruha Khánum told me - weeping at his bed where he lay still, unspeakably beautiful and as if sleeping - that she had asked him only in the evening whether I [Johanna Hauff] might stay here for some time, and that he replied: "She may stay; she will be a beautiful teacher."

### **Krug Timeline**

8:30 went to bed; Told Rhua, Johanna Hauff could stay. "She will be a beautiful teacher."

### **Johanna Hauff (wr 3 Dec)**

On Sunday, when he was so much better again that we were all quite happy, he told his family that he was leaving them now, that they should faithfully serve the Cause of God and should not let any enemies enter therein. He said: "This is my last day." But nobody realized what he meant; they thought he wanted to undertake a sudden journey, as he often did. When he said it, he smiled as if joking, and since he liked to joke, they did not take it seriously. Then he told his daughter Ruha that he needed nothing, that he was well, and all should go to bed - only she remained with him.

### **Pilgrim House Meal (Sun 27 Nov : 8.15 pm)**

#### **Louise Bosch (talk 26 Nov 1922)**

About quarter past eight our evening meal was brought in, because, as you know, all the food is prepared in the holy household and then brought over to the Pilgrim House. We immediately asked the one who brought it, how Abdul Baha was, and he told us that Abdul Baha had just retired to his room for the night. We sat around the table and talked until approximately ten o'clock and then retired to our rooms.

#### **Mrs Krug (wr 1934)**

Friends, that night at supper word came that the Master had no fever and was better. We were all so happy and unified in spirit, that I doubt if ever again in this world will I feel the same. Little did I know what awaited us! We retired as usual, but Dr. Krug had a premonition that he would be called to the Master's bedside before morning.

### **Broken Sleep (Sun 27 Nov : 8 pm)**

*'Abdu'l-Bahá goes to bed at 8pm and awakes several times in His sleep, perspiring and needing a garment change and some water.*

#### **SE & LB (pub 1922)**

At eight in the evening he retired to bed after taking a little nourishment, saying: "I am quite well."

He told all the family to go to bed and rest. Two of his daughters however stayed with him. That night the Master had gone to sleep very calmly, quite free from fever.

#### **Ethel Rosenberg (wr 8 Dec)**

...he retired to rest about 8:30.

#### **Munavvar Khanum (wr 22 Dec)**

He retired to rest about 8:30 and at midnight was resting quietly.

#### **Louise Bosch (talk 26 Nov 1922)**

As I learned afterwards, our Lord at approximately 8 o'clock retired to his room for the night, where he took off some of his outer garments and lay down on the divan, where he apparently slept until about 10 o'clock. Then he awoke and got up and told his daughter, Rouah Kahnoum, who was in the room with him, that he now wished to go to bed, and that she should inform the household that he had gone to bed. He slept until about 11 o'clock, and then spoke to his daughter, Rouah Kahnoum, and when she answered, she saw that he had perspired much, and she went to his bureau drawer to take out a fresh nightshirt for him. But, alas, she found none, she found nothing. He had given everything away, as he always did.

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

When she came back again and all was arranged, our Lord drank a little water and then he slept again. We, too, at the Pilgrim House, slept.

### **Awakes & Final Minutes (Mon 28 Nov : 1.15 am)**

*'Abdu'l-Bahá's final moments as He peacefully ascends.*

#### **SE & LB (pub 1922)**

He awoke about 1.15 a.m., got up and walked across to a table where he drank some water. He took off an outer night garment, saying: "I am too warm." He went back to bed and when his daughter Rúhá Khánúm, later on, approached, she found him lying peacefully and, as he looked into her face, he asked her to lift up the net curtains, saying:

"I have difficulty in breathing, give me more air." Some rose water was brought of which he drank, sitting up in bed to do so, without any help. He again lay down, and as some food was offered him, he remarked in a clear and distinct voice:

"You wish me to take some food, and I am going?" He gave them a beautiful look. His face was so calm, his expression so serene, they thought him asleep.

He had gone from the gaze of his loved ones!

#### **Johanna Hauff (wr 28 Nov)**

What terrible hours were these tonight at the deathbed of the beloved Master! At one o'clock at night (Monday morning), we were called and told the Master was very low. Quickly, we went down into the sorrowing house, to his bedside; for a long time I did not know whether He was still with His body or had ascended into His Kingdom. He is no longer among us! Oh, no, we must not say this: His spirit is perhaps a thousand times nearer to us; but it is incredible, unbelievable, because this great loss came so swift - so unexpected. We are all as stunned. I cannot say anything. I do not know what will happen!...

The cause of death is not known; it was general weakness probably. Half an hour before death, there was difficulty in breathing. Shortly before passing away, He told his daughter that He was going across.

#### **Johanna Hauff (wr 3 Dec)**

At one o'clock at night, he complained about difficulty of breathing and she threw back the mosquito netting, and wanted to give him milk, but he said: "You want to give me milk now that I am dying?"

She had Dr. Krug called at once. (By this calling I woke up too.) But when he got there, the Master had already passed away. "As a thief in the night" was his coming and going, so that this prophecy too should be fulfilled!

#### **Ethel Rosenberg (wr 8 Dec)**

At midnight or so, he arose from his bed and took his temperature and showed his daughter, Rúhá Khánúm, that he had no fever. He refused milk and lay down again. Later on, she once more entreated him to drink a little milk. He looked at her and said, "You would give me milk when I am going!" - and with that he was gone.

I have told you these details that you may know how easy and rapid was the passing, and that practically he had no illness - at any rate, no serious illness.



### **Louise Bosch (wr 5 Dec)**

Our beloved Abdu'l-Bahá passed from this earth early Monday morning. It was half-past one o'clock - that is to say, one and one-half hours after midnight on Sunday. He had no illness in bed. His departure from this world was a rather sudden occurrence. It was half an hour before he closed his benign eyes forever that he said to Rouha Khanum who was alone in the room with him: "I am dying." There was no one else in the room with him, as all were in their respective beds asleep, no one imagining on awakening that such could be the case....

Oh! our divine Lord went as he came; he went out of the world as he came into it - "as a thief in the night." He made no one any trouble nursing him; he did not wish any soul to give up even one single night's sleep for him. Ruha Khánum, as I said, was all alone in the room with him when he said to her, 'I am dying,' and she quickly searched her mind what to do to retain his precious life. Assuredly she could not even lose a single second to go out of the room to call for help, much as she had that impulse, but tried some remedies that were at hand left by some physicians who had been in that day to see 'Abdu'l-Baha....

After Ruha Khanum had given him some medicine, she awakened the Holy Mother [Munirih Khanum]. The others, also Dr. Krug, were sent for. He happened to be (as a pilgrim) on the grounds. He and his wife were lodged, and still are at the present time, in the room which Abdu'l-Bahá had built for himself as an addition to his house - the room to which a stairway leads, in the garden near the entrance. So Dr. Krug was not far and could come quickly; but alas! 'Abdu'l-Baha breathed only a few times more and all became still within his holy temple.

### **Munavvar Khanum (wr 22 Dec)**

At a quarter past one, he felt difficulty in breathing, and at 1:30 a.m., Monday morning (the twenty-eighth), everything was over. There was not the least agitation or agony. It was so calm that we could not realize that he was going.

### **Emogene Hoagg (wr 2 Jan)**

Toward one o'clock of Monday morning he remarked to one of his daughters who was near him, that he felt difficulty in breathing. Those were his last words and after a few moments his soul ascended, The parting was so calm, so without any evidence of struggle, that they could not believe he had departed. Dr. Krug confirmed the fact.

### **Ethel Rosenberg (wr 8 Dec)**

Dr. and Mrs. [Florian] Krug of New York, Mr. and Mrs. [John] Bosch from California, Miss Johanna Hauff from Stuttgart, and Mr. [Curtis] Kelsey had all the blessed and wonderful privilege of being here at the time of his departure and ascension... The actual passing was at 1:30 a.m. on Sunday night, i.e in the early morning of November 28 - [so close to] the day he himself chose so many years ago to be his Commemoration Day - his "Day of Remembrance" for always. Some friends objected to his having selected November as the month for his special day but in my hearing he said, "No! No! There is a special wisdom in this choice. Some day it will be known."

### **Mrs Florian Krug by Louis Gregory (pub 17 May)**

I was a guest at the home of Abdul-Baha at the hour of his ascension. He so veiled the knowledge of his passing that we did not know it until the very hour.

### **Muhammad Adham (wr 1 Jan)**

The departure of 'Abdu'l-Baha took place at Haifa on Monday, November 28, 1921, at 1:30 a.m., after an attack of bronchitis lasting about three days, during which time the Master met visitors as usual....

He spoke up to a few moments before he drew his last breath. Dr. Krug was present when he closed his eyes.

### 'Abbas Adib (wr 4 Jan)

At midnight he awoke, called the Greatest Holy Leaf, said good-bye to all and at 1:30 a.m. ascended to the Kingdom of Abha. Immediately, everybody was notified and the weeping and wailing commenced.

### Annafir (newspaper, Haifa) (pub 6 Dec)

HIS Holiness Abdul-Baha Abbas departed from this earthly world and ascended to the Most Glorious Abha Kingdom, November 28th, at 1:30 a.m., 1921, at Haifa, Palestine.

### Statement of Dr. Florian Krug

On the morning of Monday November 28, 1921, between the hour of one and one thirty A.M. I was hastily summoned to the bedside of His Holiness Abdu'l-Baha. Arriving there, a few minutes afterwards I saw at once that the physical condition of the Beloved Master was hopeless; His face showed pronounced pallor and the typical features of the "facies Hippocratica" [Hippocratic Face]. No pulse could be felt in the radial artery and no sound of heartbeats could be heard in the cardiac region. Respiration had ceased, but there was a complete absence of any cyanosis [blueness of skin]... [he describes giving him artificial respiration with no success].

### Balyuzi's "'Abdu'l-Bahá" (pub 1971)

When Dr Florian Krug was summoned quickly and arrived hastily, 'Abdu'l-Baha 'had gone from the gaze of his loved ones'.

Grace and Florian Krug, Louise and John Bosch from California, Ethel Rosenberg from London, and Fraulein Johanna Hauff from Stuttgart were the Western pilgrims present in Haifa at that poignant hour, as well as Curtis Kelsey from the United States, who was in Haifa to attend to electrical installations in the Shrine of the Bab.

### Awakening & Hurry to 'Abdu'l-Bahá's Room (Mon 28 : c 1.30 am)

*A great knock on the pilgrims' door, and the friends hurry to 'Abdu'l-Bahá's bedside.*

### Louise Bosch (talk 26 Nov 1922)

Suddenly I was awakened by a knock at the side door of the Pilgrim House. What a knock! What a knock! Such a knock I had never heard in the silence of the night. It was a knock that spoke louder than cannons. It was a knock that would fain have aroused the whole world. It was a knock of no restrictions. It seemed to me then that Fugita was all too slow to light his candle. For you must remember that in those days there was no electric light in the houses. There is, now. But then there was none; only a smoking flax. At last Fugita went to the door, and I heard some words of Arabic spoken, and the messenger went away again, and I went out to speak to Fugita, and all he said to me was "Go to bed. Go to bed".

I immediately returned to my room and said "Get up at once; something terrible must have happened". "Yes", Johanna said, "something terrible must have happened, because I heard them call in the garden for Dr. Krug". I did not stop to dress, but put my travelling cloak over my gown, and put on my shoes, which I did not stop to lace. Fugita knocked and I opened the door, and he said "Go over to the residence quickly, the Master is very low."

It did not take me long to get out on the street. I had not thought of waiting for my husband or Johanna. I realized that I was trembling very much, and that I could hardly walk, but I got to the holy residence and followed a dim light that I saw. The shimmer of this light led me to the door of the room of Abdul Baha.

### Curtis Kelsey (Audio Recording)

Well during that - this is in November - one night, we were --- in bed, this is the middle of the night, someone banged on our door in the Western Pilgrim House and said "Get up! Get up! The Master! The Master!" and of course Fugita and Dr Lotfullah and I, we were so surprised, we were out of our room in no time flat, and went over to the Master's house to find out, and I walked into the room...



### **Mrs Florian Krug by Louis Gregory (pub 17 May)**

At the time of the ascension the house was full of guests for the wedding of Khosro.

### **Mrs Krug (wr 1934)**

About one-fifteen o'clock we were awakened by screams from the Master's house, "come Dr. Krug, the Master, the Master". Like a flash the doctor was up, dressed, out of the room and across the garden into the house. You see, friends, had we not occupied Abdu'l-Baha's room over the garage, Dr. Krug could not have reached the Master so quickly. I stood absolutely petrified with fear, finally I was able to slip a one piece dress over my night robe and rushed after the doctor. Friends, how can I describe that scene in the Master's bedroom! Dr. Krug stood in the center his hand raised, saying; "Silence, our Beloved Master has ascended". I ran to His bedside and there He lay in the majesty of death. His lovely eyes were still open, but the light of love and understanding, that had for so many years cheered the souls of men was gone! My first thought was, my Adored One is freed from our endless questions, freed from His life of servitude and heartaches. I turned and knelt at the feet of His sister, the Greatest Holy Leaf, put my head in her lap and in that agonized moment she stroked my head and tried to comfort me. Friends, not one thought of herself. God has never created a more glorious woman than she.

### **Fujita (interview 1965.11.24)**

Sunday night, He passed away. Those days we had many American pilgrims there. That Mr. and Mrs. Hoagg, Boschs were there. I heard the cry, deafening noise. So immediately I went up this gate, there's many collected and mourning, the Eastern believers very demonstrative, you know. I said "What is it?" "It's 'Abdu'l-Baha has passed." So immediately I come back to Pilgrim House, informed them. And some of them come out, come now. That day. It's one o'clock, and all the family are all together there. Can't help. Doctor just left, Dr. Habib, that Christian Arab, that's their family doctor.

### **In 'Abdu'l-Bahá's Room (Mon 28 : c 1.30 am)**

*At first there is stunned silence, refusing to believe He has departed, they are sure He is unconscious. Eventually a sheet is pulled over Him and everyone is filled with grief. The pilgrims retreat and leave the family in dignity to grieve.*

### **Louise Bosch (talk 26 Nov 1922)**

When I reached the doorway I saw inside the room two doctors, Dr. Krug and another, together with some members of the Holy Family, and Rouah Kahnoum kneeling in front of the bed of her father. I dropped down on my knees beside her; and she looked into her father's face as if to make it real to herself, for she had not yet been able to realise that he was dead. I could not realise it either, and I asked her if he was dead, and then she turned and asked me, and I said "No". Because when I came into the room and saw our Lord, it was just as if he were sleeping. His eyes were closed, but otherwise he looked alive. "No", I said, "he is only unconscious". And then I suggested to her to ask the doctors to give a hypodermic, to which Dr. Krug replied that it was quite useless, that the heart had stopped beating, and that the hypodermic would not enter the blood stream, it would have no effect. I should have first told you that when I entered the room of my lord, the first thing I saw, of course, was his form in the bed, and the mosquito netting was raised from his face. Then I noticed the Holy Family.

One other thing I noticed, and this was that the head of my Lord was in a very uncomfortable looking position, the reason for which I will explain later. But as I kneeled beside his daughter, later, I saw always the head of Abdul Baha, and I came to feel as if it were my own head, and that I could bear the strain no longer; so after the doctor said that life was quite extinct, then I asked Rouah Kahnoum if I could adjust Abdul Baha's head in a better position. She said "Yes", and for this purpose I arose from my knees. I stood at the back of the bed, and while I gently moved his head I felt the bodily warmth of his head, and face, and neck. And then Rouah Kahnoum said to someone, as I held his head, to remove an extra pillow that had been slipped under it during a vain effort of the doctors to retain his life. Someone slipped away the pillow, and this gave me the wonderful privilege of holding his head just one moment longer, and I felt then, near to him in soul and body.

When I looked up again, I saw that the room had filled with believers. They had all come in noiselessly. Most of them were kneeling at the foot of his bed. At that time I did not perceive anyone weeping; the consternation was so great, it was expressed upon all faces. But as I knelt there, I felt that we believers, myself included, only the Holy Family excepted, had by no known privilege found entrance to that room. I felt that we were standing on burning ground. I felt the fire of the burning bush; that we must retreat or be consumed. I felt that the sudden shock of the death of Abdul Baha had removed restrictions and barriers. But I felt that now we must go. And all the believers must have felt the same, because they knelt, one after another, in front of the bed - at the foot of the bed - and kissed the covering where our Lord's blessed feet rested, and then they quietly went away.

### **Louise Bosch (wr 5 Dec)**

( [...] is in original document.)

At first, we were as dumb and speechless, bewildered. We stood or knelt before the bed. We gazed upon his face and could not trust our eyes. At last the bewilderment subsided, and the trust asserted itself. Was it true that his eyes would open no more? Would he not open his eyes to look upon us again? Would he not open his lips to say that he was not dead? We asked the doctors [by then other physicians had been sent for] if he was dead. They said yes, the heart had ceased to beat; they said it was useless to try to revive him - it could not be done. Then, after awhile, the mosquito netting over the bed was let down, and this covered from our eyes the earthly remains of our Lord. We got up and went into the adjacent room, and the door of the room out of which we came was closed.

But before this, the blood of the wounds of this blow had begun to flow, and the hurt and the pain and the moans increased with every minute.

### **Mrs Florian Krug by Louis Gregory (pub 17 May)**

At the time of the ascension, Dr. Krug, hastily summoned to the bedside, said: 'Pray! Our beloved Master has ascended!' Agonized women surrounded the body. The earthly temple was as beautiful as ever except that those luminous eyes were dark. He had ascended to the Realms of Light. Who, that ever loved him, would want him to return? The Greatest Holy Leaf did not think of her own grief, but comforted others. The shock was terrible. Yet through it all was the deep consciousness that there is no such thing as death. Now we must take up our responsibilities. We must be selfless channels so that his glorified spirit can use us.

### **Curtis Kelsey (Audio Recording)**

I walked into the room, the Master's room, and Dr Florian Krug was just closing the Master's eyes; He had just passed away. And you've read stories about the few minutes before He passed away, the daughter spoke to Him and asked Him if He wanted something to drink, and He said, You would ask me to drink when I am passing? The Master knew He was going, it was just as if He laid His coat aside and He passed away that quickly; and, of course, pandemonium broke loose when the Master passed, the people, if you've ever seen the Mohammadans, there was some of the Baha'is there wailing at the thing of that kind, there was just chaos around the hall, and I didn't seem to be affected by this; I loved the Master very much, but --- it didn't affect me emotionally; and I thought there was something personally wrong with me, and I was trying to affect this emotion, and while I was trying to think well I should affect this emotion, I got the thought came in, that no, this is the time to observe, so I looked around at what was going on, and to see everything that was there, and here was the Greatest Holy Leaf, the sister of the Master, and she was going around to this one and the other one, she took command and [gap: tape switch].

### **With the Family (Mon 28 : c 2.00 am)**

*Agonising night of grieving with the family.*

### **Louise Bosch (talk 26 Nov 1922)**

It was then that I could not go. When the majority of the believers had left, the Holy Mother shut the doors of that holy room and locked them, and then, from inside of the room she opened

another door, leading into the room of the greatest Holy Leaf, and the Holy Ladies went in there, and before the Holy Mother went in, she motioned me to go in, too. I was glad to go in; I was glad for the privilege. I think the Doctor and Mrs. Krug went in (I have no recollection). Johanna followed me and my husband, and when we were all in the room of the Greatest holy Leaf that door, too, was shut and locked.

And when we were seated inside, the full grief of the tragedy of the other room came to the surface. It is impossible to describe it - the grief! But I omitted to say that when we were still in the room of Abdul Baha, and when we had all been overcome by this feeling that we were standing upon burning ground and that we must go, a soft sheet was spread over the face of Abdul Baha. Thus he became covered from our side, and the mosquito netting was let down, and it was then that all the believers broke out in bitter weeping. It was then that they all wept and sobbed and shook, and it was then that they all knelt at the foot of the bed, as I said, and kissed his blessed feet, and arose and went out.

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

We sat in that room until we could no more. We sat - Johanna, my husband and I - until we felt we had no right to be any longer witnesses to their grief and to such pain. I felt as though the fire of the other room had come into this. The Greatest Holy Leaf was holding the hand of my husband and the Holy Mother was holding my hand. There was no one there to speak English, but we spoke the universal language of pain. And the one word that was used at that moment the oftenest, and that the Greatest Holy Leaf would repeat, was "Allahe" - . (blank, 1ish word) I believe this is one of the names of Abdul Baha. ["iláhí, iláhí" means "O my God, O my God".]

### **Louise Bosch (wr 5 Dec)**

We five European pilgrims were in the room together with the holy family, and the Holy Mother held my husband's hand and the Greatest Holy Leaf held mine.

### **Mrs Krug (wr 1934)**

• *Cal = California* • *stoop = some stairs to a level in front of an entrance.*

For hours after the ascension that night chaos reigned. The house was crowded with guests, there were at least forty women believers with their babies sleeping oriental fashion on the floor in the large hall of the Master's house. Abdu'l-Baha's daughters told me at the time of Baha'u'llah's ascension the same thing took place. Finally Dr. Krug called me saying: "Fugita will make a cup of tea for the guests in the American Pilgrim House. Mr. and Mrs. John Bosh of Geyserville, Cal. Mr. Curtis Kelsey, Dr. Krug and I went over. Not a word was spoken and not a tear did I shed, the agony of His passing was too deep. I stepped out on the stoop of the Pilgrim House and gazed at the myriads of stars over my head and prayed and wished from my soul, that the material veils would be lifted from my eyes, that I might see the Hosts of the Supreme Concourse bearing my Beloved Master in Triumph to His Divine Father Baha'u'llah. As I sat in the silence of the night I was conscious that the Master's spirit like attar of roses had filled not only the town of Haifa, but the world! In the early dawn Dr. Krug called me and said: "Come dear you must rest a little".

### **Marzieh Gail (wr 1976, Dawn Over Mount Hira)**

It was in the early hours of Monday, November 28, that John and Louise [Bosch] were awakened to the agonizing news that 'Abdu'l-Baha was suddenly gone from their midst. Curtis Kelsey with another believer was sent to 'Akka with the terrible word. John saw people weeping as he went to the Master's bedroom. He knelt down beside the bed. Then the Most Exalted Leaf, the daughter of

Baha'u'llah, took his hand and placed him beside her on the built-in divan along the window. With her he kept a vigil there from two until four o'clock. Once, he rose, walked the two steps to the bed, took the Master's hand and said, 'Oh, 'Abdu'l-Baha!' It was about three o'clock then. 'Abdu'l-Baha's hand was still warm. He seemed alive. 'I still hoped He lived,' John told me.

The Most Exalted Leaf wept far less than the others, at all times maintaining her great dignity and composure. But many times she sighed, through the night, and many times uttered the words, Ya Ilahi - O God, my God!

Two years younger than her beloved Brother, Bahayyih Khanum was the 'most precious great Adorning' of Baha'u'llah's house.[5] '...all her days she was denied a moment of tranquillity,' 'Abdu'l-Baha had written; 'Moth-like she circled in adoration round the undying flame....'[6] Her life had spanned the Conference at Badasht, the martyrdom of the Bab, the birth of the Baha'i Faith as her Father lay chained in the Black Pit of Tihiran, the peril, destitution and humiliation of years of captivity and exile, the death of Baha'u'llah in 1892, the Great War - when the enemy had determined to crucify 'Abdu'l-Baha and all His family on the heights of Carmel. She had stood by her Brother when their Father left the world, and 'Abdu'l-Baha, because He was named the Successor, was deserted by His people, 'Forsaken, betrayed, assaulted by almost the entire body of His relatives....'[7] Now, for a brief period, Khanum at seventy-five was the de facto head of the Baha'i world; she was the custodian of 'Abdu'l-Baha's Will and Testament, and her loving, sorrowing messages rallied the grief-obliterated Baha'is of East and West. Now she was destined to stand beside and support yet another crucial Figure in Baha'i history, destined to be, Shoghi Effendi wrote, the 'sole earthly sustainer, the joy and solace of my life.'[8] Small wonder that her Father had revealed for her lines such as these: 'Let these exalted words be thy love-song... O thou most holy and resplendent Leaf: "God, besides Whom is none other God, the Lord of this world and the next!"... How sweet thy presence... how sweet to gaze upon thy face....' [9]

[5. "The Passing of Bahiyiyh Khanum, the Most Exalted Leaf," The Baha'i World, (Baha'i Publishing Committee, New York, 1936), vol. V, p. 169]

[6. "The Passing of Bahiyiyh Khanum, the Most Exalted Leaf," The Baha'i World, (Baha'i Publishing Committee, New York, 1936), vol. V, p. 172]

[7. Shoghi Effendi, God Passes By, (Baha'i Publishing Trust, Wilmette, rev. ed. 1953), p. 247]

[8. "The Passing of Bahiyiyh Khanum, the Most Exalted Leaf," The Baha'i World, (Baha'i Publishing Committee, New York, 1936), vol. V, p. 169]

[9. "The Passing of Bahiyiyh Khanum, the Most Exalted Leaf," The Baha'i World, (Baha'i Publishing Committee, New York, 1936), vol. V, p. 171]

## **Return to the Pilgrim House (Mon 28 Nov : c 5-6 am)**

### **Louise Bosch (talk 26 Nov 1922)**

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

### **Louise Bosch (wr 5 Dec)**

After a time, we went back to the Pilgrim House, leaving the holy family alone. It was still night - no moon at all. Not long afterward the dawn broke, and at last the sun rose with great effulgence over the scene of this memorable night. Then we went over to the holy household again. We found them nearly exhausted from excessive grief.

## **Others**

### **Muhammad Adham (wr 1 Jan)**

Our friend Joseph Hebeqa, who was sent from Alexandria to Haifa on behalf of the friends, relates that Dr. Krug was so affected that he did not speak, but sat by himself meditating and sobbing. He went to the Tomb, where he would kneel and sob, bowing his forehead to the ground, and owing to his illness it was necessary at times for the friends to help him rise again to his feet. This shows how deep is the grief of the friends, when one like Dr. Krug, who was at one time an unbeliever, is thus affected. Surely the life of 'Abdu'l-Baha will ever be an inspiration and an example to the friends all over the world.

### **Bahá'u'lláh and the New Era (pub 1923)**

Less than three days later, about 1:30 A.M. on Monday, November 28, He passed away so peacefully that, to the two daughters watching by His bedside, it seemed as if He had gone quietly to sleep. The sad news soon spread throughout the town and was flashed over the wires to all parts of the world.

## **Johanna Hauff (wr 28 Nov)**

But I don't know what will happen now; the heart, the mind, the spirit of this town, this country, our whole world is no longer in a human body!

## **Night Drive to Akka to Tell Friends (Mon 28 Nov : 2.30 am)**

### **Curtis Kelsey in "He Loved and He Served" (pub 1982)**

[This is from a book not an original document, but is clearly based on detailed archival material.]

#### **Drive to Akka to Tell Friends (2.30 am)**

As he watched the Greatest Holy Leaf, her eyes caught his and she walked over to him. Since he was not crying, he wondered why she was coming toward him.

'Kelsey,' she [the Greatest Holy Leaf] said, 'will you take Fujita and Khusraw to 'Akka to tell the friends there of the Master's passing and then come right back?'

It was about two-thirty in the morning when they piled into the Master's Ford, with Curtis in the driver's seat, Fujita beside him and Khusraw in the back. There was no longer any chill in the air; in fact it was a balmy night; the same kind of night as when Curtis walked with the Master to Bahji. The only sounds were the rhythmic beat of the surf washing over the beach and pulling back to the sea - and the near quiet crying of Fujita and Khusraw. Tears welled up in Curtis' eyes as he thought of 'Abdu'l-Bahá, and his experiences with Him during the past two months and he began to cry openly when he thought of what a shock the Master's passing would be to the friends across the world. It was more than losing a close friend, or a member of your family. So many would feel that their link with God had been severed.

Though Curtis was weeping, he kept driving. He couldn't stop, for the Greatest Holy Leaf wanted the believers in 'Akka to know about the passing of the Master. Curtis began to pray for strength.

#### **Stream**

Soon all three stopped crying, because they were approaching a stream that they had to cross in order to reach their destination. The car stopped, and Khusraw waded into the water, searching for a sand bar. Without one it would be impossible to drive across the stream, which fed into the Bay of Haifa. In a matter of minutes, Khusraw found what he was looking for; and Curtis followed him, making it safely to shore. Soon they encountered another stream and conquered it in the same way.

#### **Waking People and Sharing the News**

Sharing the sad news with the friends, especially after waking them, was difficult. All of them expressed disbelief; some stared at the three young men as if what they had heard was part of a dream. Curtis' immediate instinct was to stay with the friends, to try to comfort them, but they had to be back as soon as possible. After urging the 'Akka friends to come to Haifa to attend the funeral, Curtis, Fujita and Khusraw rushed back to Haifa to see what they could do next for the Greatest Holy Leaf.

#### **Return Ride - Car Sinks!**

They were cruising at about thirty miles per hour. At that pace they would be back in plenty of time to help with early morning chores at 'Abdu'l-Bahá's house. Getting over the first stream proved no problem, because they followed the tracks they had made going to 'Akka. Negotiating the second one appeared as easy - the tracks were still visible. But the sand bar wasn't where it was before; it had shifted and the car began to sink. All three scrambled out of the Ford, with Curtis yelling, 'Do what I do!'

Curtis, with water up to his hips, was lifting one of the front wheels, trying to keep it from touching the mucky stream floor. Fujita and Khusraw were beside him, having difficulty with their footing. The water was up to Fujita's neck and Khusraw's shoulders; and when they tried to lift the wheel, their legs gave way and they ended up floating and clinging to the running board. That wasn't going to be much help, Curtis thought. He couldn't allow the car to settle into the mud, yet he couldn't continue to bear most of the weight of the vehicle.



## Arab Fishermen

Remembering that before approaching the stream, about two miles away, he had noticed several husky Arab fishermen casting nets into the sea, Curtis asked Khusraw to fetch them. While Khusraw was gone, Curtis and Fujita moved from wheel to wheel... trying to keep them from becoming captives of the mud. But keeping the car afloat wasn't their only worry. They felt they were needed back in Haifa because the Greatest Holy Leaf had said they should return immediately. Being stuck in a stream about nine miles from Haifa on the day of the Master's passing rankled Curtis.

In about thirty minutes Curtis noticed the fishermen coming, with Khusraw leading the way; all of them talking loudly in Arabic and gesturing freely. They ran into the water, joining the weary Curtis and Fujita. With great ease, they lifted the car from the water and onto the shore pointing toward Haifa. After drying the carburettor, the three young Bahá'ís resumed their trip back to Haifa.

## Curtis Kelsey (Audio Recording)

[gap for tape switch: they drive to Akka to inform the friends] and we were all crying to at this thing and of course we went along the sand bar, I followed Khosraw and we got by all right and we got the next one, we got by the next sand bar, and we drove on to Akka and we informed the friends and Bahiyyih Khanum had told me to come back as quickly as possible, so we turned right round and started back, and we could see our tracks in the sand, so we didn't think it was necessary to find the sand bar, so I got over the first one all right, but when we came to the next one, the water had moved the sand bar and the Ford went down into the water, above the floor boards, and stalled the motor, rising everywhere out in the bay, and Fugita, you know, and Khosraw and I all jumped out to save the Ford ????? we just grabbed ??it's settling down in the sand, and we walked around the car and lifted one wheel up, and when they went to lift, went and bent over, their feet ??were flat out and they'd float in the water. Well this can't keep this up all night, so I sent Khosraw, who was very quick at running, down to find some fishermen, to have some fisherman --- and then Fugita and I kept going around, we were going around for a couple of hours, keeping the Ford from sinking, and this is early in the morning, and I knew these Arabs were fishing and throwing their nets out, and they were very husky men, and I could see them way down the coastline, they're fishing, and Khosraw ran down to get them, and as they came trotting back, you could hear their jabbing, ten or twelve of them coming running on the trot back along the seashore and they ran out in the water and they picked that Ford up bodily and carried it right onto the shore; and we cleaned the water out of the carburettor and drove back to Haifa.

## Rest At Last (Mon 28 Nov)

### SE & LB (pub 1922)

The eyes that had always looked out with loving-kindness upon humanity, whether friends or foes, were now closed. The hands that had ever been stretched forth to give alms to the poor and the needy, the halt and the maimed, the blind, the orphan and the widow, had now finished their labour. The feet that, with untiring zeal, had gone upon the ceaseless errands of the Lord of Compassion were now at rest. The lips that had so eloquently championed the cause of the suffering sons of men, were now hushed in silence. The heart that had so powerfully throbbed with wondrous love for the children of God was now stilled. His glorious spirit had passed from the life of earth, from the persecutions of the enemies of righteousness, from the storm and stress of well nigh eighty years of indefatigable toil for the good of others.

His long martyrdom was ended!

## **----- Mon 28 Nov First DAY AFTER -----**

### **News and Grief Spreads; Visitors Pour In (Mon 28 Nov morn)**

#### **SE & LB (pub 1922)**

Early on Monday morning November 28th the news of this sudden calamity had spread over the city, causing an unprecedented stir and tumult, and filling all hearts with unutterable grief.

#### **Louise Bosch (talk 26 Nov 1922)**

*(£100 in 1922 would be £5,600 in 2019 according to one calculator.)*

Fugita served an early breakfast of tea and bread. Afterwards, Johanna and I went to our rooms and bathed and dressed and went over to the holy household again. There we found the holy ladies in the same room, almost exhausted from the long vigil and the excessive grief.

As the day progressed, visitors came, callers came, and with every new caller who came into the presence of the holy ladies, the wound was opened afresh. Visitors arrived from everywhere, from Damascus, Jerusalem, all the neighboring places in Palestine; because, from early morning, telegrams and cablegrams had been sent out into the world. The expenses of telegrams and cablegrams alone amounted to over a hundred pounds sterling.

We stayed over at the Holy Household until we had to return to the Pilgrim House for lunch, and then we went back to the Holy Household. But that which was of great grief to us was that we could not help in any wise, and this was because we did not understand the language spoken there. We could not help because we could not speak their tongue.

#### **Louise Bosch (wr 5 Dec)**

After a little more time, many callers came, and all wept bitterly. After that, new callers came, and during the day and night for four or five days. It is an Eastern custom and duty to receive and see them all, to feed them, and to have them stay over night.

#### **Mrs Krug (wr 1934)**

At nine o'clock that morning there were at least two hundred Mohammedan women in the garden and on the steps of the Master's house, wailing as the news of His Passing spread like wild fire. After making my way through the crowds of mourners I entered the reception room and found Moneer Khanum, the Holy Mother with the four daughters, surrounded by friends of the family. Two Mohammedan Mufti (priests) were chanting the Koran in the hall. I said to the ladies, "Oh, can't you be alone in your agony of grief?" They replied: "No it is not the custom here, God willing, tonight we will be by ourselves". All the servants were so grief stricken, that the family was obliged to send to the Hotel in Haifa for cooks to come and prepare the midday meal. There were hundreds of people that had to be fed.

#### **Balyuzi's "'Abdu'l-Bahá" (pub 1971)**

A special announcement, issued in the morning, by the family of 'Abdu'l-Baha and the Baha'is of Haifa, gave the public the news of His passing and of the funeral arrangements for the following day....

In the afternoon this statement appeared:

We all belong unto God and unto Him do we all return. The Islamic Association announces with much regret the passing of the highly-learned, greatly-erudite, generous benefactor, His Eminence 'Abdu'l-Baha 'Abbas. His bier will be carried from His home, to-morrow, Tuesday, at 9 o'clock in the morning. You are requested to accept this announcement as a special invitation to assemble for His funeral procession. May God immerse Him in His boundless mercy, and grant solace unto His family and His people.

In the land that we know as the Holy Land, in all its turbulent history of the last two thousand years, there had never been an event which could unite all its inhabitants of diverse faiths and origins and purposes, in a single expression of thought and feeling, as did the passing of 'Abdu'l-Baha. Jews and Christians and Muslims and Druzes, of all persuasions and denominations; Arabs and



Turks and Kurds and Armenians and other ethnic groups were united in mourning His passing, in being aware of a great loss they had suffered.

### **Search For a Will; Letter to Shoghi Effendi Found**

*The family search for a will where 'Abdu'l-Bahá might have made known His burial wishes. They find a letter addressed to Shoghi Effendi and have little choice but to open it, and discover his new role as Guardian.*

#### **Marzieh Gail (wr 1976, Dawn Over Mount Hira)**

On Wednesday, the day after the funeral, the mother of Shoghi Effendi told Louise that the Most Exalted Leaf and the Consort of 'Abdu'l-Baha had opened a sealed letter left by the Master. This letter bore Shoghi Effendi's name; in his absence they were obliged to open it, not knowing where to bury the Master or what, for a waiting, despairing Baha'i world, His instructions might be. Thus they found out that Shoghi Effendi was the Guardian even before he did. Shoghi Effendi's mother confided this to Louise, not under a seal of secrecy but just as one believer to another, sharing the provisions of the Will and Testament of 'Abdu'l-Baha. Both the institution and the term - Guardian - were new to the Baha'is of that day.

#### **Ruhiyyih Khanum (wr 1969, Priceless Pearl)**

When 'Abdu'l-Baha so unexpectedly and quietly passed away, after no serious illness, the distracted members of His family searched His papers to see if by chance he had left any instructions as to where He should be buried. Finding none, they entombed Him in the centre of the three rooms adjacent to the inner Shrine of the Bab.

They discovered his Will - which consists of three Wills written at different times and forming one document - addressed to Shoghi Effendi.

There is no doubt that the Greatest Holy Leaf, and probably a selected few of the Master's family, knew, before Shoghi Effendi reached Haifa, the gist at least of what was in the will because it had been examined to see if He had made any provisions for His own burial. That this is so is borne out by cables sent to the Persian and to the American believers, by the Greatest Holy Leaf, on 21 December 1921. The one to America read as follows: "Memorial meeting world over January seven. Procure prayers for unity and steadfastness. Master left full instructions in His Will and Testament. Translation will be sent. Inform friends." But the provisions of the Will were not made known until it was first read to Shoghi Effendi and, indeed, until it was officially read on 3 January 1922.

### **Preparations of the Body and Casket**

*Preparations of the body, adornments, the casket, its placing in the casket, photographs destroyed.*

#### **Louise Bosch (wr 5 Dec)**

The sons-in-law and the grandsons, and the six Persian pilgrims from Persia, and all the other Persians who had been like courtiers at the court of Abdu'l-Baha, were all busy and engaged with the preparations for the interment - and how they could walk and talk and see, with their eyes blind from tears, was a miracle. It seemed that so much weeping was never done since the world began.

#### **Louise Bosch (talk 26 Nov 1922)**

• chiffon = plain silk fabric • aster = daisy-like flower

Late in the afternoon we were permitted to look upon the countenance of our Lord once more, to give our farewell look. When we entered the hall we saw that the door which led into his room from the hall was shut, and on the door-knob hung some wreaths, and on the floor against the door were more wreaths - 7 in all. And these wreaths were all. I thought of the wonderful luxuriance of flowers there would be if it were here; and there, there was the scarcity of flowers. But these 7 wreaths - I said, "How strange; these are the 7 religions!" These wreaths were simply palm leaves, taken from the point of the stem, tied with some chiffon, and an occasional aster. What were any flowers to the flower of life!

We went into an ante-chamber which had an entrance into the room of our Lord, and there we left our shoes, and silently and with downcast eyes we entered the holy room. I perceived a silence as though the world were empty. In the holy room were some of the household ladies, as my husband, Johanna and I approached the bed, and then we gazed upon the beautiful face and the contour of his lovely form which was lying there shrouded in white silk. And we perceived the fragrance of attar of roses. Upon his blessed head was what you might call a hat which Baha'o'Llah had given to Abdul Baha. But the majesty of his peace and the silence of his spirit forbade us to gaze long upon him. Neither in death nor in life could one sufficiently feast one's look upon him, upon his indescribable beauty and grace. That mystery of his beauty and grace! Who could contemplate it sufficiently? Then we sank upon our knees and silently said the Greatest Name, and for the last time kissed the place where his blessed feet rested, shrouded as they were in the white silk. I should have told you before I took you into this holy sanctuary, that it was a mortal privilege of Abdul Baha's friends, (blank, 2ish words) Effendi, to have attended to the sacred body, to have washed the blessed body of his Lord, and to have shrouded him. Then we arose from our knees and slowly went back out of the room. Never was I more unwilling to leave a room.

### **Charles Mason Remey (wr 22 Apr rev 9 Sep 1922)**

- *ider-down* = *eiderdown*, a quilt made traditionally from eider duck feathers

One evening Lotfullah told me many details regarding the ascension of the Master. For the most part these have been recorded in articles and published letters by the friends so I will not repeat the descriptions already current among the friends. Lotfullah described how on the afternoon after the departure, the blessed family gathered to prepare the Master's body for burial. The Mother - the four daughters and their husbands, Mirza Baddie Bushrui and Lotfullah were present. Baddie chanted prayers during the entire ceremony, lasting two hours, which consisted of washing and bathing and enveloping the body first with clothing and then in winding it in five thicknesses of silk. Upon the Master's head they placed the high taj of Baha'u'llah. When this had all been done and the body removed from the table to the bed, the Greatest Holy Leaf came into the room. Lotfullah described her grief most vividly. Before the blessed body was placed in the burial casket an "ider-down" to use Lotfullah's exact words, was first spread inside, then the blessed body was placed therein, and anointed with attar of rose, and before the lid was sealed down, another "iderdown" was placed over the body....

Before leaving Haifa I had an interview with Mirza Abbas Gholi who gave me a description of the exact dimensions of the present casket. It is built of fine white wood four centimetres thick and has a zinc lining, the lid of which is fitted into a groove running about the box, and before the wooden lid was screwed down this groove was filled with olive oil in order to insure a good contact all around. The accompanying sketch of the casket with dimensions is a copy of the one which Abbas Gholi gave me.

### **Marzieh Gail (wr 1976, Dawn Over Mount Hira)**

They had wrapped the Master in five separate folds of white silk and on His head they had placed a black mitre given to Him by Baha'u'llah. His coffin had been placed on two chairs beside the bed. John [Bosch] was present when His sheeted form was lifted into the coffin; while others held the Master's head and shoulders and arms, Mirza Jalal held His feet, and John His knees. His body seemed natural, John said, not rigid. John helped the others to close the coffin down. He said he knew the living Master was there. 'I felt He was there. Not in the body - even now I feel that again - His presence. I am sure He was there.' When others started to raise the casket up, John didn't understand at first, but did as they did, and lifted it to his right shoulder. Then all at once he remembered that time in New York, long past, when 'Abdu'l-Baha had leaned down on his left shoulder and gone to sleep.

### **Balyuzi's "'Abdu'l-Bahá" (pub 1971)**

A coffin was expeditiously obtained and John Bosch assisted the sons-in-law of 'Abdu'l-Baha to place His body in the coffin. But so hurriedly had the coffin been made that its lid could not be properly secured. The night following the interment, Lutfulah Hakim sat in the vault and kept watch until the deficiency could be righted.

### **Curtis Kelsey (Audio Recording)**

...the Greatest Holy Leaf had asked me at the passing of the Master if I'd take a picture of - I can understand why she didn't want a picture of 'Abdu'l-Bahá when He lay in the bed after His passing - and I had this Graflex and she'd called in the town photographer to take it, and he set up his camera, so I had to hold up over my head, so I got two very wonderful pictures of 'Abdu'l-Bahá as He lay there, and He had a green turban on - they'd placed a green turban on Him - because this green turban was - there was a tradition among the Muhammadans that the Great One will wear this green turban, and these pictures turned out wonderfully, and the photographer who took a picture, while he was looking at his plate to see if it was good it dropped out of his hand and broke in a number of pieces so he couldn't use it, well I had the two negatives; well when Shoghi Effendi came back, he said he heard I had these pictures, he asked me to come over to see him, and I went over, and he told me about these pictures, and I said do you want to see them? and he said no, he'd prefer not to see them, and he says he wish I would destroy them; so I said, all right Shoghi Effendi, I'll be glad to destroy them, but can I take them back and show them to Mr Wilhelm? And he says, Yes you can do that, and let me know when they're destroyed. So I took them back to West Englewood, New Jersey, with me and showed them to Mr Wilhelm, because I knew he'd be interested in all these things, and we looked at them, and then we burned them up together, and I wrote on the sheet that this was done, this file in the archive there at the West Englewood Assembly, and a copy of this was sent to the Guardian.

### **Preparations of the Crypt**

*The preparation of the burial place. (It would later be clear that Shoghi Effendi considered it inappropriate for the burial to be alongside the Báb, but left the matter for the future House of Justice to address.)*

### **Balyuzi's "'Abdu'l-Bahá" (pub 1971)**

Sorrow and anguish were most intense. But decisions had to be taken, preparations had to be made. First of all, where was to be the resting-place of the earthly remains of 'Abdu'l-Baha? It was remembered that there was another vault next to the vault where the remains of the Bab lay. The Greatest Holy Leaf decided that 'Abdu'l-Baha's tomb should be there.

### **Charles Mason Remey (wr 22 Apr rev 9 Sep 1922)**

I was told that as soon as M. Abbas Gholi heard of the Master's ascension he went to work to open up the crypt below the north eastern chamber. The work was continued throughout the day and the entire night previous to the funeral, so thick was the floor and the vault of masonry which had to be pierced.

### **Final Glimpses (Mon 28 Nov night)**

#### **Johanna Hauff (wr 3 Dec)**

Mr. and Mrs. [John] Bosch, Dr. and Mrs. [Florian] Krug and I, were almost constantly in the most intimate family circle. On Monday night, we were permitted to see the face of the Master once more - the only ones besides the family. How beautiful it was! Such peace! such rest! I do not believe that I shall ever in my life see again such an unspeakably beautiful face as that of 'Abdu'l-Bahá in life and in death. All day long and the night afterwards I was still stunned, hardly able to think, hardly able to bear the grief and look on - until the next morning; then everything changed.

### **Dream of the Master - "Why Lament?" (?Mon 28 Nov)**

*[It is uncertain when this occurred, but probably at night and not the first night when few could have slept.]*

#### **SE & LB (pub 1922)**

Whilst yet the gloom of their bereavement was hanging darkly over the disconsolate ladies of the Household, a grand-daughter of the Master had a wondrous dream of him; he was speaking with his beloved sister, the Greatest Holy Leaf, in the very room where, in the early hours of the day, it was the custom of the ladies to assemble in his presence, chanting the morning prayers, and to take their morning tea. He turned to her and said: "Wherefore are ye all perturbed, why lament

and be sorrowful? With you all I am well pleased. For a long time have I desired to join my Father, the Blessed Beauty. I was ever beseeching Him to take me to His Rose-garden above, and now that my prayer is granted, how happy, how joyous, how rested I am. Therefore grieve not."

He then counselled them in many ways, exhorting them to follow at all times the commandments of Bahá'u'lláh.

## **----- Tue 29 Nov FUNERAL -----**

### **Early-Morning Street (Tue 29 Nov : morn)**

*The street prepares, with soldiers and other figures.*

#### **Louise Bosch (talk 26 Nov 1922)**

Early on Tuesday morning we saw from the window of our room a stir and a commotion. People had gathered. There were many people going in and out of the compound. More people arrived as the time passed. Carriages arrived. The military arrived. Cards of honor arrived. And all that you have already read and learned.

#### **Mrs Krug (wr 1934)**

Tuesday morning before nine o'clock crowds assembled for the funeral, thousands of people. The day was cloudless. Sir Herbert Samuels, the Governor of Palestine motored all night from Jerusalem to attend the funeral.

#### **Marzieh Gail (wr 1976, Dawn Over Mount Hira)**

John [Bosch] told me that already by seven that Tuesday morning soldiers were lined up on both sides of the street and some were in the Master's compound. As John entered, on the left going up the steps, he saw an Arab soldier standing guard; the man was leaning on his gun and the tears streamed down his face.

#### **Curtis Kelsey (Audio Recording)**

And when we got to Haifa, there were thousands of people gathered around the Master's house there --- they came in from the villages for miles around, there were more than ten- twenty-twelve-thousand people around the city of Haifa at that time, and they had sent news to the High Commissioner in Jerusalem about the passing, and he sent word he would be there, and that morning, finally he came - you've seen pictures of the funeral --- in the old Stars of the West you'll see these sets of pictures that were taken.

### **Placing in the Casket (Tue 29 Nov : morn)**

*Muslim and Christian priests say prayers and the body is put in the casket.*

#### **Johanna Hauff (wr 3 Dec)**

[I was stunned] until the next [Tue] morning; then everything changed. We [Mr. and Mrs. [John] Bosch, Dr. and Mrs. [Florian] Krug and Johanna Hauff] had gone over at eight o'clock and stood once more - for the last time, in the room in which He talked to us when He was not well and in which He passed away - before the bed on which rested the beautiful, white-clad figure....

Mr. and Mrs. Bosch and I were alone in the big hall as the sons-in-law passed by to get the casket; they called Mr. Bosch, who helped to carry the casket into the death-chamber and to put the body into it. For a short time the casket was left in the hall...

#### **Krug Timeline**

Tues 29. 8 am. Body placed in casket. & put in hall; prayers by Muslim & Christian leaders...

#### **Louise Bosch (wr 5 Dec)**

John had the great privilege that day to assist in carrying the coffin into the room in which our Lord lay, and John also assisted in placing the holy body into the coffin. This is John's everlasting bounty for his services rendered to the Cause. Because of the privilege he had of lifting the holy

body of his Lord, John can never be the same being any more. And he is and looks different, too. The Holy Mother said that we could never in this life appreciate the privilege of having been here at just this time. She said that in our presence here all the other American friends were also present, and in Johanna [Hauff, of Stuttgart] all the German friends were present.

### **Louise Bosch (talk 26 Nov 1922)**

Johanna and my husband and I went early in the morning (about 8 o'clock) over to the holy household, where we stood timidly in the great hall and leaned against a wall. There we waited; and it was then that my blessed husband had the privilege to be called to help bring the coffin into the holy room and to help place the earthly form of his Lord in it. This then was a plain wooden coffin. But it was made majestic inside by the fact that they had placed a beautiful white satin comforter within, and upon this rested the earthly form of our Lord. Thus they laid the earthly form of our Lord in the coffin, and they took the ends of this comforter and brought them together, and they put the cover in place and fastened it, and then they carried it into the big hall where it was temporarily put down. Then a beautiful Persian silk shawl, embroidered all around the bottom, was spread over it, and the biggest of the 7 wreaths was placed upon it.

### **Casket Placed In the Hall (Tue 29 Nov : morn)**

*The casket is placed in view, with shawl over.*

### **Johanna Hauff (wr 3 Dec)**

For a short time the casket was left in the hall and Muhammedan priests, who had asked permission to come, as did Jews and Christians, said a short prayer.

### **Muhammad Adham (wr 1 Jan)**

When the casket containing the holy body of 'Abdu'l-Baha was placed before the house, the air was rent with the weeping of the family and friends. The friends then all advanced toward the casket and kissed, with flowing tears, the shawl laid over the casket.

### **Louise Bosch (talk 26 Nov 1922)**

Then the dignitaries of the Mohammedan Church that had assembled, went around the coffin, and in unity prayed a short prayer.

### **Curtis Kelsey (Audio Recording)**

...as soon as the British High Commissioner came there, and the judges and other high officials of Akka came in to pay their respects, Abdu'l-Baha's coffin moved out the door on the shoulders of the friends down the stairs just as if it floated on the air...

### **Lifted onto Shoulders and Departs (Tue 29 Nov : morn)**

### **Louise Bosch (talk 26 Nov 1922)**

When [the priests] had finished and arisen, the holy casket - the sacred casket was lifted upon the shoulders of eight believers who then began to slowly move with it to the front door. From there on down over the front steps to the stony road, where the ascent and the procession began.

### **Annafir (newspaper, Haifa) (pub 6 Dec)**

When the clock struck nine, Tuesday morning, November 29, 1921, the wide street, Allenby Road, was congested with the crowds from its starting place to the summit of Mount Carmel. The hearts were throbbing, the breasts heavy, the tongues dumb. Quietness and homage prevailed and the throng was a solid mountain. In the front ranks of those who came to pay the last tribute of love and farewell were Sir Herbert Samuel, the Governor-General of the Holy Land, and the members of his staff, who came from Jerusalem to attend the funeral. Mr. Sims, the Governor of Phoenicia, the Consuls of all the Governments, the Mohammedan, the Christian and Jewish religious leaders, his relatives and his followers, who were burning with their grief, shedding their tears, throwing themselves on his casket, giving their last kisses to it - those kisses so filled with heat and yearning that they would restore life and bring back the soul to the stilled body if life could be restored and the soul could be brought back. Then, when they withdrew from that thrilling stand and painful scene, their sobs and moans were raised. Their cries and tears burst forth as the casket, with what



it contained of Wisdom, Eloquence and Knowledge, was carried on the palms of the hands of the men.

### **High Commissioner in GPB**

A great throng, had gathered together, sorrowing for His death, but rejoicing also for His life.

### **The House Protected (Tue 29 Nov : 9 am)**

*'Abdu'l-Bahá's sister changes all the locks and stays behind with a guard and successfully protects the house from being seized.*

### **Aziz Yazdi**

According to the eyewitness account of Mr. Aziz Yazdi, on the day of the Master's funeral the Greatest Holy Leaf directed all the friends to attend His funeral. She alone remained behind, in the Master's House alone. She arranged for a policeman to be posted at the front gate to the Master's house, and had [a] locksmith come and change the locks on all of the doors, and the keys were brought to her. She instructed Aziz Yazdi's brother, a boy, to ensure that no one entered the holy household without her express permission. Aziz Yazdi was outside in the street in the great throng of mourners in front of the Master's house, when he observed the crowd part, and two men approach the policeman at the gate. It was Mirza Muhammad-Ali and his brother. Feigning sadness, they asked the policeman if they could enter the Master's house to express their condolences to the Greatest Holy Leaf. Mr. Yazdi's brother ran from the gate to the presence of the Greatest Holy Leaf to inform her of this, while Mirza Muhammad-'Alí waited at the front gate with the policeman. The boy returned with her words to the effect, "Today is not the day for such things." Everyone in the crowd saw Muhammad-'Alí turned away at the gate. In this way, the Greatest Holy Leaf protected the Cause, preventing Muhammad-'Alí from seizing the Master's house. He was attempting a kind of a palace coup; and the Greatest Holy Leaf had foreseen that he would attempt just that. The House of the Master was more than a residence; it was the visible administrative center of the Cause. Other than the Shrine of the Bab, it was the only Baha'i edifice in the Holy Land at that time. The Greatest Holy Leaf, who was then 75 years of age, protected it, with a locksmith, a policeman, and a trusted boy from a trusted family.

### **Shahidi Memoirs (wr 1965)**

When ['Abdu'l-Bahá's] passing took place, the pivot of rebellion and Covenant-breakers wanted to enter the blessed House [of 'Abdu'l-Bahá], but by the instructions of the Greatest Holy Leaf, the Liege Lady of the people of Bahá - may my life be a sacrifice unto her meekness - the friends had prevented their entrance and offered some excuse. Remorseful and downcast, they left.

### **Funeral Procession to the Shrine (Tue 29 Nov : 9 am)**

#### **Annafir (newspaper, Haifa) (pub 6 Dec)**

The funeral was on Tuesday, November 29th, at 9 a.m.

#### **Ethel Rosenberg (wr 8 Dec)**

The funeral took place on Tuesday morning at 9:00 a.m. The whole of 'Akka and Haifa attended. Mr. Kelsey has taken some wonderful photographs of the whole procession which he intends to publish as soon as possible. The High Commissioner, Sir. H. Samuel, came up from Jerusalem to be present, and he walked with the procession the whole way. Colonel Summers, the governor of Haifa, was also present. There were wonderful orations at the graveside....

#### **Muhammad Adham (wr 1 Jan)**

The burial took place on Tuesday, November 29, the procession starting at 9:00 a.m. Sir Herbert Samuel, the High Commissioner of Palestine, accompanied by the high officials, arrived in a special train, starting from Jerusalem at midnight, in order to attend the funeral in time. The funeral, as described in an Arabic paper at Haifa, was miraculous and beyond description. All the people of Haifa attended the funeral and all were bowed in grief, and wept all the way from his house to the Tomb on Mount Carmel.

### **Louise Bosch (wr 5 Dec)**

The holy funeral took place on Tuesday morning, the casket being borne on the shoulders of men, up and up and up Mount Carmel, until the sacred spot of the Tomb of His Holiness the Báb was reached, and there Abdu'l-Baha was temporarily buried.

I cannot tell and write you everything in this letter - it is too much. You will read elsewhere of the addresses of the clergy and people on Mount Carmel. I could write books on the procession up the way to the Tomb of the Bab. Also photographs were taken by Curtis Kelsey and Dr. Krug and you will get some later.

### **SE & LB (pub 1922) + GPB**

The next morning, Tuesday November 29th, the funeral took place; a funeral the like of which Haifa, nay Palestine itself, had surely never seen; so deep was the feeling that brought so many thousands of mourners together, representative of so many religions, races and tongues.

The High Commissioner of Palestine, Sir Herbert Samuel, the Governor of Jerusalem, the Governor of Phoenicia, the Chief Officials of the Government, the Consuls of the various countries, resident in Haifa, the heads of the various religious communities, the notables of Palestine, Jews, Christians, Moslems, Druses, Egyptians, Greeks, Turks, Kurds, and a host of his American, European and native friends, men, women and children, both of high and low degree, all, about ten thousand in number, mourning the loss of their Beloved One.

This impressive, triumphal procession was headed by a guard of honour, consisting of the City Constabulary Force, followed by the Boy Scouts of the Moslem and Christian communities holding aloft their banners, a company of Moslem choristers chanting their verses from the Qur'án, the chiefs of the Moslem community headed by the Mufti, a number of Christian priests, Latin, Greek and Anglican, all preceding the sacred coffin, upraised on the shoulders of his loved ones. Immediately behind it came the members of his family, next to them walked the British High Commissioner, the Governor of Jerusalem [GPB Balyuzi: Sir Ronald Storrs], and the Governor of Phoenicia [GPB: Sir Stewart Symes]. After them came the Consuls and the notables of the land [GPB: officials of the government, consuls of various countries resident in Haifa, notables of Palestine, Muslim, Jewish, Christian and Druze, Egyptians, Greeks, Turks, Arabs, Kurds, Europeans and Americans, men, women and children], followed by the vast multitude of those who revered and loved him [GPB: The long train of mourners, amid the sobs and moans of many a grief-stricken heart, wended its slow way up the slopes of Mt. Carmel to the Mausoleum of the Bab].

On this day there was no cloud in the sky, nor any sound in all the town and surrounding country through which they went, save only the soft, slow, rhythmic chanting of Islám in the Call to Prayer, or the convulsed sobbing moan of those helpless ones, bewailing the loss of their one friend, who had protected them in all their difficulties and sorrows, whose generous bounty had saved them and their little ones from starvation through the terrible years of the "Great Woe."

"O God, my God!" the people wailed with one accord, "Our father has left us, our father has left us!"

O the wonder of that great throng! Peoples of every religion and race and colour, united in heart through the Manifestation of Servitude in the life-long work of 'Abdu'l-Bahá!

As they slowly wended their way up Mount Carmel, the Vineyard of God, the casket appeared in the distance to be borne aloft by invisible hands, so high above the heads of the people was it carried. After two hours walking, they reached the garden of the Tomb of the Báb.

### **Johanna Hauff (wr 3 Dec)**

Then the casket was carried up the mountain on the shoulders of eight men who frequently changed. Never in my life will I forget that walk. More than an hour we followed the bier which covered the human form of the beloved Master - after stormy, rainy days, radiant weather; dark blue the sea, dark blue the sky - slowly, slowly followed the crowd, reverently and shyly they followed the ruler who had gone to deep silence and rest. Whoever could, went along, people and

soldiers on both sides of the road. The government and the nobility to accompany "Sir 'Abbás Effendi"; the poor, their benefactor; the inhabitants of Haifa, their counselor; others, their greatest scholar, philosopher and sage - men of all languages, nations and creeds, who were but passingly or not at all interested in his Cause, crowded around his casket. A triumphant procession it was, the first fruit, at least the first visible fruit, of his life of sufferings in this region afflicted with spiritual blindness.

But before I noticed all that, the new uplifting feeling had come over me; while we slowly ascended the steep mountain and were looking at the deep, blue sea, the white city of Baha'u'llah [Akka] and the radiant, blue sky, all mourning left me and a feeling of strength and comfort came over me; it seemed as if 'Abdu'l-Baha had not gone, as if the spirit of power and beauty that speaks from out his words, had suddenly, inexplicably, come over me and was comforting and guiding me past the sorrowing crowd into the nearness of His love and life. (I cannot possibly give an impression of what I felt; nor can I find the words.) Mrs. Bosch had similar feelings, and Mrs. Krug said: "It was the most wonderful experience."

### **Louise Bosch (talk 26 Nov 1922)**

Oh, it was beautiful weather! After so many rainy days - it was the most perfect day in a thousand years! The ascent lasted one hour and five minutes. I said then to Johanna, "This alone, this procession, what we see here before our eyes - no one of Haifa has ever been carried up this mountain for burial - this alone must awaken the people of Haifa, and they must reflect and see why he is buried there." And those German settlers who came with Baha'o'Llah in 1868 to await the coming of the Lord, they who know the people so well, I said, "This must prove to them some clear and passionate prophecies in their Bible." Johanna and I had to hold on to one another in order not to become separated, the throng was so great. Every now and then we saw my husband, who walked with some man. Johanna and I walked together, and occasionally made remarks, such as I have mentioned; otherwise there was silence. There one was (blank, 7ish words) through the influence of the spirit which was very strong.

### **Marzieh Gail (wr 1976, Dawn Over Mount Hira)**

On the long way up Mt. Carmel, Sir Herbert Samuel, the British High Commissioner, walked directly ahead of John [Bosch]. Once John looked back, and saw all the carriages, empty and left behind: the ten thousand mourners were all coming on foot, although the cortege took an hour and five minutes to reach the Shrine. Once when the tall Sir Herbert stopped suddenly, John stubbed against his heel; afterward he recalled the gentleness with which Sir Herbert asked his pardon.

### **Annafir (newspaper, Haifa) (pub 6 Dec)**

The casket was of plain white wood covered with precious Persian shawls. The procession moved, surrounded by the crowd of onlookers and encircled by the sorrowful hearts. In the fore ranks was a company of police and their officers; then the Mohammedan and the Christian Boy Scouts with bands and flags; then the personal guards of the Consuls; then the leaders of the various Mohammedan sects were in front of the casket, chanting heart-touching hymns. Behind the casket marched the Governor-General and his staff with utmost dignity. The procession proceeded with perfect order until it arrived half way up the summit of Mount Carmel; then all stood silent, immovable, as if birds were perched upon their heads....

### **Munavvar Khanum (wr 22 Dec)**

The funeral took place on Tuesday, the twenty-ninth, at 9:00 a.m. Everyone who could possibly do so came from Akka and Haifa and walked in the procession. The High Commissioner, Sir Herbert Samuel, came up especially from Jerusalem to attend and insisted on walking the whole way to the Tomb of the Bab, where is the present resting place of the body of our Beloved One.

### **Curtis Kelsey (Audio Recording)**

...no group of people carried that coffin more than ten paces, they'd take it away from each other, that's the way they carried it, all the way down the steps and up Mount Carmel; and these were non-Baha'is that were carrying the Master's ?????????? there; they took it away from the Baha'is; and when they got up the corner the Boy Scouts placed a Persian shawl on the casket, and a little

further along the Boy Scouts placed a wreath on it, and finally they carried the coffin up Mount Carmel...

### **B Pullen-Burry (pub Dec 1923)**

His funeral was such the like of which Palestine had never seen before, was the general verdict. A deep feeling of veneration, respect and love for the deceased and sympathy for the mourning relatives he left behind him brought together great crowds, different in religion, race and language. His tomb lies halfway up the slopes of Carmel and the wonderful procession, about ten thousand in number, who wended their way to it, was composed of all the notabilities in Palestine - Jews, Christians, Muslims, Druses, Egyptians, Greeks, Turks, Kurds, and a host of American and European friends, Syrian men, women and children, all followed their Beloved One. It was headed by a guard of honour consisting of the City Constabulary Force, followed by Boy Scouts of the Muslim and Christian communities holding aloft their banners, then came a company of Muslim choristers chanting verses from the Qur'an. The chiefs of the Muslim community, headed by the Mufti, with a number of Christian priests, Latin, Greek and Anglican, preceded the coffin borne on the shoulders of those he loved. Immediately behind it came the members of his family, next to them walked the British High Commissioner, the Governor of Jerusalem and the Governor of Phoenicia. After them, the Consul and the notables of the land, then followed the vast multitudes who believed in him and revered him. The procession walking very slowly took about two hours to reach the mausoleum which had been prepared for these wonderful Persian reformers.

### **Muhammad Adham (wr 1 Jan)**

When this [casket presentation before household] was over the funeral proceeded with pomp and greatness. Men of all creeds and societies, as well as the great men of the city, without exception, were present and followed the big train of the High Commissioner.

### **Mrs Krug (wr 1934)**

Over ten thousand men and women followed the casket up Mount Carmel, borne on the shoulders of men who truly revered Abdu'l-Baha.

### **Fujita (interview 1965.11.24)**

Just out from this room, Number seven, and go around, Rahmatu'llah turn corner, in front of center of church, then go up, up, up, up, up to the Shrine. Everybody carrying casket up to the resting-place.

### **Louise Bosch (wr 9 Dec)**

Enclosed please find the Arabic newspaper which contains the speeches made at the holy burial of our Lord and Master on November 29. He was buried at 9:00 a.m. - that is to say, the procession started from the Holy Household at 9:00 a.m.

### **At the Summit (Tue 29 Nov : 10.20 am)**

#### **Muhammad Adham (wr 1 Jan)**

When they reached the Tomb, after walking for one hour and twenty-five minutes, the casket was laid down before the Tomb of the Báb, until the rest of the procession reached that place.

#### **Annafir (newspaper, Haifa) (pub 6 Dec)**

Notwithstanding the uphill climb none showed any signs of fatigue until they arrived at the Tomb of the Bab. It was then 10:20 a.m. The casket was placed on a dais near the high and majestic Tomb which commanded the most beautiful view on Mount Carmel. The Governor-General and his staff, the learned and the leaders of all sects made a ring by standing around the casket. When all the people in the procession had arrived at the Tomb, it made a scene such as Haifa had never witnessed before.

#### **Munavvar Khanum (wr 22 Dec)**

The governor of Jerusalem, the governor of Haifa, and many people of all faiths - Muslims, Christians, Jews, and Druses - were present, a representative of each of these great faiths gave an address beside the Tomb. These speeches were really the embodiment of His own teaching. These

men spoke so highly of the beloved Master, and said so much, that there was nothing left for the Bahá'is to add.

### **Muhammad Adham (wr 1 Jan)**

Then about nine speakers spoke spontaneously, declaring his greatness and comparing it with the prophets of the past, and testifying to the sorrow and the great loss which they felt in his passing. The speakers were all strangers - not Bahá'is, as the Baha'is could only weep on this occasion. They were representatives of all the religions of the country, Muslims, Christians, Jews, et al., and poets of different creeds. Some of the speakers were heads of their religion. I cannot describe how I was affected by the reading of these ovations. Sir Herbert Samuel, after listening to the last speaker, who was a Jew and who spoke in French, shook hands with him as he had understood what he said. The others had spoken in Arabic.

### **Ronald Storrs, Governor of Jerusalem in GPB**

I have never known a more united expression of regret and respect than was called forth by the utter simplicity of the ceremony.

### **SE & LB (pub 1922)**

After two hours walking, they reached the garden of the Tomb of the Báb. Tenderly was the sacred coffin placed [GPB: close to the eastern entrance of the Shrine] upon a plain table covered with a fair white linen cloth. As the vast concourse pressed round the Tabernacle of his body, waiting to be laid in its resting place, within the vault, next to that of the Báb, representatives of the various denominations, Moslems, Christians and Jews, all hearts being ablaze with fervent-love of 'Abdu'l-Bahá, some on the impulse of the moment, others prepared, raised their voices in eulogy and regret, paying their last homage of farewell to their loved one. So united were they in their acclamation of him, as the wise educator and reconciler of the human race in this perplexed and sorrowful age, that there seemed to be nothing left for the Bahá'is to say.

### **Johanna Hauff (wr 3 Dec)**

On the summit the casket was put down in front of the Tomb of the Bab and about five or six Arabic eulogies and one French address were given - all by non-Bahá'is who knew little of his teachings. I hope to get the translations. The Frenchman said that all stood deeply moved at the bier of a man who had proclaimed the religion of the soul, whose words and deeds were in perfect harmony, who gave the world the most beautiful teachings of all philosophies and all religions in such a way that it could accept them; and he ended with about these words: "Not only the inhabitants of 'Akka, Haifa and the Persians in his country, but all civilized people are weeping today, at the bier of this great one." The Arabic addresses are said to have been very beautiful, too.

To all in Haifa, to the government which lowered its flag to half-mast, even to the people who were indifferent or opposed him because they could not get away from their fanatical prejudices, to all came a presentiment that one of the greatest had gone from them. Just as at Christ's departure "the curtain of the temple was rent in twain," the curtain which does not let the real light penetrate into the temple of religion. God grant that it may remain rent and that the light can get in! (Two years ago, 'Abdu'l-Baha was asked when the carnage and dreadful riots in the world would stop. He answered: "When the world will have become wise enough to accept the teachings of Bahá'u'lláh.)

### **Louise Bosch (wr 5 Dec)**

Ella, when those speeches were made at the Tomb of His Holiness the Bab - the casket containing the holy remains of Abdu'l-Baha being outside, with the bright sunlight shining upon it - and those thousands of souls listening, that was the earthquake of which it speaks in the Holy Scriptures, and that was the rending of the veil in the temple! They said such things of 'Abdu'l-Baha that the earth of the hearts of the people, which had hitherto been stony, was put in motion, and the veil that was before the eyes of their purely human spirits was rent asunder, and they began to know who it was who had dwelt among them. These speeches were made by Muslims and others who were not believers. There has been since a great demand for literature, and the people are greatly aroused



and shaken everywhere. The Holy Spirit descended upon many who had hitherto been purely of the human spirit. All existence has taken on a new garment, for the shock of his death was indeed as an earthquake - it could not be described as anything else.

### **Louise Bosch (talk 26 Nov 1922)**

You have read the wonderful speeches that were made. I thought then of Ahmad. I said, "Where is he who loved his Lord? Why is he away - he whom the Lord loved? Where is his jewel pen? Who could have written it as he could have written it?" He was not there.

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

### **Curtis Kelsey (Audio Recording)**

...they set it out on the table there, and there's where --- they gave those nine addresses about 'Abdu'l-Bahá. There was a Frenchman I remember, he was giving the eulogy about 'Abdu'l-Bahá and he says, "Don't weep for 'Abdu'l-Bahá, weep for those who He has left here." You remember if you read those nine addresses you'll see how wonderful they are, and he was so enthusiastic in talking about 'Abdu'l-Bahá that he started to fall off of the step - the stump, he was standing on the stump, speaking - and ?????????????? the same way back on the stump.

### **The Speeches**

For the speeches in full, see the Appendix.

### **Casket Lowered after Speeches (Tue 29 Nov : 3 pm)**

*At great length, the casket is lowered. (The lid originally would not fit and a vigil was kept until it was righted.)*

### **Muhammad Adham (wr 1 Jan)**

When this was over Sir Herbert Samuel, holding his hat in his left hand, knelt down and kissed, for the last time, the shawl that covered the casket, and all those who were present did the same. The burial took place in the central room where the Master used to sit.

### **SE & LB (pub 1922)**

The nine speakers having delivered their funeral orations, then came the moment when the casket which held the pearl of loving servitude passed slowly and triumphantly into its simple, hallowed resting place.

### **Louise Bosch (wr 5 Dec)**

'Abdu'l-Baha is buried under the floor of the room of the Tomb of Bab which faces the avenue going down to the landing; that room, I mean, which used to be an assembly room.

### **B. Pullen-Burry (pub Dec 1923)**

The remains of the Báb who heralded Bahá'u'lláh had already been laid to rest in the center of a set of three rooms, posterior to those destined for 'Abdu'l-Bahá, which look out on the Great Sea over the town of Haifa.

### **Johanna Hauff (wr 3 Dec)**

After the speeches were over, the casket was put down in the Tomb where it will remain until the orders which 'Abdu'l-Baha has left and his last Will and Testament will have been read, which will be done by his oldest grandson [Shoghi Effendi] who is shortly expected back from London.

### **Bahá'u'lláh and the New Era (pub 1923)**

Nine speakers, all of them prominent representatives of the Muslim, Christian and Jewish communities, bore eloquent and moving witness to their love and admiration of the pure and noble

life which had just drawn to its close. Then the casket was slowly passed to its simple and hallowed resting-place. Surely here was a fitting tribute to the memory of One Who had labored all His life for unity of religions, of races, of tongues -- a tribute, and also a proof, that His lifework had not been in vain, that the ideals of Baha'u'llah, which were His inspiration, nay, His very life, were already beginning to permeate the world and to break down the barriers of sect and caste that for centuries had alienated Muslim, Christian, Jew, and the other diverse factions into which the human family has been riven.

### **GPB**

These [nine speakers] concluded, the High Commissioner drew close to the casket, and, with bowed head fronting the Shrine, paid his last homage of farewell to Abdu'l-Baha: the other officials of the Government followed his example. The coffin was then removed to one of the chambers of the Shrine, and there lowered, sadly and reverently, to its last resting-place in a vault adjoining that in which were laid the remains of the Bab.

### **Áqá Rahmatu'lláh Najaf-Abadi (pub later in Ahang-i-Badi 1972)**

[Áqá Rahmatu'lláh Najaf-Abadi:] Then, the death of Abdu'l-Bahá took place. Everyone was sad and with tears in their eyes. That same day, the family of Abdu'l-Bahá sent me a letter saying: "The sacred body must be in the mortuary tomorrow, and no one except you has the strength to carry the sacred body on his shoulder, go down the stairs, and deposit it in the mortuary." Immediately I accepted, and I took the body gently, and putting it on my shoulders, I went down those stairs. In the middle of the road, I remembered that promise: "Áqá Rahmatu'lláh! The day will come when you will take me on your back." Then I started crying and crying ...

### **Curtis Kelsey (Audio Recording)**

...but this man [the strong caretaker] had been told where to open the floor of the Shrine for the body of 'Abdu'l-Bahá to be placed in the lower part of the Shrine, so he had opened the floor at that time, and I took a picture of this particular place, and when they lowered the coffin of 'Abdu'l-Bahá down through this opening in the floor, it was this man that 'Abdu'l-Bahá had told him to carry Him away to a place where he would rest, he was so strong, he bore the whole weight of that coffin as it was carried down through the floor some thirty or forty feet below the floor. So it's right in the direct centre of the Shrine of Mount Carmel, now, is where 'Abdu'l-Bahá is buried, and in the back three rooms in the centre is where the body of the Báb is - remains are buried.

### **Fujita (interview 1965.11.24)**

Then from that room we had after few days, the day in Mount Carmel. I went there myself, making a place. [Man] called, ah, Ramatullah, he's very strong man, he carried casket way down. Ramatullah lived a long time ago, he was caretaker, gardener, very nice man. He had a big family, but years ago.

All the notables from Haifa and Jerusalem, all were collected here, ah, for funeral. Even Herbert Samuel, walked right up, passing Master.

### **Emogene Hoagg (wr 2 Jan)**

When they expected the remains of the body of the Bab a resting place was made in the center of what is now the middle front room; but for some reason the Master had another place prepared in the room where the remains now rest. When it was necessary to find a place for the blessed body of the Master they thought of the place already prepared in the front room, and as the Master loved so much that position on the mountain, his remains were placed in that room, You will remember the front room of the Tomb where the believers always gathered and where the Master would speak to them when he went to the Tomb? It is in this middle front room that the Beloved body rests. It is hardly yet possible to believe that we shall not see him walking in and saying "Marhaba, Marhaba!"

### **Charles Mason Remey (wr 22 Apr rev 9 Sep 1922)**

After the funeral speeches and ceremonies were over at the tomb, the casket was taken into the north eastern chamber of the building where the final work of sealing was done. It was three

o'clock in the afternoon before the casket was lowered into the crypt, and during this interim of three hours or more Lotfullah and Baddie remained alone in the chamber with the blessed remains. Lotfullah spoke at some length of that vigil, and of what it meant to him.

...The arrangement of the three back chambers of the tomb, which constitute the tomb of the Bab proper, are the same as formerly, but the three front chambers facing the North, instead of being used for various purposes, as formerly, now form the tomb of the Master.

It seems that there is a large and deep crypt under the north eastern chamber of the building, whilst adjoining it, on the subterranean level, is a small crypt which is under the south eastern portion of the central chamber on the north side of the building. It was in this small crypt beneath the central chamber on the north side that the Master's body was laid. I was told that as soon as M. Abbas Gholi heard of the Master's ascension he went to work to open up the crypt below the north eastern chamber. The work was continued throughout the day and the entire night previous to the funeral, so thick was the floor and the vault of masonry which had to be pierced. At present the casket rests upon two pieces of wood upon the floor of the smaller crypt, while directly above, on the carpeted floor of the central chamber, is spread an embroidered green cloth marking the exact spot.

### **Ruhiyyih Khanum (wr 1969, Priceless Pearl)**

Already, during the visit in March 1922 of Mr Remey, Shoghi Effendi had discussed with him at length various possibilities for the ultimate construction of a tomb for 'Abdu'l-Bahá, the site of the future Bahá'í Temple on Mt Carmel and a general landscaping plan for the Bahá'í properties there.

### **Balyuzi's "'Abdu'l-Bahá" (pub 1971)**

But so hurriedly had the coffin been made that its lid could not be properly secured. The night following the interment, Lutfu'llah Hakim sat in the vault and kept watch until the deficiency could be righted.

### **Ethel Rosenberg (wr 8 Dec)**

The Master's body lies in the Tomb of the Báb (for the present) underneath the first chamber. Everything in it is most bright and beautiful. There are wonderful carpets spread upon the floor and a ten-branched candlestick on either side, besides all the other lights. It would cheer your hearts to see it - it is all so bright and joyous.

### **On the Speeches, Journals and Cables**

*See the Appendixes for the speeches (p98), journal reports (p105) and cables (p108) in detail.*

### **Louise Bosch (wr 9 Dec)**

This particular [unnamed Arabic] newspaper brings all the speeches that were made by the Muhammadan clergy, as well as a speech made by a Frenchman who is a newspaper correspondent. These speeches are remarkable, inasmuch as the believers had nothing at all to do with these speeches or with any newspaper articles regarding the passing away of our Lord; no, rather all this is the testimony of outsiders and opposers. So you must realize what this means, when even the opposers came and testified to the greatness of 'Abdu'l-Baha and to the sublimity of his life, and the purpose of his work, and the magnitude of his aims. The ladies of the Holy Household were very much pleased with all the speeches when they heard about them, and when they afterward read them they said, repeating the Arabic proverb, "The virtue is quite true when it is testified to by the enemy."

Dear Ella, were I to wait until some of the boys had translated this newspaper into English, it would no doubt take several years. They have been accustomed to translate Tablets and supplications, but that is past now, for the present, and they are busy doing other things. So I thought I'd leave it to your brightness of mind to find a way to have it translated, perhaps at the University of California.

As soon as I had mentioned this, the other Westerners here thought that they too ought to send a copy - each one to their respective friends at home - to see how best they could have it translated. Mrs. Krug will send one to Anne Boylan of New York, and Johanna [Hauff] one to Germany.

The ladies said that the outsiders and opposers had said and published so much in honor of 'Abdu'l-Baha that nothing whatever remained for the *believers* to say. It was as though the Holy Spirit spoke out of these clergymen and people, as though they had received open vision right then and there. And many, many other souls began to know more or less suddenly who it was who had been here and gone.

Even one of the daughters said to me that it was now as though she had never before known 'Abdu'l-Bahá (her holy father), as though it were only *now* that she began to realize who he had been. So you might know what the feelings of others must be if that holy woman feels that way about our Lord. It is sure that I feel as though I had never known or seen him.

#### **Louise Bosch (wr 9 Dec)**

The ladies said that by what the outsiders and the opposers had said and published it could be seen what the ascension of our Lord had done for them, how it had affected them, and how they were feeling from it now.

## **----- STRUGGLES-----**

### **Grief & Turmoil in the First Weeks**

*General grief, an attempted suicide.*

#### **Louise Bosch (wr 9 Dec)**

They said they hoped that no one would stop coming here now that our Lord is not here any more, but that the friends all over would realize that they are always welcome here, and that it always would be a great happiness to the Holy Household to receive and welcome them. During their first days of mourning they cried many times for the friends, and wished that all, *all*, could be present, that all, *all*, could be here together at the same time - all the friends and believers and near and dear ones, from the Occident and the Orient. They said often: "O how sorry we feel for the grief of the believers all over the world when they hear the sad news. How disappointed the friends will feel!" From their own sorrow they judged the sorrow of the others. They are holy women, and it is such a privilege for me to learn to know them better every day.

#### **Munavvar Khanum (wr 22 Dec)**

Though overwhelmed by grief, yet we are confirmed in the Covenant, assured of His nearness and loyal to His blessed Cause and to His Love.

We are spending these wonderful days of our greatest sorrow in utmost resignation to His holy will - for we know death can never separate us from Him nor can it affect our strong faith in Him.

#### **Johanna Hauff (wr 3 Dec)**

The heart-breaking grief of the family, especially of the poor locked-in women [\*] whose sole spiritual life he was, is still harder, still more terrible and painful than that of the men. It is an irreplaceable loss for them. It had come so suddenly for all of them, although the Master had spoken for months continually of his going - they had not understood, probably because they simply could not believe it. Now only do they begin to realize it....

[\* The women of 'Abdul-Baha's family were obliged to observe the Muslim customs of Palestine during that time which required that they remain indoors, or veiled when in public.]

#### **Louise Bosch (wr 5 Dec)**

As it is, I do not even know what to write you. I can only tell you that with the departure of our Lord our former state of spirit has departed also, and as far as I myself am concerned, I feel as though I were a new born babe, in a new world of which I know at present nothing....

Yesterday, one of the Persian teachers said that if it were not for the closing of the doors of suicide and the opening of the doors of martyrdom, many Persian believers would now find life unendurable. As the expenditure of life through martyrdom is accepted before God, so we may soon hear of many Persian Baha'is killed; they will throw themselves recklessly into the stream of the consequences of fearless open teaching.

### **Muhammad Adham (wr 1 Jan)**

You must have heard the sad news of the departure of our beloved 'Abdu'l-Baha from this ephemeral world to the Kingdom of Abha.

The news came to us as a thunderbolt that breaks the mountains and shakes the very fiber of the hearts. We could do nothing but weep - until, wearied by weeping, the tears stopped flowing. Our hearts are broken, and whenever we meet those who have not yet heard the news, the tears gush forth like a fountain; but the fire of our sorrow cannot be extinguished. Our only hope is that God may confirm us in His Cause and grant us favor and patience in this great calamity. Those who have been privileged to be in His divine presence and in whose hearts His love has grown firm, know that His departure is the greatest loss that can be imagined, and that patience is impossible save through His kindness and bounty. Our sorrow is beyond expression, and as I am a stranger to English, this adds to the difficulty of expressing myself on such a sad occasion.

### **Emogene Hoagg (wr 2 Jan)**

Your letter of December 14th has just reached me here in this blessed spot. Needless to say why I am here, for you will have realized that no other thought could have possessed me after getting the cable of the ascension of our beloved Master.

As you said you felt, I also felt. The world seemed to have lost its axis, and I seemed to be living without a support....

You may imagine the grief of the Holy Family. All was so sudden, so unexpected, that the shock to them as well as to all the friends was extreme. For the first week after getting here I had no head to use for anything, but since then have been very busy helping in the translation of some important Tablets. This has left no time for letter writing, which accounts for your not hearing from me before, as well as other friends whom I am sure are anxious for details. There is so much to tell it would take days to write it all, but later a full account is to be sent to all. Lady Bloomfield is here and is now compiling an accurate account of the few days prior to the Beloved's departure, of the cortege up the mountain to the Tomb of the Bab, and the fifth, ninth and fortieth days after the ascension.

### **'Abbas Adib (wr 4 Jan)**

Oh! what a calamity has befallen us by the departure of our beloved Master.

### **Ethel Rosenberg (wr Mar)**

...Tooba Khanum, I grieve, is ill with the heart. She poured out all her strength and energy in sustaining others, Mrs. Krug said, and finally collapsed from overstrain. She has been in bed for some days and is now better, I am told.

Khanum is wonderful; so are all the ladies. I will try and enclose something for you to read to the assembled friends.

...Monaver Khanum sends her love and says will you please pray for them *all*. They all need your prayers *so much* - in order that they may be strengthened and guided to carry out the beloved Master's will and wishes in every respect.

### **Gardener Ismá'il-Áqá Tries to Take His Life (c 5 Dec)**

#### **SE & LB (pub 1922)**

It was Ismá'il-Áqá who had been the Master's gardener for well nigh thirty years who, in the first week after his bereavement, driven by hopeless grief, quietly disposed of all his belongings, made his will, went to the Master's sister and craved her pardon for any misdeeds he had committed. He then delivered the key of the garden to a trusted servant of the Household and, taking with him



means whereby to end his life at his beloved Master's Tomb, walked up the Mountain to that sacred place, three times circled round it and would have succeeded in taking his life had it not been for the opportune arrival of a friend, who reached him in time to prevent the accomplishment of his tragic intention.

### **Curtis Kelsey (Audio Recording)**

The gardener who was taking care of 'Abdu'l-Bahá's garden was a very wonderful man, he saw 'Abdu'l-Bahá every day, and he just couldn't stand 'Abdu'l-Bahá's passing, and he went out up on Mount Carmel, and he went behind the Shrine of the Báb, and he cut his throat from ear to ear, and he wanted to be sure he'd die, so he took his red turban and kept the blood bleeding to be sure he'd die; well Ruhi Afnan came running down to the Western Pilgrim House, and Dr Krug and I, and he told us about it and we jumped in the Ford and I drove up Mount Carmel to the back - we finally found him there, and Dr Krug raised his head like this and he was saying the Greatest Name; Dr Krug says this man will never live. We got him down the English hospital, the man recovered, and he went back to work, and he served the Guardian for many months after that; he lived. Now the sequel of this is, that many nights before that, 'Abdu'l-Bahá had been talking to us, and one of these nights where it was His custom to talk to us having had ???, about seven o'clock he had talked on suicide, and he said no one should ever take their life, because God never gave anyone a burden greater than they could bear, and this man was present who had taken his life, you know, cut his throat, and he didn't get away with it because he was healed, and he went back to serve the Guardian and passed away normally, working for the Guardian.

*See 'Sat 19 Nov : morn' for the earlier suicide and 'Abdu'l-Bahá's comments.*

### **7-Day Mourning Period**

*Customs require the family to receive visitors for a seven day period and feed them, in this situation the visitors were many.*

### **Louise Bosch (wr 5 Dec)**

After a little more time, many callers came, and all wept bitterly. After that, new callers came, and during the day and night for four or five days. It is an Eastern custom and duty to receive and see them all, to feed them, and to have them stay over night.

It was a painful duty for the Holy Mother and her four daughters - not to speak of the now very feeble Greatest Holy Leaf - to see and talk with, and to be embraced, kissed, and bewailed by all these visitors. But they went through this, too, the same as through everything else. Throughout the days, Tablets were chanted to the visitors.

### **SE & LB (pub 1922)**

In the first seven days also from fifty to a hundred poor were daily fed at the Master's house, in the very place where it had been his custom to give alms to them.

### **Johanna Hauff (wr 3 Dec)**

Hardest to bear for me was the grief of the unhappy helpless women, who locked up in their houses and hidden behind their black veils, cannot work as we do and cannot divert themselves to get over their sorrow. Moreover, the horrid Oriental custom which forces them to accept callers for seven days from morning till night and to listen to the weeping and wailing of all Syrian women, who are entire strangers to them. Turkish and Arabic women are there, too; all day long it continues, without mercy; the nobler and more honored the deceased, the more wailing and the longer the call. It hurts my very soul, but I can scarcely be of any help, because I do not speak the language. We are often over there. Day before yesterday, they even sent for us. Our presence, with our poise and true sympathy and understanding, seems to help them, their only joy it is to have the friends with them and to pray to become worthy to enact the Master's will.

## **The 7th Day After (5 Dec)**

**SE & LB (pub 1922)**

On the seventh day after the passing of the Master, corn was distributed in his name to about a thousand poor of Haifa, irrespective of race or religion, to whom he had always been a friend and a protector. Their grief at losing the "Father of the Poor" was extremely pathetic.

**Ethel Rosenberg (wr Mar)**

We have been to the Tomb each day for prayers and chanting. On the seventh day corn was distributed to all the poor.

## **The 9th Day After (8 Dec)**

**Ethel Rosenberg (wr Mar)**

On the ninth (the final official day of mourning) we all went to Bahje and the Holy Shrine, 138 pilgrims, but the ladies of the household did not go. I am going again with them, later.

## **Unity, Strength, Thankfulness**

**Ethel Rosenberg (wr 8 Dec)**

I cannot sufficiently thank God for allowing me to be here at this solemn time. You are, I know, all feeling with me that *now* is the "accepted time"; *now* is the moment when we must all dedicate our lives afresh to the service of our beloved 'Abdu'l-Bahá, the perfect Servant of God - and of us all....

I am sure we all feel that now is the time for us all to be united with the utmost love and firmness - to increase our activities tenfold in teaching and spreading the good news of the Kingdom.

**Louise Bosch (wr 9 Dec)**

Mrs. Krug is a flaming torch; she is as though intoxicated with the wine of the love of 'Abdu'l-Baha. 'Abdu'l-Bahá had always favored her much, as her heart is pure and clean like that of a child, and she is not at all selfish, but always had much love for everybody. As far as I am concerned, I am not a flame of fire, but rather ill.

**Louise Bosch (wr 5 Dec)**

The grief of the holy family is indescribable. They cannot be consoled at all. They say that nothing can console them except the hearing of the news of the *unity* of the believers everywhere. Between their tears they endeavor to explain what unity is. They have, among themselves, and in that portion of the world in which they move and live, perfect unity. That word has taken on a new aspect for me since the departure of our Lord. Unity is something else than what I thought before. Now that I know what it is. I hope to be able to carry it out, to execute it. It isn't to *teach*, as so many think - that's nothing. A Persian teacher here said yesterday that a time is coming when not any believer would breathe a single breath for himself. That is unity! This wonderful teaching which we have learnt is only now beginning to be understood, and this is that which 'Abdul-Bahá meant when he said that, if we knew what would take place after his departure, we would pray for his departure every day.

**Munavvar Khanum (wr 22 Dec)**

We beg our beloved sisters and brothers and implore them to arise with us, in perfect union and love, to serve Him - obeying every single command in His Holy Testament with utmost devotion. For, dear sister, today is the day in which we must prove our sincerity, love, and loyalty. For I feel we especially who have lived with Him, and you who have seen and known Him personally - as well as all the Bahá'ís in general - have a great responsibility now. Therefore, we must first throw away the self and sacrifice everything for the sake of His Cause. We must wish for nothing but the welfare of the Cause.

### **Johanna Hauff (wr 3 Dec)**

But now the time has come for every one to work, for the Germans particularly whom he loved so dearly, to whom his last message goes - to work in order to maintain unity and to definitely overcome all children's diseases.

### **Muhammad Adham (wr 1 Jan)**

The friends here all have the same feeling, and the fire of sorrow is blazing in their breasts. Since then, it is very noticeable that there is more love, more firmness, more unity, more tolerance, and more desire for service...

#### **Telegrams Sent**

As soon as the friends here received the news of the ascension of 'Abdu'l-Bahá, telegrams were sent to Haifa, and Joseph Hebeqa, whom the Bahá'is of Alexandria sent to Haifa, was the first of the friends to arrive from abroad. Upon his return, he related to us the details mentioned in his letter.

#### **Joseph's Experience**

Joseph Hebeqa had not seen 'Abdu'l-Baha before, although he had made preparations to visit him the week previous to his ascension, but, unfortunately he was detained. He believed in the Cause during the time of the war, and we tried to perfect his faith. The ascension of 'Abdu'l Bahá and his presence in Haifa on this great occasion, confirmed his faith and has had a wonderful effect upon him. After his visit of five days in Haifa, he was quite another being and returned to us like a flaming torch, and in his confirmation he has found real consolation.

#### **Spirit of Service**

Since we received the news of the passing of Abdu'l-Baha, we have been animated by a strong spirit, which, during the life-time of 'Abdu'l-Baha, seemed to be chained, but has now been let loose. We feel a strong spirit urging and inspiring us to greater service. And, too, we have a great secret in our hearts, of which the people of the world have as yet been deprived. I do not mean to convey the impression that we are in a better spiritual condition since the departure of 'Abdu'l-Bahá, but I mean to say that we feel more keenly His spiritual power and inspiration, and it is overwhelming; and His Holy Spirit is now acting through the firm believers.

#### **Three Days of Mourning**

The friends in Cairo kept openly three days of mourning, when the learned people of the Muslims, and other notables, as well as Persians who are not believers, called to console the friends.

### **Ahmad Tabrizi (wr 29 Nov)**

[Abdu'l-Baha's] latest advices and admonitions to the friends are to the effect that they must be in perfect unity and harmony.

He said: "There shall not be any separation among the believers because Baha'u'llah has appointed the House of Justice to be the authority. In the future, many false traditions and untrue statements will appear, but the men of the House of Justice will with great power stop the mouths of the liars. All difficult problems must be referred to the House of Justice."

### **Johanna Hauff (wr 3 Dec)**

As in a dream these last days have passed. Since I wrote to you on Monday, after the incredible had happened - incredible because it happened so unexpectedly - much has come to pass. Before I tell you something about it, I wish to thank you from the bottom of my heart, that you let me come here, that I was allowed to be here during these wonderful, hard, and indescribably beautiful times.... Only after I had been here for days an understanding gradually arose within me of what it meant, and it was so indescribably spiritualized in the human form - always kind, always loving; already partly absent, yet among us and talking to us.

I am not worth it, that those radiant, luminous, penetrating blue eyes should have rested on me, that that kind mouth should have spoken loving, beautiful words to me - and useless my life would appear to me if the power of the experience does not give me strength to really remold my life and to lead it to a high purpose.

### **Louise Bosch (talk 26 Nov 1922)**

It was indeed a great privilege that my husband and I had had, to be thus distinguished by Our Lord, and to stay on and see him in death as well as in life. He could easily have sent us away, even as he did others that were there at the time; but He did not. He was kind and let us stay on. We were even prepared to go, because we had thought when we first came that He might let us stay three, or maybe six, or perhaps even nine days: but no, He let us stay beyond His own stay.

### **Louise Bosch (wr 5 Dec)**

The holy family says that although the Lord is not here any more except in spirit, yet all are welcome here the same as before. To see the friends and to receive them is one of the joys of their restricted lives here. But I told them that no doubt soon the doors of travel would open to them, and their life's desire to go to Persia may now soon be fulfilled.

### **Helping a Veiled Lady (c 1 Dec)**

#### **Marzieh Gail (wr 1976, Dawn Over Mount Hira)**

[From Abdu'l-Baha's departure] Three days later John was up on Mt. Carmel at the Shrine when he [John Bosch] saw a veiled lady walking slowly, painfully from the Shrine to the gardener's house. She seemed inexpressibly weary. He wondered if it would be permissible to help her. He went forward, took her left arm and helped raise her a little up the steep hill. Suddenly she swung her veil back and looked deep into John's eyes. 'I looked back into the most beautiful blue eyes. Like an angel's. It's very hard to express or define the looks of an angel. I really thought she was a young woman.' Later Ridvaniyyih Khanum came over to the Pilgrim House. 'I am going to tell you something,' she said. John thought it might be something very serious, since he, a western man, had taken the arm of a veiled lady. Instead, Ridvaniyyih conveyed to John the thanks of the Most Exalted Leaf.

### **III-Wishers and Underminers**

*Those wishing to break the Faith or seize its helm for personal ambition (the nakazeen) are kept at bay. See also "The House Protected (Tue 29 Nov : 9 am)"*

#### **Muhammad Adham (wr 1 Jan)**

##### **Violators**

All this is observed in the faces of the friends, and the more so as the violators appear and endeavor to play their personal intrigues on the pages of some of the daily papers. The friends here have unanimously agreed not to pay the slightest attention to them, never to associate with them, and never to listen to their words, for in reality they are the bitter enemies of our Beloved and of the Cause.

For thirty years the violators have tried to harm the Cause of Bahá'u'lláh and have denied the Center of the Covenant, 'Abdu'l-Bahá - and this denial shall never be forgotten. The violators aspire only to leadership and authority, and try to use the Cause to accomplish their wicked ends, and to them it is not a question of faith and service. Bahá'u'lláh gave an explicit command, which they have absolutely refused to obey. He commanded all to turn to the Center of the Covenant, and this they have foolishly and maliciously refused to do, and in so doing they have violated the first and most essential command of Bahá'u'lláh, namely, that after the departure of Bahá'u'lláh they should turn to the Center of the Covenant, "He whom God hath purposed," 'Abdu'l-Baha. By the word of and the very existence of 'Abdu'l-Baha, He ['Abdu'l-Bahá] was a divine being and not only a material son of Baha'u'llah. Jesus Christ had brothers and sisters, but no mention of them was recorded in the New Testament. The violators supposed that 'Abdu'l-Bahá was a material son like unto them. So it lies with you now, in America, who know this question very well, to prevent any communication between the friends and the violators, and not to admit the violators to your meetings...

##### **Home Meetings and Violators**

In Alexandria, we had continual meetings at my home for several days, during which time one of the violators knocked at my door, desiring to see me and to console me in my grief for the passing of 'Abdu'l-Bahá, it being an Eastern custom for the people to call, on the occasion of death, and

offer their sympathy. The friends who happened to be present at that moment all agreed not to allow him in and insisted that word be sent to him that we would not see him. This, at first, might seem strange, to turn a man away from the door on such an occasion, but any believer who has ever heard of the violators and of their attitude toward the Center of the Covenant, 'Abdu'l-Bahá, and who knows the trouble they tried to make for him, will certainly uphold our action in thus turning a violator away. A few days after this, we had a telegram from the family of Abdu'l-Bahá in reply to all cables sent from Egypt to Haifa, which read thus:

#### Haifa to Egypt Telegram

"The beauty of the Beloved disappeared and the hearts are melted by this great calamity. Our only hope is to raise the banner of the Covenant, and with all righteousness, unity, and servitude we serve His sublime threshold."

#### Muhammad-'Ali in the Papers

A few days later the great violator [Mirza Muhammad-'Ali, the half-brother of 'Abdul-Baha] addressed the Baha'is through the columns of the Arabic newspapers, calling upon them to follow him, according, as he stated, to the will of Bahá'u'lláh, pretending, in his call, that although he had been separated from his brother by God's destiny, yet the filial relationship and hearty sensations were strong in his heart, and he tried outwardly to show sorrow for the passing of 'Abdu'l-Baha. One of his only two followers in Alexandria confirmed his call on a page of the same paper, but the House of Spirituality in Cairo replied and contested both statements, stating in effect that this violator is not recognized at all by the Bahá'is; and since he has violated the Covenant of Baha'u'llah for thirty years, he is not considered among the Baha'is, and has not the authority to speak in their behalf. For all the affairs of the Baha'is are now directed by the Houses of Spirituality, all over the world, whose members are elected and who will come under the control of the House of Justice, and they are the only representatives of the Bahá'is. And this violator is not a Baha'i in the true sense of the word and according to the dictates of Bahá'u'llah. This reply was given especially for the benefit of the public, to give them correct information and to prove to them that the violators are not Bahá'is and were cut off thirty years ago by their disobedience to the command of Baha'u'lláh to turn, after His departure, to the Center of the Covenant, 'Abdu'l-Baha, and by their harmful actions to the Cause.

The reply produced the desired effect, and we, individually, spread it among the inquirers and thus enlarged the circle of its influence.

Again they wrote an objection to our reply and published it; but after the reply given by the House of Spirituality, none of the friends have entered, nor will they enter, into any controversy with them through the newspapers. The people must understand and know by their own knowledge that the violators are unfaithful and weak in their reasoning, and this is plainly evident in the writings of the violators.

We, the friends in the East, hope that the friends in the West will give a blow to the violators by totally avoiding them and never associating with them or accepting them in their meetings, because they are the only kind of people who could harm the Cause more than all other people put together, for the simple reason that their aim is to break the unity of the friends by putting doubt in the hearts of those who are not firm in their faith.

We are hoping to hear from the West that which will add confirmation to the friends in the East. This is what is expected from America. We all pray that Baha'u'llah may confirm us in raising high the banner of the Covenant at all times and in all regions.

Faithfully in the Covenant of Bahá'u'lláh,

Muhammad Sa'id Adham.

Teacher Abbasieh School.

Alexandria, Egypt.



### 'Abbas Adib (wr 4 Jan)

As to the nakazeen, they surely gloated over the ascension of our Beloved. Mohammed Ali came to the house of mourning. Khosro saw him and told him to wait for permission. The Greatest Holy Leaf sent this word to them by Rouhi Effendi: "Our Beloved does not allow and does not like you to come in, and if you come in you will add to our sorrows." He went away and wrote an article in the newspapers calling the Bahais to turn to him, quoting extracts from the Covenant of His Holiness BAHÁ'ULLAH. The Bahai Assembly of Cairo answered him, and exposed his claim to leadership....

### Tudor Pole Memorandum in Balyuzi's "'Abdu'l-Bahá" (pub 1971)

...The Friends who read these words will bring to memory many similar scenes within their own experience and will remain ever thankful for such memories.

There is no Death. The Master lives in our midst, and the great spiritual work of human redemption goes forward unceasingly.

Despite the apparent world tribulations of the present hour, the Dawn of a new Day approaches, and it is the privilege of every man and woman alive to-day to work serenely and faithfully for the Coming of the World Peace and true human brotherhood.

May the blessing of the Bab, Baha'u'llah and Abdul-Baha, and all the Supreme Concourse rest upon us now and always.

## 'Abdu'l-Bahá's Resting Place

### Early Descriptions

*Some early descriptions of 'Abdu'l-Bahá's resting place after His interment.*

### Charles Mason Remey (wr 22 Apr rev 9 Sep 1922)

Early in the morning following my arrival in Haifa I went up the mountain alone to visit the Tomb of the Master and that of the Bab. I found Mirza Abbas Gholi within the tomb placing hands full of freshly cut flowers upon the thresholds of the inner chambers. Removing my shoes I entered and had a quiet half hour of prayer supplicating for my family, for the Cause in general in America, and for those friends who had asked me to remember them there, and most needed of all were my supplications for myself.

Curtis Kelsey, who went to Haifa from America in order to install electric light plants at the Holy Tombs and in the Bahai Colony, has made an artistic arrangement in his wiring of the Tomb upon Mount Carmel, and one quite in harmony with the lines of the present building. The black iron lamps hang as formerly, but he has reversed the shades, giving the effect of an indirect lighting system. The venetian iron candelabra, in the inner shrine of the Bab, which the Master permitted me to make some years ago, is still hanging as before [SOW: with its nine tall candles], with candles used in it, save that now in the center where the sanctuary lamp [SOW: a glass oil container with a floating wick] formerly hung there is now an electric bulb. A very powerful electric light is placed on the exterior of the tomb directly above the main doorway to the north. This is lighted every evening, and it forms a focal point on the mountain side which is directly in line with the main axis of the German Temple Colony visible for many miles out over the sea. I was pleased to see placed above the inner door of the Shrine of The Bab, in the western room, the brass [e]scutcheon of the Greatest Name which George Latimer and I had made in Paris in 1914. It was a long time in reaching its destination due to the war and other obstacles. Mrs. Hearse kindly took it to the Holy Land for us but a few weeks prior to my visit.

Within the inner chamber of the tomb of the Bab facing the door, above which hangs this [e]scutcheon, I found the memorial vase to Sandy Kinney which Herr Rentfle and I sent from Germany, an offering to the Master for the Tomb. M. Abbas Gholi told me that the Master had brought it up the mountain by automobile and has placed it in that place with His own hands. Verily the divine blessings and bounties upon us unworthy servants are many and are beyond our comprehension!

...Several times, in the night, after the household had quieted down Lotfullah Hakim and I would climb up the mountain to the Tomb of the Master for a few moments of prayer before the door of the shrine which at that late hour invariably was locked, though the lights from within might have led one to imagine the building to be open.

As is customary in the Orient burial shrines are kept illumined by night, thus the Bahai sacred Shrines are never left in darkness.

I wish that I might adequately describe the spiritual experience of those nocturnal pilgrimages. The beauty of the spot is beyond words. In the clear moon light of the Orient the eye reaches many miles. From this Holy Tomb Mount Hermon seventy or eighty miles distant with its snowy cap was distinctly visible on clear moonlight nights. About the Tomb are fragrant trees shrubs and flowers. On still nights when there was little wind the air would often be heavy with the fragrance of orange blossoms as we knelt on the door sill pouring out our hearts in prayer and supplication.

### **Plans for Alternative Crypt**

*In various places it is indicated that the placing of 'Abdu'l-Bahá in the Shrine of the Báb is temporary. The House of Justice recently released, 20 Sep 2019, a design concept for a dedicated shrine (here).*

### **Charles Mason Remey (wr 22 Apr rev 9 Sep 1922)**

While in Burma, twelve years ago, I learned that Agha Seyyed Ismail Sherazee of Rangoon had been permitted by the Master to make two marble sarcophagi - one for the blessed remains of the Bab - the other for the Holy body of Baha 'o' llah. At that time the first of these had been sent to the Holy Land, while the second was stored in a building for funeral uses in the Bahai Cemetery in Rangoon. One day Agha Ismail took me to the cemetery and I saw the box in which this sarcophagus was temporarily stored awaiting shipment to the Holy Land. While I was in Haifa I learned that Seyyed Mustapha Roomi of Rangoon was then enroute for the Holy Land bringing with him this sarcophagus. This news put an idea into my head. I went to Shoghi Effendi and asked to be permitted to design and have made and sent to the Holy Land a third marble sarcophagus eventually to hold the Master's blessed remains, when the permanent resting place would be arranged, and the Master's shrine built. To my joy and pleasure Shoghi Effendi granted my request. Then I discussed my thought with him regarding the sarcophagus, which was that it should have an inner shell or lining of glass and inside of this a hermetically sealed case enclosing the present buried casket. All of this was acceptable to Shoghi Effendi. Before leaving Haifa I had an interview with Mirza Abbas Gholi who gave me a description of the exact dimensions of the present casket. It is built of fine white wood four centimetres thick and has a zinc lining, the lid of which is fitted into a groove running about the box, and before the wooden lid was screwed down this groove was filled with olive oil in order to insure a good contact all around. The accompanying sketch of the casket with dimensions is a copy of the one which Abbas Gholi gave me.

My thought is to make a design for the sarcophagus and a model of the same, sending it on to Haifa for approval before having it made. In all probability the marble work will be done in Italy and shipped from there, while the crystal glass linings, will be done in America. I spoke with Mirza Moneer Zaine about making an inscription of the Master[']s name in Persian characters for the side of the sarcophagus while my thought was to have the same in Latin characters engraved upon the other side. He very kindly offered to make this and send it to me as soon as I was able to send him the dimensions of the panel to be filled by the inscription.

[There follows a lot of discussions with Shoghi Effendi about where to move the remains of 'Abdu'l-Bahá and Bahá'u'lláh to, Shoghi Effendi preferring moving 'Abdu'l-Bahá out to a lower position below the Shrine of the Báb, but leaving the ultimate decision in the hands of the Universal House of Justice.]

### **Haifa Talk to Keith Ransom-Kehler and Lorol Schopflocher (notes 13 May 1932)**

Shoghi Effendi: If the House of Justice should decide that the shrine of Baha'u'llah would be removed to the top of Mount Carmel the remains of Abdul Baha must be removed from the shrine of the Bab. Abdul Baha himself would feel that it was very unfitting that he should share the shrine

with a Manifestation of God. Abdul Baha's original plan was the building of nine rooms with the Bab in the center. The three new rooms for the archives completes Abdul Baha's wish for the shrine of the Bab. Abdul Baha was placed in the Bab's shrine by the decision of the holy household before my return from England. Undoubtedly Abdul Baha will be removed to another resting-place. (Here Shoghi Effendi described the nine terraces that would lead from the foot of Mt. Carmel to the shrine of the Bab and the nine that would lead to the top whether Baha'u'llah was placed there or not.)

[A note to the above by R. Jackson Armstrong-Ingram states, 'the set of designs for the world center made under Shoghi Effendi's direction in the 1920s includes a shrine for 'Abdu'l-Baha on the shore between Haifa and Akka as well as a shrine for the Bab on Carmel and one for Baha'u'llah at Bahji'.]

## **Shoghi Effendi Learns News and Sails to Haifa**

### **Britain Hears the News (Tue 29 Nov : 9.30 am)**

#### **Ruhiyyih Khanum (wr 1969, Priceless Pearl)**

The address of Major Tudor Pole, in London, was often used as the distributing point for cables and letters to the Baha'is. Shoghi Effendi himself, whenever he went up to London, usually called there. On 29 November 1921 at 9.30 in the morning the following cable reached that office:

Cyclometry London

His Holiness 'Abdu'l-Baha ascended Abha Kingdom. Inform friends.

Greatest Holy Leaf

In notes he made of this terrible event and its immediate repercussions Tudor Pole records that he immediately notified the friends by wire, telephone and letter. I believe he must have telephoned Shoghi Effendi, asking him to come at once to his office, but not conveying to him at that distance a piece of news which he well knew might prove too much of a shock.

### **Shoghi Effendi Learns the News (Tue 29 Nov)**

#### **Ruhiyyih Khanum (wr 1969, Priceless Pearl)**

However this may be [that the friends were informed], at about noon Shoghi Effendi reached London, went to 61 St James' Street (off Piccadilly and not far from Buckingham Palace) and was shown into the private office. Tudor Pole was not in the room at the moment but as Shoghi Effendi stood there his eye was caught by the name of 'Abdu'l-Baha on the open cablegram lying on the desk and he read it. When Tudor Pole entered the room a moment later he found Shoghi Effendi in a state of collapse, dazed and bewildered by this catastrophic news. He was taken to the home of Miss Grand, one of the London believers, and put to bed there for a few days. Shoghi Effendi's sister Rouhangeze was studying in London and she, Lady Blomfield and others did all they could to comfort the heart-stricken youth.

#### **Ruhiyyih Khanum (notes of talk Jan 1958)**

So, you see that this man, who was twenty-four years old and who had what I would call such an eager heart, so full of purity, enthusiasm, innocence, humility, and love for 'Abdu'l-Bahá, this pure heart of the Guardian received the first and most terrible blow through hearing of the ascension of 'Abdu'l-Bahá. He was anxious for news of the Master and went to Mr. Tudor Pole's office in London from Oxford. Tudor Pole had received a cable saying that 'Abdu'l-Bahá had ascended. Shoghi Effendi was left by the secretary of Tudor Pole in his private office for a moment, and without meaning to, his eyes fell on this cablegram, laid open on the corner of the table, saying that 'Abdu'l-Bahá had ascended. A few moments later, when Tudor Pole came into the room, he found Shoghi Effendi crumpled in a heap on the floor.

## Comforting One Another

### Ruhiyyih Khanum (wr 1969, Priceless Pearl)

Dr Esslemont immediately responded to his need; his first thought, on hearing the news, was evidently of Shoghi Effendi. In a letter written on 29 November he says:

The Home Sanatorium Bournemouth

Dearest Shoghi,

It was indeed a "bolt from the blue" when I got Tudor Pole's wire this morning: "Master passed on peacefully Haifa yesterday morning"... It must be very hard for you, away from your family and even away from all Baha'i friends. What will you do now? I suppose you will go back to Haifa as soon as possible. Meantime you are most welcome to come here for a few days... Just send me a wire... and I shall have a room ready for you... if I can be of any help to you in any way I shall be so glad. I can well imagine how heart-broken you must feel and how you must long to be at home and what a terrible blank you must feel in your life... Christ was closer to His loved ones after His ascension than before, and so I pray it may be with the beloved and ourselves. We must do our part to shoulder the responsibility of the Cause and His Spirit and Power will be with us and in us.

### Ruhiyyih Khanum (wr 1969, Priceless Pearl)

He found time, in the midst of his agony, to comfort others as witnessed by this moving letter written to him on 5 December by E. T. Hall, one of the old believers in Manchester:

Your loving, tender and noble letter, full of encouragement and fortitude came when we were very sad but resolute, very shocked but thoroughly understanding; and it turned the tide of our feelings into a flood-tide of peace and patience in the Will of God.... Your noble letter uplifted us all and renewed our strength and determination; for if you could gather yourself together and rise above such grievous sorrow and shock, and comfort us, we, too, must do no less; but arise and serve the Cause which is our Mother... I know you have a thousand things to see to ere you start for the Holy Land. "But we all love you dearly and we are all united and stronger than ever. Go with our love and sympathy and all our hearts to that Hallowed Spot, for we are one with you always."

## Tudor Pole's Office (Sat 2 Dec)

### Tudor Pole (Sat 2 Dec)

We have not cabled to you this week in any official way, as the news from Haifa will have reached you direct by cable as soon as it came here, and our hands have been pretty full in doing all in our power to make the arrangements which are referred to in the enclosed memorandum.

...Knowing all the facts at first hand, I can join with the friends throughout the world in thanksgiving that the last few years of the Master's life were spent in comparative peace and tranquillity, and that his passing over was not marred by any tragic or untoward events.

Shoghi Rabbani and his sister will be returning to Haifa towards the end of the present month, and they will be accompanied by Lady Blomfield, and by Ziaoullah Asgarzade.

We have not yet received any further details from Haifa beyond the first cablegram, dated 3 p.m., 11/28/21, as follows: "HIS HOLINESS ABDUL-BAHA ASCENDED TO ABHA KINGDOM. INFORM FRIENDS. (Signed) GREATEST HOLY LEAF," but we expect further news hourly and daily, and shall be only too glad to share with you all that is received.

...We are of course, not satisfied with the references that have been made in the Times, Morning Post, Daily Mail, and other papers to the event, but we have done the best we could, and so far as the New York World was concerned, [the present] writer [W T Pole] saw their representative here late last night, and he hopes that the cable that was sent out to New York was of an accurate and satisfactory character.

...The pressure here is so great that at the moment we cannot enter into further details, much as we should like to do so.

## Setting Sail (Fri 16 Dec)

### Ruhiyyih Khanum (wr 1969, Priceless Pearl)

After a few days in Miss Grand's home Shoghi Effendi roused himself to wind up his affairs and return immediately to the Holy Land. Tudor Pole, in a letter to the American Baha'is dated 2 December, wrote: "Shoghi Rabbani and his sister will be returning to Haifa towards the end of the present month and they will be accompanied by Lady Blomfield..." We presume that Shoghi Effendi was in Oxford on 3 December, as Professor Margoliouth expressed his condolences to him on that date and invited him to "look in". We also know, from a letter he wrote to a Baha'i student in London, alas, undated, that he accepted Dr Esslemont's invitation for he writes:

#### Shoghi Effendi to Dr Esslemont

The terrible news has for some days so overwhelmed my body, my mind and my soul that I was laid for a couple of days in bed almost senseless, absent-minded and greatly agitated. Gradually His power revived me and breathed in me a confidence that I hope will henceforth guide me and inspire me in my humble work of service. The day had to come, but how sudden and unexpected. The fact however that His Cause has created so many and such beautiful souls all over the world is a sure guarantee that it will live and prosper and ere long will compass the world! I am immediately starting for Haifa to receive the instructions He has left and have now made a supreme determination to dedicate my life to His service and by His aid to carry out His instructions all the days of my life.

The friends have insisted on my spending a day or two of rest in this place with Dr. Esslemont after the shock I have sustained and tomorrow I shall start back to London and thence to the Holy Land.

The stir which is now aroused in the Baha'i world is an impetus to this Cause and will awaken every faithful soul to shoulder the responsibilities which the Master has now placed upon every one of us.

The Holy Land will remain the focal centre of the Baha'i world; a new era will now come upon it. The Master in His great vision has consolidated His work and His spirit assures me that its results will soon be made manifest.

I am starting with Lady Blomfield for Haifa, and if we are delayed in London for our passage I shall then come and see you and tell you how marvellously the Master has designed His work after Him and what remarkable utterances He has pronounced with regard to the future of the Cause....

With prayer and faith in His Cause, I am your well-wisher in His service,

Shoghi

This is little short of an astonishing letter to have been written before the provisions of the Master's Will were known or circulated, although it seems clear Shoghi Effendi had been informed there was awaiting his arrival in Haifa an envelope addressed to him by the Master. Truly it seems as if the spirit of the Master as it winged its way on its eternal flight had passed by England and dropped His mantle on the scion of His house in passing! One of 'Abdu'l-Baha's daughters wrote, on 22 December 1921: "He has written His last instructions enclosed in an envelope addressed to Shoghi Effendi - therefore we cannot open it until he arrives, which will be, we hope, about the end of this month, as he is now on his way here."

The high office so soon to be made known to him, the long years of training by his beloved grandfather, all seem to have poured spiritual strength into Shoghi Effendi at the most tragic hour of his life.

### Ruhiyyih Khanum (wr 1969, Priceless Pearl)

Owing to passport difficulties Shoghi Effendi cabled Haifa he could not arrive until the end of the month. He sailed from England on 16 December, accompanied by Lady Blomfield and Rouhangeze, and arrived in Haifa by train at 5.20 P.M. on 29 December from Egypt where his boat from England had docked.



## **Shoghi Reaches London in Tudor Pole in: Balyuzi's "'Abdu'l-Bahá" (pub 1971)**

Shogi Rabbani, the Master's grandson, reached London from Oxford, midday on 20/11/21, and has been lovingly cared for at the home of Miss Grand[\*] by Lady Blomfield, Miss Grand and Dr. J. E. Esslemont. He and his sister, together with Lady Blomfield, sailed for Haifa on December 16th., 1921.

[\* Miss Grand was from Toronto, Canada. She lived for some years in London, and her generosity helped to maintain a Baha'i Centre in Upper Regent Street.]

## **Haifa Waits for Shoghi Effendi**

### **Ruhiyyih Khanum (wr 1969, Priceless Pearl)**

There is no doubt that the Greatest Holy Leaf, and probably a selected few of the Master's family, knew, before Shoghi Effendi reached Haifa, the gist at least of what was in the will because it had been examined to see if He had made any provisions for His own burial. That this is so is borne out by cables sent to the Persian and to the American believers, by the Greatest Holy Leaf, on 21 December 1921. The one to America read as follows: "Memorial meeting world over January seven. Procure prayers for unity and steadfastness. Master left full instructions in His Will and Testament. Translation will be sent. Inform friends." But the provisions of the Will were not made known until it was first read to Shoghi Effendi and, indeed, until it was officially read on 3 January 1922.

### **Louise Bosch (wr 5 Dec)**

The holy family awaits the arrival of Shoghi Effendi Rabbani from England. Until that time, nothing will be undertaken regarding the reading of the Testament of our Lord, the Center of the Covenant of God. He left a letter addressed to Shoghi Effendi, and this letter he gave for safe-keeping to the Holy Mother, and gave the order to write to Shoghi to come home....

When delicacy seemed to dictate to me to leave here soon after the funeral of our Lord, I mentioned it to the daughters [of 'Abdu'l-Baha], but the Holy Mother replied that we should stay until after Shoghi's arrival and the reading of the Testament, for, she said, a living carrier is better than the dead mails, and the news has to be carried by the one or by the other sooner or later anyway. And so we were glad for this extra permission to stay here, but we expect to leave soon after Shoghi's arrival. Lady Blomfield will come along, also of course Ruhanglz [Shoghi Effendi's sister] who was in college [living in England]. They may arrive this week, perhaps on the tenth or eleventh of December....

### **Marzieh Gail (wr 1976, Dawn Over Mount Hira)**

Some time after that, Louise Bosch was in the 'Tea Room' at the Master's house, alone. The ladies had disappeared. Preparations had been completed for the arrival of Shoghi Effendi, expected home from Oxford University that day. 'Then I heard what must have been his footsteps coming up to the front door and coming in; when he gave - I don't know how to describe that cry - an outcry of greatest grief - pain - ache. It was loud. And then I remained in the room. Although I did not see Shoghi Effendi I knew for certain it was he. So I remained quiet in the Tea Room. Then I heard some further footsteps of his, and the closing of a door.'

### **Louise Bosch (wr 9 Dec)**

Shoghi [Effendi] sent a cable saying that he cannot be here (on account of passport difficulties) until about Christmas, so we shall not get away from Haifa until the New Year or so; and we do not know when we shall be back home. We shall not endeavor to go to Jerusalem or Lebanon.

### **Munavvar Khanum (wr 22 Dec)**

He has written His last instructions enclosed in an envelope addressed to Shoghi Effendi. Therefore, we cannot open it until he arrives - which will be, we hope, about the end of the month, as he is now on his way here.

Dear sister, we ought to prepare ourselves in order to obey every single word which these instructions contain - and if we are assisted from the Kingdom of Abhá to do this, then His departure will be no loss to the Cause, but rather a gain, as His spirit will now be free to help us universally!

### **Curtis Kelsey (Audio Recording)**

Well, then of course, this passing of the Master was a terrific experience for the friends, no one knew what was going to happen to the Cause in those days, we had no idea of how the Cause was going to continue, and there were long days Shoghi Effendi was in London, and we knew there was a Will left by Abdu'l-Baha, and no one knew what was in it, and so they waited for Shoghi Effendi to come back...

### **Shoghi Effendi Arrives (29 Dec 5.20 pm)**

#### **Ruhiyyih Khanum (wr 1969, Priceless Pearl)**

[He] arrived in Haifa by train at 5.20 P.M. on 29 December from Egypt where his boat from England had docked.

Many friends went to the station to bring him home; it is reported he was so overcome on his arrival that he had to be assisted up the steps. Awaiting him in the house was the only person who could in any measure assuage his suffering - his beloved great-aunt, the sister of 'Abdu'l-Baha.

She had already - so frail, so quiet, so modest at all times - shown herself in these past weeks to be a strong rock to which the believers clung in the midst of the tempest that had so suddenly burst upon them. The calibre of her soul, her breeding, her station, fitted her for the role she played in the Cause and in Shoghi Effendi's life during this extremely difficult and dangerous period....

### **Lotfullah Hakim in Bahai World**

When we received the news of the arrival of Shoghi Effendi from London, we all hastened to the station. When the Guardian saw the friends who were there to receive him, he greeted them with such a sorrow-stricken voice that all trembled with sadness.

### **Appointment Unexpected by Shoghi Effendi**

#### **Ruhiyyih Khanum (notes of talk Jan 1958)**

Shoghi Effendi asked 'Abdu'l-Bahá if he might go and study in England. He had been serving the Master as interpreter and sometimes as Secretary. When he went to England with the Master's permission he never dreamed it would be the last time he would see his beloved Grandfather. The object of his going was to perfect his English so he could translate the Writings of Bahá'u'lláh.

...

I have heard many times from the Guardian that he never dreamed that he would be made Guardian. He had no idea that there would be an Institution of the Guardianship and -- that he would be chosen to become the Guardian of the Bahá'í Faith. He said that his hope and ambition was to return to serve the Master, translate the Teachings into English, and that he thought that perhaps when 'Abdu'l-Bahá ascended, as he was the eldest grandson, it might fall to his lot to be requested by the Master, posthumously naturally, to open any documents of instruction and communicate them to the Bahá'ís.

### **Shoghi Effendi Hears the Will (c. 31 Dec)**

#### **Ruhiyyih Khanum (wr 1969, Priceless Pearl)**

It now became the painful duty of Shoghi Effendi to hear what was in it; a few days after his arrival they read it to him.

In order to understand even a little of the effect this had on him we must remember that he himself stated on more than one occasion, not only to me, but to others who were present at the table of the Western Pilgrim House, that he had had no foreknowledge of the existence of the Institution of Guardianship, least of all that he was appointed as Guardian; that the most he had expected was that perhaps, because he was the eldest grandson, 'Abdu'l-Baha might have left instructions as to how the Universal House of Justice was to be elected and he might have been designated the one to see these were carried out and act as Convenor of the gathering which would elect it.

## **Ruhiyyih Khanum (notes of talk Jan 1958)**

They brought the Guardian back to Haifa, practically ill; and when he arrived there, he received a second most terrible shock of his life because the Will and Testament was read to him, and he found that the burden which had rested first on the Bab, then on Bahá'u'lláh, and then on his beloved grandfather, 'Abdu'l-Bahá, had fallen with all its weight on his shoulders. He told me once, "The day they read me the Will and Testament I ceased to be a normal human being."

## **Marzieh Gail (wr 1976, Dawn Over Mount Hira)**

[Louise Bosch:] 'They didn't show him the Will at first. He was all right. He came to lunch at the Pilgrim House. But from the third day on, I didn't see him. Then on the fifth day past sunset I went over, and what I saw I shall never forget. He was coming out of a room and walking through the door of the Most Exalted Leaf's room. He was like an old man, bent over and he could barely speak, but he shook hands with me, and looked at me for a moment. He spoke like a person who cannot hear anything now or doesn't want to see any one now. He was wholly changed and aged and walking bent and he had a little light or candle in his hand. I think he said to me, "It is all right."

'But I saw something terrible had happened. He had reacted just the way the Family had known he would. That's why he didn't come back to the Pilgrim House. He got ill. He couldn't eat; he couldn't drink or sleep.

'After the first three days had passed and he had seen the Will he couldn't at all accept it. He seemed to make such remonstrances that his mother felt called upon to recite to him a history of a similar time after Muhammad when one of the Holy Imams would not serve. '[Louise was not sure which Imam; we assume it was Hasan.]' So Shoghi Effendi's mother said: "Are you going to repeat the history of that Imam, who also felt that he was not qualified?" I felt extremely privileged that the mother of Shoghi Effendi told me of this.'

Shoghi Effendi was then twenty-four years old. He had gone to Oxford to better prepare himself as a translator to serve 'Abdu'l-Baha. Already reeling from the blow of his Grandfather's passing, he was dealt this 'second blow ... in many ways more cruel than the first...' [10] A vital office, described by him in later years as carrying a staggering weight of responsibility, was suddenly loaded onto his young shoulders. [11] In the opening pages of his book Baha'i Administration there are brief references to his prolonged illness, during the early days of what became a ministry lasting thirty-six years.

[10. Ruhiiyyih Khanum, "Twenty-Five Years of the Guardianship", The Baha'i World, vol. XI, p. 113]

[11. Shoghi Effendi, The World Order of Baha'u'llah, (Baha'i Publishing Trust, Wilmette, rev. ed. 1964), p. 150]

## **Jináb-i-Fádil (talk pub Sep 1923)**

When Shoghi Effendi returned to Haifa many did not realize that, though dressed differently, though young, yet he was the perfect mirror reflecting 'Abdu'l-Bahá. I was so fortunate as to be in Haifa when Shoghi Effendi arrived. It was as though he brought an ocean of hope, activity and longing to serve and to sacrifice. No sooner did he arrive than he began to write to all parts of the Bahá'í world. One who met him saw in him the same will, the same love, the same tenderness, the same overpowering desire to serve that he saw in 'Abdu'l-Bahá.

In some of his last talks in Haifa, 'Abdu'l-Bahá said: "After my departure there will be a short time of quiet in the Bahá'í Cause. Then the flame of love and activity will leap forth and there will follow a great period of work, and proclamation of the Cause, of going out to all the highways and byways of the world." This is coming to pass. First, a great shock, a feeling of loss. Now, since the return of Shoghi Effendi, and his correspondence with all parts of the world, there is a great resuscitation. The advices and exhortations in the last Will and Testament of 'Abdu'l-Bahá that none must rest, but must teach - these are being realized in the visible world.

This is the first year of the mission of Shoghi Effendi. To show him our great attraction in the Cause we must manifest great activity. It behoveth us that in this year we engage in extraordinary service and walk steadfastly toward the city of universal peace and the oneness of hearts and minds.

### **Curtis Kelsey (Audio Recording)**

Shoghi Effendi arrived - it was about a month before he arrived, and when he arrived they opened - they read this Will - the Baha'is took/talked? about all day reading the Will and Testament of the Master, and Shoghi Effendi of course was appointed the Guardian in that Will; and this was a terrific shock to him, and he was ill for a couple of days, and he left Haifa --- two or three weeks after that and the Cause was in the hands of the Greatest Holy Leaf as you remember, you read that, she administers the Faith for that period that the Guardian was away.

### **Marzieh Gail (wr 1976, Dawn Over Mount Hira)**

Before leaving Haifa, Louise [Bosch] wanted an Eastern street costume and veil such as the ladies of the Household then wore, in deference to the time and place. Ridvaniyyih Khanum helped to make it and they dressed her in it. Few sights were funnier to Easterners than a Western woman trying to wear the veil. They led Louise, striding along in her wrappings, to a room where she found the ladies at prayer. An aunt of the Guardian's said: 'You must go and see Shoghi Effendi.' Then she opened a door to the next room and announced through the crack: 'A Turkish lady wishes to see you.' Feeling like a child in fancy dress, Louise went in. 'I stood maybe four or five feet from his bed. He sat up in bed and when I could not contain my laughter he said, "Oh, it's Mrs. Bosch," and he pointed to my shoes. Then he laughed a little and I and his aunt laughed. She told me this was the first time Shoghi Effendi had even smiled since his return.'

The last words that Shoghi Effendi spoke to Louise when she and John took leave of him were: 'Tell the friends, time will prove that there has been no mistake.'

### **Will Read to Nine Men (Tue 3 Jan)**

From different sources we gather that on the morning of 3 January 1922 Shoghi Effendi visited the Shrine of the Bab and the Tomb of his grandfather; later that same day, in the home of his aunt, but not in his presence, the Master's Will and Testament was read aloud to nine men, most of them members of the family of 'Abdu'l-Baha, and its seals, signatures and His writing throughout, in His own hand, shown to them.

The Guardian gave instructions that a true copy should then be made by one of those present - a believer from Persia.

### **40th Day Memorial Feast for 600 (Fri 6 Jan : afternoon)**

*The customary belief was that it took the soul 40 days to ascend, and so a huge memorial feast with speakers had to be held for 40 days after His passing. For the speeches, see [Appendix : Speeches on the 40th Day Feast](#), p113.*

### **Ruhiyyih Khanum (wr 1969, Priceless Pearl)**

"Memorial meeting world over January seven. Procure prayers for unity and steadfastness. Master left full instructions in His Will and Testament. Translation will be sent. Inform friends." [Cable to America, 21 December 1921]

### **The Bugle (Haifa) (in Arabic) (pub ?Jan 1922)**

Friday, January 6, 1922, was the fortieth day after the Ascension of the Great Humanitarian, the man of learning and mercy, 'Abdu'l-Baha 'Abbas.

At one o'clock in the afternoon people from Haifa, 'Akká and the neighboring towns, headed by the High Commissioner of Palestine, government officials, foreign consuls, religious leaders, prominent poets and scholars of all nations, races, and creeds, assembled at the house of the late 'Abdu'l-Baha 'Abbás. Neither in Haifa nor in any other Oriental city has there ever been such an impressive service. A well-arranged and perfectly prepared dinner was served to more than six hundred guests. Besides these, one hundred and fifty of the poor gathered in a special place prepared for

them. After all had partaken of the delicious food, they assembled in the large hall. On the platform was a photograph of the departed.

### **SE & LB (pub 1922)**

On the fortieth day there was a memorial feast, given to over six hundred of the people of Haifa, Acre and the surrounding parts of Palestine and Syria, people of various religions, races and colour. More than a hundred of the poor were also fed on this day. The Governor of Phoenicia, many other officials and some Europeans were present.

The feast was entirely arranged by the members of the Master's household. The long tables were decorated with trailing branches of Bougainvilliers. Its lovely purple blooms mingled with the white narcissus, and with the large dishes of golden oranges out of the beloved Master's garden made a picture of loveliness in those spacious lofty rooms, whose only other decoration was the gorgeous yet subdued colouring of rare Persian rugs. No useless trivial ornaments marred the extreme dignity of simplicity.

The guests received, each and all, the same welcome. There were no "chief places". Here as always in the Master's home, there was no respecting of persons.

After the luncheon the guests came into the large central hall, this also bare of ornament, save only for the portrait of Him they had assembled to honour and some antique Persian tapestries hung upon one wall. Before this was placed a platform from which the speeches were made to the wrapt and silent throng, whose very hearts were listening.

### **Emogene Hoagg (wr 2 Jan)**

There is a belief among some of the oriental peoples that the soul is not entirely free from the body until the fortieth day after its ascension, so on that day a feast is always given. To carry out the custom the Holy Family gave a Feast on the Fortieth Day after the ascension of the blessed Master. They invited over two hundred guests and they were feasted in Rouha Khanum's house. The tables were placed in every room and the food was prepared at the Big House. It was indeed a feat to do this, but it was beautifully carried out to the great astonishment of all the guests.

After the feast, as is the custom, all the guests gathered to give speeches in memory of the Master. The large central room of the Master's House had been prepared with beautiful rugs and with draperies, even the two end rooms of glass were thrown open and chairs and couches placed there, while at the windows were persian draperies. Chairs were brought from the town so that all were seated. A small raised place was made for the speakers. About twelve speeches were given, and some were most remarkable. Mohammedan, Jew and Christian seemed to vie with each other in proclaiming the virtues and in expressions of admiration and love for the Master. Some of these speeches, if not all are to be translated and later to be sent in this account. The Bahá'ís had no chance to enlarge upon the speeches made by the others, for they expressed all there was to be said. One man proved by reference to the Koran, all the Twelve Principles as given in America. Often these men gathered would weep when one would give praises of Abdul Baha, or express his love and admiration. It was most touching to be present, even if one did not understand all that was said.

### **Ruhiyyih Khanum (wr 1969, Priceless Pearl)**

In conformity with the local customs to hold a memorial gathering on the fortieth day after the death of a person, some Baha'is and many notables, including the Governor of Haifa, gathered in the hall of the Master's home, were first served lunch and then held a large meeting in that same hall, at which speeches were made in honour of the departed Master and the provisions of His Will were announced. The guests were most anxious to have Shoghi Effendi address them a few words and one of the friends carried this message to him; Shoghi Effendi, who was with the Greatest Holy Leaf in her room, said he was too distressed and overcome to comply with their request and instead hastily wrote a few words to be read on his behalf in which he expressed the heartfelt gratitude of himself and 'Abdu'l-Baha's family for the presence of the Governor and the speakers who by their sincere words "have revived his sacred memory in our hearts... I venture to hope that we his kindred and his family may by our deeds and words, prove worthy of the glorious example



he has set before us and thereby earn your esteem and your affection. May His everlasting spirit be with us all and knit us together for evermore!" He begins this message: "The shock has been too sudden and grievous for my youthful age to enable me to be present at this gathering of the loved ones of beloved 'Abdu'l-Baha."

### **Fujita (interview 1965.11.24)**

Then up memorial day, we had biggest service here in Number seven. Then we had biggest dinner, luncheon served in, ah, Number nine. That one of the daughter's family, Ruha Khanum.

### **The Editors in Star of the West (pub 2 Mar 1922) (v12n19, pub 2 Mar 1922, p303 PDF301, bottom)**

Forty days after the ascension of his Holiness Abdul-Baha, Memorial meetings were in all Bahai Assemblies the world over, in compliance with the above word from Haifa. We hope to soon publish an account of the one held in Abdul-Baha's home.

### **Jináb-i-Azíz'u'lláh Azízí**

It was forty days following the ascension of the peerless Master when I reached Haifa. A magnificent memorial service was about to commence. From all neighbouring towns and countries -- Syria, Palestine, Lebanon, and Egypt -- leaders of religion and nobility alike were in attendance, and each in turn delivered a special tribute concerning the greatness of the life and accomplishments of 'Abdu'l-Bahá. There were more than 500 Christians, Moslems, Jews, and Bahá'ís present. All were served some food, tea and coffee in 'Abdu'l-Bahá's house. Each paid a personal tribute and gave his own account of the many services rendered by 'Abdu'l-Bahá, who was many times referred to as the foremost individual in the entire world. Each person spoke in his own native tongue, and most were deeply struck with remorse. Many were moved to tears. Each tribute was given before a large picture of 'Abdu'l-Bahá, which was placed in the front part of the room. These tributes, which were in French or Arabic, were published, by and large, in the press. On that occasion, many powerful officials and people of eminence, together with various journalists, presented themselves. This gathering lasted from noon till dusk, at which time the crowd departed with deep sorrow.

Unaware of my own condition, I myself was overwhelmed with tears and pangs of sorrow. Only Jináb-i-Aynu'l-Mulk took notice of me, sat by me and tried to console me. Also 'Abdu'l-Bahá's sons-in-law manifested the greatest kindness and sympathy towards me. After the gathering had ended, my tears kept flowing. My state was such that all the friends expressed to me their sympathy. I had truly lost control of myself, and until it was suppertime, all present were drawn to the spectacle of grief and sorrow. At bedtime, the friends entrusted me to Mirzá Yúsuf-Khán Vojdání to take me to Mirzá 'Ináyat'u'lláh Khán Isfahání's residence to rest. Mirzá Yúsuf-Khán tried his best to console me and impart words of advice, but nothing except my tears would quench the fire, flaming in my dark heart.

## **Shoghi Effendi's Appointment**

### **Will is Read Publically (Sat 7 Jan)**

#### **Emogene Hoagg (wr 2 Jan)**

The day after the Feast, the Will of the Master was read, to a large number of the Bahá'ís who assembled in the same room where they gathered the day before, Again was the scene impressive. There are three parts to the Will of the Master, each written at a different time. This makes the Will very long. You will have before this reaches you, received the word sent by cable, that Shoghi Effendi, the eldest grandson of the Master, is appointed by the Master as the guardian of the Cause and the head of the House of Justice - Universal House of justice. I have just been helping with the translation into English. It is very strong, There is no doubt left as to the position of Shoghi Effendi. The Master says:

"The one who opposes him (Shoghi Effendi) and opposes them (Universal House of justice) verily, he opposes God, The one who rebels against them, verily, he rebels against God. The one who antagonizes him, antagonizes God, The one who disputes with them, disputes with God. The one who resists him, resists God. The one who denies him, denies God. The one who turns aside and withdraws, from him, turns aside and withdraws and separates himself from God. Upon him be the wrath of God! Upon him be the anger of God! Upon him be the vengeance of God!"

### **Fujita (interview 1965.11.24)**

Will of, ah, 'Abdu'l-Baha read in Number seven. In the center of the hall! That room! Oh, we had the biggest, ah, meeting there. All sitting on floor. A prominent Baha'i, from Egypt, he read the Will, right in the corner, and everybody faced, and everybody sat around, even the Nakazeen, some of the Nakazeen was among us, violator. Very touching ceremony. Oh, from early in morning, we had a meeting, ah, to go some time, to circulate all the Will of 'Abdu'l-Baha. Every time mention, ah, Shoghi Effendi's name, everybody arise. Very respectable, very. That's why the Shoghi Effendi is be Guardian of the Cause. That day. ( ) family, back in that tea room now. See, the gentlemen and the ladies are all segregated. They know, behind the curtain, they all know. The Will of 'Abdu'l-Baha was read, everybody consented, Shoghi Effendi is the Guardian of the Cause. That's final, nobody object, and then after the passing 'Abdu'l-Baha, the reign of Guardian, Shoghi Effendi.

### **Ruhiyyih Khanum (wr 1969, Priceless Pearl)**

In a letter written by Shoghi Effendi himself to an old Baha'i a few weeks later, he states: "'Abdu'l-Baha's Will was read on the 7th of January, 1922, at his house in the presence of Baha'is from Persia, India, Egypt, England, Italy, Germany, America and Japan..." This gathering was not attended by the Guardian either, no doubt for reasons of ill health as much as delicacy on his part.

### **Jináb-i-Azíz'u'lláh Azízí**

It was Sunday, the day after the memorial service, and the friends were gathered in the blessed residence. In the adjoining rooms the ladies and all the women of 'Abdu'l-Bahá's household were gathered behind closed curtains with doors left ajar. The Will and Testament of 'Abdu'l-Bahá was about to be read.

Three Tablets written by the Master himself were brought to the gathering by one of 'Abdu'l-Bahá's sons-in-law. In the presence of all gathered these were given to Mírzá Yúsuf-Khán Vojdání Hamádání to chant. He arose, and with a sorrowful voice began to chant one of the Tablets. The gathering was filled with sorrow and I was overcome with emotion. I could not stop my tears. The chanting of the Will and Testament took place from morning till 1:00 pm. Because Mírzá Yúsuf Khán was emotionally drained in the course of his reading, the remainder of the Tablet was chanted by Aqá Muhammad-Táqí Isfahání, a merchant from Egypt. The final Tablet was chanted by Mírzá Yúsuf Khán again.

During this entire time I was not alone in my tears. All the friends from Iran, Egypt and the United States were crying pitifully. Everyone was overwhelmed with a sense of loss and profound grief. Any Bahá'í who has read this document knows full well with how great an emphasis the unity of the friends was stressed, and also of the appointment of Shoghi Effendi as his successor. The Master referred to him as the "Incomparable Branch" and the Guardian of the Faith. Opposition to him was accounted as opposition to God. The Master had called upon the people of Bahá to obey the Guardian and to avoid all disunity.

When the reading of the Will and Testament of 'Abdu'l-Bahá was over, one of the friends gave a very moving address. At the close of his remarks, he spoke of the naming of Shoghi Effendi as Guardian, in an optimistic and forward-looking manner. After this, the friends present entered the room in which the ascension of the Master had taken place. There they saw His táj and broke out in such expressions of sorrow as are beyond my power to describe. My own grief left me with eyes swollen by tears, and my appearance was quite pitiful to see.

## **Feast After the Reading (Sat 7 Jan)**

### **Jináb-i-Azíz'u'lláh Azízí**

After reading the Will and Testament, the friends were all invited to a luncheon hosted by Aqá Siyyid Jalál, son of the King of Martyrs, who was one of the sons-in-law of 'Abdu'l-Bahá.

There were chairs arranged in four or five rooms to seat all the friends. After lunch was served, we returned to the blessed residence of 'Abdu'l-Bahá. As my condition still was unstable, three of the friends were commissioned to take me on a walk. One of them was Jináb-i-'Abdu'l-Rasul, whom I had known previously. He was the one I had met during my first pilgrimage, when we visited the holy shrines together.

It was remarkable that however much I tried to calm down, it was all to no avail. Tears were streaming from my eyes unceasingly and I had no control over my grief. It was around dusk that I finally began to settle down, and we returned to the residence of 'Abdu'l-Bahá. There was a gathering in the very place where we used to visit the Master and, as his absence again struck me, I once again lost my composure. My sorrow overwhelmed me once again, and my outburst moved all those present. But Jináb-i-Mírzá Yúsuf Khán Vojdání broke in with a chanting of prayers and holy writings, and this affected me a great deal. I felt better and calmed down. After the end of the meeting, we partook of dinner and following this, all went home to retire. Together with Mírzá Yúsuf Khán Vojdání, I went again to the residence of Mírzá 'Inayat'u'lláh Isfahání.

## **Shrine of Bahá'u'lláh (Bahjí) (Sun 8 Jan)**

### **Jináb-i-Azíz'u'lláh Azízí**

The next morning, Jináb-i-Mírzá Lotf'u'lláh Khán Hakím arrived with a message from the residence of the female members of the Master's household, which said that I should pay a visit to the Most Holy Shrine in Bahjí. On this day, pilgrimage to the most sacred threshold should bring me solace and impart tranquillity to my heart.

Upon chanting the Tablet of Visitation and circumambulating the Shrine, we returned to Haifa around dusk. As was our custom, we gathered with the friends in the Master's residence for prayers and reminiscing about the Master. The sorrow and sense of loss had abated little. The time came to retire and everyone returned to their quarters. Some went to their homes nearby, while most went to the Inn on Mount Carmel, and others went to the homes of friends to rest.

## **Summoned by the Guardian (Mon 9 Jan)**

### **Jináb-i-Azíz'u'lláh Azízí**

The day following pilgrimage to Bahjí, Shoghi Effendi Rabbani, the Chosen Branch and Guardian of the Faith, accepted for the first time a group of friends to his presence, in spite of the fact that he himself was recovering and was in bed.

Prior to the meeting, everyone was advised to consider the condition of the Guardian, and not to show grief in his presence, for the very reason that he himself was in deep sorrow, and displays of emotion would only intensify his own. Those who counselled us in these matters were principally Mírzá Ahmad-i-Yazdí and one of 'Abdu'l-Bahá's sons-in-law.

Those who were summoned were:

Jináb-i-Aqá Muhammad Táqí, Jináb-i-Mírzá Asadulláh Shírází, Jináb-i-Simum Effendi (one of the Armenian Bahá'ís), Several gentlemen from Egypt, Jináb-i-Mahmúd Effendi from Port Said, Aqá Ahmad-i-Yazdí, and myself.

We were in his presence for about half an hour. What he said to us I do not exactly recall, overcome as we were by our sorrow and grief. After showing great kindness to each one of us, he dismissed us.

## **Visit to the Báb and Abdu'l-Bahá's Shrine; the Master's Room (Mon 9 Jan)**

### **Jináb-i-Azíz'u'lláh Azízí**

The author requests through one of the Master's sons-in-law to visit the Báb and Abdu'l-Bahá's Shrine, and so goes there with some companions. Chanting on the way they have tea at the guest house and perform ablutions and make their way up for an anguished visit; they returned to their guest house.

...It was close to dusk when we made it back to Haifa from Mount Carmel. We again went to the blessed residence of 'Abdu'l-Bahá. Again all the friends were gathered in the Master's room and were intoning prayers. Again, following this each went to his own place to rest and sleep.

## **Tihran Wired; Guardian More Uplifted**

### **Jináb-i-Azíz'u'lláh Azízí**

A cable is drafted, revised, and sent to Tehran

One day, through one of the sons-in-law of the Master, I requested leave to again see the Guardian. He summoned me at once, showered me with kindness, and proceeded to ask the reason for my visit. I replied, "Your Excellency, the friends in Tehran are aching in their hearts for word from this sacred spot. I request that a telegram be dispatched to Tehran." The Guardian said, "Write a draft and bring it to me." So a draft was created and presented, but the Guardian made certain revisions. The message was finalized, and with full authorization, I wired the telegram to Tehran, which read as follows:

Tehran Spiritual Assembly Praise be to God that we are most joyous to be under the shadow of the Chosen Branch -- the Guardian of the Faith, His Holiness Shoghi Effendi. Azíz'u'lláh.

Until that time, the honorific, "Chosen Branch," had not been current, and the station of the Guardian was not known...

## **Jináb-i-Azíz'u'lláh's Departure**

### **Jináb-i-Azíz'u'lláh Azízí**

A few days after the dispatch of the telegram, and sensing within myself peace and calm, I requested permission to leave.

The Guardian again summoned me to his presence. The ill-condition which had afflicted the Guardian was gone. His father, Jináb-i-Mírzá Hádí, was our guide, advising me not to display emotion and thus sadden the Guardian. Though I had found some peace and calm, yet my heart was still grief-stricken.

When I came into his presence, the Guardian embraced me and, after a few words, he asked me about my business enterprise. After this, with utmost reluctance I requested leave to depart. The Guardian turned his face towards me and said, "If you have anything you wish to say, don't hold back. Should you wish for anything, do not hesitate to ask."

At this moment, feelings of inner despondency transformed into confidence. I responded, "Your Excellency, I have nothing to say and wish naught save the welfare and progress of the Cause." On that note, the Guardian spoke a few words of direction and at the end, said, "Rest assured, rest assured, this Cause will progress and will triumph over the whole world." He then said farewell and departed. In the evening I said farewell to the friends, after asking them to pray for me for divine assistance, and at length retired to my place for rest.

## **Guardianship Communicated to World (16 Jan)**

### **Ruhiyyih Khanum (wr 1969, Priceless Pearl)**

#### **Greatest Holy Leaf Announces Will's Provisions to World**

It was befitting that the Greatest Holy Leaf, and not Shoghi Effendi himself, should announce to the Baha'i world the provisions of the Master's Will.

### 1922-01-07 Two Cables to Persia

On 7 January she sent two cables to Persia as follows: "Memorial meetings all over the world have been held. The Lord of all the worlds in His Will and Testament has revealed His instructions. Copy will be sent. Inform believers." and "Will and Testament forwarded Shoghi Effendi Centre Cause."

### 1922-01-16 Cable to USA

To the United States the Greatest Holy Leaf cabled on 16 January: "In Will Shoghi Effendi appointed Guardian of Cause and Head of House of Justice. Inform American friends." In spite of the fact that from the very beginning Shoghi Effendi exhibited both a tactful and masterful hand in dealing with the problems that continually faced him, he leaned very heavily on the Greatest Holy Leaf, whose character, station and love for him made her at once his support and his refuge.

### Shoghi Effendi Circulates Eight Passages

Immediately after these events Shoghi Effendi selected eight passages from the Will and circulated them among the Baha'is; only one of these referred to himself, was very brief and was quoted as follows: "O ye the faithful loved ones of 'Abdu'l-Baha! It is incumbent upon you to take the greatest care of Shoghi Effendi... For he is, after 'Abdu'l-Baha, the guardian of the Cause of God, the Afnan, the Hands (pillars) of the Cause and the beloved of the Lord must obey him and turn unto him." Of all the thundering and tremendous passages in the will referring to himself, Shoghi Effendi chose the least astounding and provocative to first circulate among the Baha'is. Guided and guiding he was from the very beginning.

**Star of the West** (v12n16, pub 19 Jan, p258 PDF256, bottom)

January 16, 1922.

Haifa, Wilhelmitte, N. Y.

In will, Shoghi Effendi appointed Guardian of Cause and Head of House of Justice. Inform American friends.

(Signed) GREATEST HOLY LEAF.

### Will is Translated

**Emogene Hoagg (wr 24 Jan)**

...Before long the Will (and Testament) of the dear Master will be ready for America and elsewhere. Shoghi Effendi is translating it now. How wonderfully the Beloved provided for the protection of the Cause. This will be a happiness to the sincere and a test to the weak. Let us pray that the friends in America will arise with strength and goodwill to obey and to serve. This is the least we can do now, that the beloved Master may be pleased with us, and forgive our many omissions as well as commissions...

### Miscellany

**Charles Mason Remey (wr 22 Apr rev 9 Sep 1922)**

One evening during the visit, Shoghi Effendi brought with him to the Pilgrim House the original text of the Blessed Testament of the Master. We stood about the table as he reverently laid the package thereon, as he did so carefully unfolding the envelope from a silk handkerchief in which it had been wrapped. As he took the three Tablets from the cover we saw that each was in the hand writing of the Master - written as Shoghi Effendi called our attention to witness, without hesitation or correction, and signed by Him in several places. We stood with bated breath in the presence of this document of documents in which is contained the direction of the world and the guidance of humanity for a thousand or thousands of years to come.



## Appointment Hints by 'Abdu'l-Bahá

'Abdu'l-Bahá's "Return"

Louis Gregory (pub 17 May)

"When Abdu'l-Bahá ascended, he left the door open that we may follow him. We can find him now in each other. 'The reality of the Cause has not yet appeared in America,' said Abdu'l-Bahá. 'When I come a second time, my coming will be very different!'

Dr J. Fallscheer (Physician)

Ruhiyyih Khanum (wr 1969, Priceless Pearl)

There are very few records of what any non-Baha'i may have thought of this grandson of 'Abdu'l-Baha. One of them, however, deserves to be quoted at some length. It is the reminiscences of a German woman physician, Dr J. Fallscheer, who lived in Haifa and attended the ladies of 'Abdu'l-Baha's household. It should be borne in mind that her highly interesting account was not set down until at least eleven years after the event she relates, but nevertheless it has great significance:

When I returned to my house, on August 6, 1910, from a professional visit on Mt. Carmel our old servant Hadtschile said to me: "Just now a servant of Abbas Effendi was here and said that the doctor should come at 'asser' (3 o'clock) to the ladies quarters of the Master as one of the maids has a very bad finger." I did not very much like to start my visits so early on Saturday afternoon. But as I knew the Master would never call me out of hours without some urgent reason I decided to go on time...When it was all over, finger, hand and arm bandaged and put in a sling, Behia Khanum sent the little sufferer to bed and invited me to take refreshment with her and the ladies of the household. As we were sipping coffee and talking Turkish, which was easier for me than Arabic, a servant came and said: "Abbas Effendi wants the doctor to come to Him in the selamluk (drawing room) before she leaves"...The Master asked me to report to Him how the finger of the young girl was and if the danger of blood poisoning has passed. I could give Him a reassuring report. At this moment the son-in-law (the husband of the eldest daughter of Abbas Effendi), entered the room, evidently for the purpose of taking leave of the Master. At first I did not notice that behind the tall, dignified man his eldest son Shoghi Effendi, had entered the room and greeted his venerable grandfather with the oriental kiss on the hand. I had already seen the child fleetingly on a few other occasions. Behia Khanum had recently informed me that this young boy of perhaps twelve years of age was the oldest direct male descendant of the family of the Prophet and destined to be the only successor and representative (vazir) of the Master. As Abbas Effendi spoke in Persian regarding some matter to Abu Shoghi (the father of Shoghi Effendi), who was standing in front of Him, the grandson, after greeting us politely and also kissing the hand of his great aunt, remained near the door in a most respectful attitude. At this moment a number of Persian gentlemen entered the room and greetings and leave-takings, comings and goings, took place for a quarter of an hour. Behia Khanum and I withdrew to the right near the window and in lowered voices continued our conversation in Turkish. However, I never removed my eyes from the still very youthful grandson of Abbas Effendi. He was dressed in European summer clothes, with short pants but long stockings that came up above his knees and a short jacket. From his height and build one would have taken him to be thirteen or fourteen... In the still childish face the dark, already mature, melancholy eyes struck me at once. The boy remained motionless in his place and submissive in his attitude. After his father and the man with him had taken their leave of the Master, his father whispered something to him as he went out, whereupon the youth, in a slow and measured manner, like a grown up person, approached his beloved grandfather, waited to be addressed, answered distinctly in Persian and was laughingly dismissed, not however, without being first permitted the respectful kiss on the hand. I was impressed by the way the youth walked backwards as he left the room, and how his dark, true-hearted eyes never for a moment wavered from the blue, magical glance of his grandfather.

Abbas Effendi rose and came over to us and we immediately stood up, but the Master urged us to take our seats again and Himself sat down informally on a stool near us, or rather facing us. As usual in silence we waited for Him to speak to us, which He did shortly: "Now my daughter," He began, "How do you like my future Elisha?" "Master, if I may speak openly, I must say that in his

boy's face are the dark eyes of a sufferer, one who will suffer a great deal!" Thoughtfully the Master looked beyond us into space and after a long time turned His gaze back to us and said: "My grandson does not have the eyes of a trailblazer, a fighter or a victor, but in his eyes one sees deep loyalty, perseverance and conscientiousness. And do you know why, my daughter, he will fall heir to the heavy inheritance of being my Vazir (Minister, occupant of a high post)?" Without waiting for my reply, looking more at His dear sister than at me, as if He had forgotten my presence, He went on: "Baha'u'llah, the Great Perfection - blessed be His words - in the past, the present and forever - chose this insignificant one to be His successor, not because I was the first born, but because His inner eye had already discerned on my brow the seal of God.

"Before His ascension into eternal Light the blessed Manifestation reminded me that I too - irrespective of primogeniture or age - must observe among my sons and grandsons whom God would indicate for His office. My sons passed to eternity in their tenderest years, in my line, among my relatives, only little Shoghi has the shadow of a great calling in the depths of his eyes."

There followed another long pause, then the Master turned again to me and said: "At the present time the British Empire is the greatest and is still expanding and its language is a world language. My future Vazir shall receive the preparation for his weighty office in England itself, after he has obtained here in Palestine a fundamental knowledge of the oriental languages and the wisdom of the East." Whereupon I ventured to interject: "Will not the western education, the English training, remould his nature, confine his versatile mind in the rigid bonds of intellectualism, stifle through dogma and convention his oriental irrationality and intuition so that he will no longer be a servant of the Almighty but rather a slave to the rationality of western opportunism and the shallowness of every day life?" Long pause! Then Abbas Effendi 'Abdu'l-Baha rose and in a strong and solemn voice said: "I am not giving my Elisha to the British to educate. I dedicate and give him to the Almighty. God's eyes watch over my child in Oxford as well - Inshallah!"

Without farewell, without another word the Master left the room. I took leave of Behia Khanum and as I went saw the Master standing in the garden, where, apparently sunk in deepest thought, he was looking at a fig tree laden with fruit.

In November 1921, while staying in Lugano, I learned of the passing of Abbas Effendi 'Abdu'l-Baha in Haifa and my thoughts and memories turned back to that long-ago hour in August 1910, and I wish Elisha - Shoghi well, and everything that is good - Inshallah.

### **Marzieh Gail (wr 1976, Dawn Over Mount Hira)**

In later years the Doctor returned to Germany and, not long before she died, became a Baha'i. Her memoir was published in the German Baha'i magazine, Sonne der Wahrheit (1930-31).

When Hand of the Cause Dr. Hermann Grossmann and Mrs. Grossmann consulted the Guardian about the Fallscheer notes, Shoghi Effendi 'expressed the opinion that 'Abdu'l-Baha must have had great confidence in Frau Doktor Fallscheer inasmuch as He, at the time before the beloved Guardian went to England, that is, when the Master may have first considered the idea of sending him there, talked to her about it and on that occasion mentioned that Shoghi Effendi was to be His "Vizier", as she expressed it.' ['12']

[12. Personal letter.]

### **Tablet to F Drayton**

### **Marzieh Gail (wr 1976, Dawn Over Mount Hira)**

Although the Guardianship-to-be was a well-kept secret, it was, strangely enough, not a total one. A Tablet of 'Abdu'l-Baha's to Miss F. Drayton of New York City contains a strong clue; it states: '...Verily that Infant is born and exists and there will appear from His Cause a wonder which thou wilt hear in future... there are signs for it in the passing centuries and ages.' When the National Baha'i Assembly of the United States referred this Tablet to the Guardian, he verified that he was the infant mentioned here. These lines close the second volume of 'Abdu'l-Baha's published English Tablets.

## **Ruhiyyih Khanum (wr 1969, Priceless Pearl)**

### **Anticipation of Guardianship - Legal Deeds**

It is significant to recall that 'Abdu'l-Baha - no doubt in anticipation of events He clearly foresaw - had, in answer to a query from the Tehran Assembly written to them: "You have asked in whose name the real estate and buildings donated should be registered with the Government and the legal deeds issued: they should be registered in the name of Mirza Shoghi Rabbani, who is the son of Mirza Hadi Shirazi and is in London."

### **Appointment no surprise to informed Baha'is**

However great the grief and shock the Master's ascension produced in Persia it is unlikely that the news of Shoghi Effendi's appointment came as much of a surprise to the more informed amongst the friends there, especially after having so recently received such an illuminating instruction from 'Abdu'l-Baha.

## **Shoghi Effendi's Settling into Role**

*Shoghi Effendi's new role was a great challenge for him to settle into, handling local customs, insuperable issues, the need for respect by elders when he is so young; he takes a retreat to the mountains to find balance, and returns energised into his role. Most of the foregoing account is a direct copy of a section in "Priceless Pearl" with some additions, and it is hoped readers will enjoy this and borrow out that work to read in full the ministry of the Guardian.*

## **Residence in Haifa**

### **Ruhiyyih Khanum (wr 1969, Priceless Pearl)**

After his arrival in Haifa Shoghi Effendi occupied his old room, next to that of 'Abdu'l-Baha; however, a few days later he moved to a room in the home of one of his aunts, next door, and while he was [in] Haifa continued to stay there until the Greatest Holy Leaf, in the summer of 1923, had two rooms and a small bath built for him on the roof of the Master's home. There were no doubt many reasons for his decision to stay for the time being in another home: the terrible agony of memory the old room brought to him, the crowds of people constantly coming and going in the Master's house and another factor, typical of Shoghi Effendi, which was his deep feeling of justice, that as his own family had received so much honour through having one of its sons raised to so high a position he must now shower honour and kindness on his aunts, uncles and cousins to redress, in some measure, the balance.

## **His First Letter to America (21 Jan)**

### **Shoghi Effendi (msg 21 Jan)**

Shoghi Effendi's First Letter to the Baha'is of America

Letter of January 21st, 1922.

Dearly beloved brethren and sisters in 'Abdu'l-Bahá:

At this early hour when the morning light is just breaking upon the Holy Land, whilst the gloom of the dear Master's bereavement is still hanging thick upon the hearts, I feel as if my soul turns in yearning love and full of hope to that great company of His loved ones across the seas, who now share with us all the agonies of His separation.

It is idle for me to emphasize how much the sorrowful ladies of the Holy Household look forward to the work that lies before the friends in the American continent, who in the past have rendered so glorious a service to His Cause and will now, faithful to His special love for them, carry on their mission still more gloriously than ever before. True, the shock has been too terrible and sudden for us all to recover from in so short a time, but whenever we recall His Sayings and read His Writings, hope springs in our hearts and gives us the peace that no other material comfort can give.

## His Hard Work

Louis Gregory (pub 17 May)

"When one reaches Haifa and meets Shoghi Effendi and sees the workings of his mind and heart, his wonderful spirit and grasp of things, it is truly marvelous. Our world boundaries must fade!

"Rouhi Effendi, brought up with Shoghi Effendi, says of him: 'Shoghi is wonderful. He retired at 3 a.m. and arose at six. Once he worked forty-eight hours without food or drink. His effort is to overcome differences between races and nations. There is the greatest responsibility on each one in laying out one's own actions. First of all must we straighten ourselves out. This is true of nations as well as individuals. Thus we can be effective in guiding others.'"

## On 'Abdu'l-Bahá in World Order of Bahá'u'lláh

[Abdu'l-Baha] is, and should for all time be regarded, first and foremost, as the Center and Pivot of Baha'u'llah's peerless and all-enfolding Covenant, His most exalted handiwork, the stainless Mirror of His light, the perfect Exemplar of His teachings, the unerring Interpreter of His Word, the embodiment of every Baha'i ideal, the incarnation of every Baha'i virtue, the Most Mighty Branch sprung from the Ancient Root, the Limb of the Law of God, the Being "round Whom all names revolve," the Mainspring of the Oneness of Humanity, the Ensign of the Most Great Peace, the Moon of the Central Orb of this most holy Dispensation -- styles and titles that are implicit and find their truest, their highest and fairest expression in the magic name Abdu'l-Baha. He is, above and beyond these appellations, the "Mystery of God" -- an expression by which Baha'u'llah Himself has chosen to designate Him, and which, while it does not by any means justify us to assign to Him the station of Prophethood, indicates how in the person of Abdu'l-Baha the incompatible characteristics of a human nature and superhuman knowledge and perfection have been blended and are completely harmonized.

Rouha Khanum (Apr 1922 / Ridvan)

A BEAUTIFUL MESSAGE FROM THE HOLY LAND

BY ROUHA KHANUM

The Bahai Community, Persian Colony, Haifa, Palestine, Rizwan 1922.

Dear sisters and brothers in the Cause of God:-

At last I am pleased to be able to answer your very kind letters and to thank those friends, who sent messages of loving sympathy to us in the first days of our crushing sorrow.

Until now I have been broken down with grief, my heart was sore distressed, my eyes were overflowing with bitter tears; I could not collect my thoughts sufficiently, I had no power to write to those dear friends, who had sent such affectionate words of consolation to me in my overwhelming loss.

Now we can comfort our hearts with the assurance that, though our beloved Master is no longer in his mortal body, yet his eternal Spirit is present with us for evermore. Whilst here on earth his humanity was as a cloud, which hid his divine Spirit from us. That veiling cloud is now removed, and we feel the intensity of his spiritual Guidance.

As the Master said after the Ascension of Bahá 'Ullah:

"The Light of the Sun of Truth will never set. The waves of the Sea of Truth will surge for all time. The divine rain from the Kingdom of Glory will never fail. Inspiration from the Realm of the Supreme will not cease for evermore.

"Life-giving showers are constantly flowing from the clouds of Mercy. Help is still being poured out from the Heavenly Land, and aid from the Supreme Lord is being given without ceasing. Though that Glorious Sun (Baha 'Ullah) has set in the horizon of this world, it has risen in radiant splendour in the divine sky of celestial grandeur.

"The eyes of the people were veiled by his earthly body from seeing the Light of the Sun of Truth.....

"As that veil has been withdrawn, it is now the time to proclaim the Word of God, to send forth the lightnings of the Spirit, to chant the melodies of Faithfulness in the Rose-Garden of God the Beloved.

"Oh Nightingales of the Garden of Virtue! Now is the day to sing the beautiful harmonies of Heaven!

"Let your heart be no longer troubled, neither sit idle in sorrow and mourning, but arise; wing your flight into the Celestial atmosphere, singing the triumphant hymns of holiness in the garden of Love, always with your heart fixed on that Divine Home of the Radiant Beloved, towards which we are all as pilgrims, making our Pilgrimage!

"In this day of the Spiritual Springtime if we do not arise in the glorious work of establishing the Unity of the Kingdom, at what season should we choose to begin? Verily now is the appointed time."

These words apply equally to our days, when our hearts bear the burden of the agony of parting with our Beloved Master.

Now my friends, I implore you, let us each and all stand together in a vast army of Light, steadfastly and loyally determined to vanquish the Powers of Darkness on the pitiful battlefield of the World.

Let us remember the disciples of His Holiness the Lord Christ - how after his Ascension they, though few in number, stood faithfully together, united in soul and heart and mind, striving to accomplish that work, for which their Lord had suffered.

Thanks be unto God, that Abdul Bahá has left many friends, who are ready to give up all their days, their comfort and earthly happiness, to spread the teachings of the Bahai Cause, which, when known and understood by the noble and pure-minded, will change the heart of the world.

We have been consoled and comforted by the visits of many dear friends from all parts of the world. They have been our great support in these sorrowful days. We are very glad to have one of these friends, Lady Blomfield, still with us. She accompanied our beloved Shoghi Effendi and his sister when they returned from England. She was just like a very kind mother to them in the hour of their deepest sorrow; and ever since she has been here, she has been occupied with many useful works, connected with various matters, necessary to the good of the Cause. We are all extremely sorry that she is leaving us in the immediate future, to continue her work in Europe on her return journey to London.

I am sure we shall achieve much more in these days, than in the earth life of the Master, because the agony of the parting has so softened our hearts, that our one aim and desire is to give joy to his blessed Spirit.

When the Shepherd is gone, the sheep must stand closer together to protect each other from the attacks of wolves.

Therefore let us not be depressed. I know that if we turn our whole hearts to God, we shall surely hear the music of the voice of Abdul Bahá singing therein. Listen in the night season, we shall hear him say: "I am with you, fear not, neither be cast down by sorrow!"

Hearken at morn: He is saying: "Arise for the service of the Cause of God, and the spreading of His Truth."

Listen at noontide, you will hear him say: "Faint not, though the flame of your sorrow be burning hot, for soon you shall be refreshed by the cooling breeze of God's Mercy."

Listen at twilight - his voice is saying: "Be happy, rest and trust in me, for I love you, and I will never leave you nor forsake you, my children. Be united! Be patient! Be hopeful, be faithful!"

I am sure our Beloved desires for us all, joy, happiness of heart and an abundant baptism of the Holy Spirit.

Therefore let us prepare our souls to receive this great and glorious Gift in these, our wonderful days - which the Prophets and Saints in past ages longed to see! They were deprived of this blessing, to which we have attained!

I am thankful to say that we have glad tidings from Persia, where the friends are arising in renewed strength and unity to serve the Cause with faithfulness and loyalty.

It is ever thus, when our Beloved passes from earth into the wider world, those, whose sorrow is overwhelming, find relief in striving to accomplish all he would wish to have done.

I am glad to say that our dear Protector of the Cause, Shoghi Effendi, is now resting from the work which was so immense. He felt it necessary to go into retreat, in order to pray, and concentrate and meditate on the glorious and difficult task entrusted to him, and to gain the strength needed for its fulfilment.



Shoghi Effendi is precious to all the Bahai friends, for he is our leader, bequeathed to us by Abdul Baha.

Concerning him a Persian friend has quoted: "When the rose has faded and its garden is destroyed - how shall we inhale its fragrance? Nowhere, but from the attar which is its essence!"

I conclude my letter by asking all the dear friends to pray for the family of Abdul Bahá that they may receive power to transmute the agony of the parting into determination to help Shoghi Effendi in his work, for indeed we all miss the Master more and more every day! He was all the world to us, our spiritual and our earthly father, our comfort, our hope, our companion and our guide in all the affairs of our daily life.

The only joy we have is when, from all countries we hear the good news of the unity of the dear friends and the growth of the Divine Cause.

The Greatest Holy Leaf, my mother and my sisters join me in love and Bahai greeting to you all, and in assuring you that we always pray at the Holy Shrines for the dear friends, that they may be assisted and strengthened in the path of Servitude so that they may accomplish a great work in the spreading of the Divine Cause in this Day, for "Now is the appointed time."

Ever your loving friend and spiritual sister in the service of the Cause of God.

(Signed) ROUHA.

## **His Grief**

### **Ruhiyyih Khanum (wr 1969, Priceless Pearl)**

#### **Shoghi's Grief**

In that house, so empty now, so terribly empty, where every step reminded him of the Master's presence now gone forever, he did indeed sink under the water's of darkest grief and despair.

#### **Letter to Mrs Whyte**

"Moments of gloom", he writes to Mrs Whyte, "of intense sadness, of agitation I often experience for wherever I go I remember my beloved grandfather and whatever I do I feel the terrible responsibility He has so suddenly placed upon my feeble shoulders." In this letter, written on 6 February 1922, a little over one month after his return, he pours out his heart to his friend: "How intensely I feel the urgent need of a thorough regeneration to be effected within me, of a powerful effusion of strength, of confidence, of the Divine Spirit in my yearning soul, before I rise to take my destined place in the forefront of a Movement that advocates such glorious principles. I know that He will not leave me to myself, I trust in His guidance and believe in His wisdom, but what I crave is the abiding conviction and assurance that He will not fail me. The task is so overwhelmingly great, the realization of the inadequacy of my efforts and myself so deep that I cannot but give way and droop whenever I face my work..." This noble woman had evidently written to Shoghi Effendi such inspiring letters that he informs her that as he read them he was "moved to tears" and goes on to cry out "Oh how much in my youth and frailty, I need every now and then a vigorous appeal, a powerful reminder, a word of cheer and comfort!" He ends his letter with a very significant phrase, telling her that many times he has told the ladies of the household of her wise counsel "make not of the Movement a sect", and signs himself "I am yours very affectionately".

#### **Further Thoughts**

That same month, in another letter, he writes: "...the pain, nay the anguish of His bereavement is overwhelming..." Yet in the midst of this torture the young man of twenty-four found that he was not only designated "the blest and sacred bough that hath branched out from the Twin Holy Trees", whose shade "shadoweth all mankind", but that he was "the Sign of God, the chosen branch, the Guardian of the Cause of God, he unto whom all the Aghsan, [1] the Afnan, [2] the Hands of the Cause of God and His loved ones must turn".

## **Distress and Suffering**

That Shoghi Effendi and all the Master's family passed through a period of unbearable suffering during these days, and indeed during the immediate years that followed, I have no doubt. Many times, when he was intensely distressed I saw him, in later years, go to bed, refusing to eat or drink, refusing to talk, rolled under his covers, unable to do anything but agonize, like someone beaten to the ground by heavy rain; this condition sometimes lasted for days, until forces within himself would adjust the balance and set him on his feet again. He would be lost in a world of his own where no one could follow. Once he said to me: "I know it is a road of suffering; I have to tread this road till the end; everything has to be done with suffering."

## **Abdu'l-Bahá asked for Shoghi to be Cabled**

The sense of abandonment, of unworthiness, of passionate longing for his grandfather that assailed Shoghi Effendi so strongly during the early years of his Guardianship is made even more heartbreaking when we remember a fact that was recounted to me and some Persian ladies by his mother, and is referred to by one of the American Baha'is who was present at the time the Master passed away, in a letter written a few days later. It seems that a few weeks before 'Abdu'l-Baha died, suddenly He came into the room where Shoghi Effendi's father was and said "Cable Shoghi Effendi to return at once." His mother told us that on hearing this she consulted with her mother and it was decided that to cable risked shocking Shoghi Effendi unnecessarily and so they would write to him the Master's instruction; the letter arrived after He had ascended. She said as the Master had been perfectly well they had never dreamed He was going to pass away. No doubt the motive was a good one, but so typical of the interference of a family in what they considered a family matter, too short-sighted to realize that 'Abdu'l-Baha was always right and should always be obeyed. There is no doubt that this tragically human element caused untold harm in the days of Baha'u'llah, 'Abdu'l-Baha and Shoghi Effendi. In any case, it effectively prevented Shoghi Effendi from seeing his grandfather again and many times he said that he felt if he had done so the Master might have given him some special words of advice or instruction, not to mention the infinite comfort it would have afforded him just to see His face once again in this world.

## **No Opportunity to Recover**

In the midst of such a home-coming Shoghi Effendi had no opportunity to recover from the blows he had received ever since he stood in Tudor Pole's office and read the fateful cable informing him of the Master's passing. In spite of his condition, the rank now conferred on him by the Master's Will and Testament had saddled him with a responsibility which, until the last moment of his life, could no more be shared with any individual or body than could have been the responsibility placed on the Master when, at the time of Baha'u'llah's ascension, His Will made it clear that 'Abdu'l-Baha was His successor. Decisions had to be made.

## **The Will and His Position**

### **Ruhiyyih Khanum (wr 1969, Priceless Pearl)**

#### **Shoghi Designated in Oldest Section of Will**

We can only hope that the revelation of the fact that he had been designated for this role when he was still a small child was of some comfort to him. 'Abdu'l-Baha's Will consists of three parts; years later Shoghi Effendi was to write that "its first section" had been "composed during one of the darkest periods of His incarceration in the prison-fortress of Akka". It was in that first section that the Guardian's stupendous station had been conferred upon him, but then kept a closely guarded secret by his grandfather, who had written on the Will in His own hand that "this written paper hath for a long time been preserved under ground... the Holy Land being sorely agitated it was left untouched."

[1 Male descendants of Bahá'u'lláh]

[2 Relatives of the Báb]

## **Guardian's Function**

Shoghi Effendi likewise discovered that he was "the expounder of the words of God ", and that anyone who opposed, contended or disputed with, or disbelieved in him had done this to God; that anyone who deviated, separated himself or turned aside from him had done this to God, and that

the Master had evoked the wrath, the fierce indignation and the vengeance of God upon such a one! He also learned that he was the irremovable head for life of the Universal House of Justice and that he and that Body would unerringly be guided by the Bab and Baha'u'llah and that what they decided would be from God; anyone disobeying and rebelling against god. He found he was to choose during his lifetime his eldest son, or failing the manifestation of the necessary qualities in him, demonstrating that "The child is the secret essence of its sire ", another branch to succeed him. He found the Master had remembered him tenderly: "O ye faithful loved ones of 'Abdu'l-Baha! It is incumbent upon you to take the greatest care of Shoghi Effendi... that no dust of despondency may stain his radiant nature, that day by day he may wax greater in happiness, in joy and spirituality, and may grow to become even as a fruitful tree." It is relatively easy to accept that someone is going to lift the world on his shoulders - but it is very difficult to accept the fact that you are the one who is going to do it. The believers accepted Shoghi Effendi, but his crucifixion was to try to accept himself....

### **Early Struggles of the Guardian**

These early years of his Guardianship must be seen as a continual process of being floored and rising to his feet again, often staggering from the terrible blows he had received, but game to the core. It was his love for 'Abdu'l-Baha that always carried him through: "yet I believe", he cries out, "and firmly believe in His power, His guidance, His ever-living presence..." In a letter written in February 1922, to Nayir Afnan, a nephew of 'Abdu'l-Baha, the agony of his soul is clearly reflected: "Your... letter reached me in the very midst of my sorrows, my cares and afflictions... the pain, nay the anguish of His bereavement is so overwhelming, the burden of responsibility He has placed on my feeble and my youthful shoulders is so overwhelming..." He goes on to say: "I am enclosing for you personally the copy of the dear Master's Testament, you will read it and see what He has undergone at the hands of His kindred... you will also see what a great responsibility He has placed on me which nothing short of the creative power of His word can help me to face..." This letter is not only indicative of his feelings but in view of the fact that the one he wrote it to belonged to those who had been the enemies of the Master in the days after Baha'u'llah's ascension and were of that breed of kindred He had so strongly denounced in His Will, shows how courageously Shoghi Effendi holds up the mirror of the past and at the same time appeals for his support and loyalty in the new situation which exists.

### **Letter to Beirut**

His earliest letters reveal Shoghi Effendi's characteristic strength, wisdom and dignity. To one of the professors of the American University in Beirut he wrote, on 19 March 1922, clearly and unequivocally stating his own position: "Replying to your question as to whether I have been officially designated to represent the Baha'i Community: 'Abdu'l-Baha in his testament has appointed me to be the head of the universal council which is to be duly elected by national councils representative of the followers of Baha'u'llah in different countries..."

## **Challenges and Unity**

### **Ruhiyyih Khanum (wr 1969, Priceless Pearl)**

#### **Bahá'í Tests**

It must not be thought, however, that the act of promulgating the Master's Will solved all problems and ushered in a new era in the Cause with the greatest ease. Far from it. Before Shoghi Effendi reached Haifa the Greatest Holy Leaf had been obliged to cable America on 14 December: "Now is period of great tests. The friends should be firm and united in defending the Cause. Nakeseens [Covenant-breakers] starting activities through press other channels all over world. Select committee of wise cool heads to handle press propaganda in America." Grave as the events indicated in this cable were, they cannot be considered apart from the serious situation which existed in America when 'Abdu'l-Baha died. He had been deeply concerned over Covenant-breaking in that country for some time, even having predicted in a letter written some years before that a storm would arise after His passing and praying for the protection of the believers. On 8 November 1921 He cabled Roy Wilhelm, His trusted correspondent, "How is situation and health friends?" to which Mr Wilhelm, the next day, was obliged to reply: "Chicago, Washington, Philadelphia agitating

violation centering Fernald, Dyer, Watson. New York, Boston refused join, standing solidly constructive policy." An immediate reply was cabled back by 'Abdu'l-Baha on 12 November, in the strongest language, and clearly indicating His distress: "He who sits with leper catches leprosy. He who is with Christ shuns Pharisees and abhors Judas Iscariot. Certainly shun violators. Inform Goodall, True and Parsons telegraphically." That same day the Master in a second cable to Roy Wilhelm said: "I implore health from divine bounty ". These were the last messages America ever received from Him.

'Abdu'l-Baha's sudden passing did nothing to remedy this situation. It was the awareness of its gravity that undoubtedly inspired the cable sent by the Greatest Holy Leaf informing the American friends the Master had left full instructions in His Will. The perpetual agitation of Muhammad 'Ali, ever since the ascension of Baha'u'llah, had not abated and his henchmen in the United States were vigilant and active. At that time the magazine Reality was a Baha'i organ and in its columns was published news of the Covenant-breakers and their activities; this greatly distressed the wiser and more experienced believers, particularly those who had had the privilege of knowing 'Abdu'l-Baha personally, but left the young, inexperienced and "liberal" minded unperturbed and unaware of their danger. It was because of this sickly and equivocal attitude that 'Abdu'l-Baha had written less than two months before His passing a Tablet, published in the Star of the West , in which He sought to make clear to the friends that they ran grave risks in such matters as these by taking them lightly, that Baha'u'llah had warned His followers that a foul odour was none other than the violators. This situation Shoghi Effendi now inherited.

### America

One of the oldest and most staunch of the American believers wrote to Shoghi Effendi on 18 January 1922, less than two weeks after the public announcement of the provisions of 'Abdu'l-Baha's Will: "As you know we are having great troubles and sorrows with violators in the Cause in America. This poison has penetrated deeply among the friends..." In many reports, in great detail, accusations and facts poured in upon the newly-made Guardian. There was, of course, another aspect. With touching pureheartedness and trust the Baha'is of East and West rallied round their young leader and poured out avowals of their love and loyalty: "We long to assist the Guardian in every way and our hearts are responsive to the burdens upon his young shoulders..." "Word has reached us here in Washington that our beloved Master has placed the guidance and protection of the Holy Cause in your hands and the He named you as the head of the House of Justice. I write you these few lines responding with all my heart to the sacred instructions of our Beloved Lord and assuring all the support and fidelity of which I am capable..." "Beloved of our beloved," he was addressed by two pillars of the Faith in America, "How our hearts sang with joy at the news that the Master had not left us comfortless but made you, His beloved, the centre of the unity of His Cause, so that the hearts of all the friends may find peace and certainty." "Our lives have been in utter darkness until the blessed cablegram of the Greatest Holy Leaf arrived with the first ray of light, and that is your appointment by the Merciful Lord as our Guardian and our Head as well as the Guardian of the Cause of God and the Head of the House of Justice." "Whatever the Guardian of the Cause wishes or advises these servants to do, that is likewise our desire and intention." In a letter to the Greatest Holy Leaf one of the old believers, recently returned from Haifa, writes in August 1922: "The friends are greatly attached to Shoghi Effendi, and they desire naught but to follow our Lord's injunctions that we should all support the Guardian of this Holy Cause..." Another old believer wrote about the same time to Shoghi Effendi and assured him that although "we still have many difficulties and some sore spots but I sense the healing power and believe that in general the Cause never was more healthy or deep in America than at present..." Such messages were no doubt a great consolation, but in comparison to the number of believers in the West and to the heart-break of the Guardian they seem to have been pitifully few in number. It is a sad fact that many of those who rallied most firmly to his support, themselves later left the Cause and even turned against it. The tornado uproots the big trees but leaves the humble grass unaffected.

### Tehran

There is no doubt that the Baha'is everywhere were swept by a great wave of love and loyalty on hearing of the provisions of the Master's Will. Its effect on the Covenant-breakers, however, was to



stir them to violent action. Like a hydra-headed monster, each head hissing more venomously than the other, they reared up and struck at the young successor of the Master. 'Abdu'l-Baha's half-brother Muhammad 'Ali, his brother, his sons and his henchmen; the perennial enemies of the Faith in Persia; the disaffected, the lukewarm, the ambitious - wherever they were and whoever they were - began to stir up trouble. On 16 January two veteran American Baha'is serving in Tehran wrote to the Master's family giving a picture of what was going on there; not the least significant fact which emerges from their letters is that 'Abdu'l-Baha had sent to Persia a letter in which He enclosed, for the edification of the friends, a letter of Shoghi Effendi to Him, giving news of the Cause in England. This letter arrived after His passing, but it shows the Master's pride in His grandson and taken in conjunction with the news of His ascension and the appointment of the Guardian, so soon to follow, seems to be more than mere coincidence. These letters go on to say: "...a hue and cry is raised against the Cause... but the sheep were not scattered and forgotten and are firm and constant, and rallying to the support of the brave young leader with whom the Beloved has blessed us. Shoghi Effendi has always been a household word with us and the whole Baha'i nation extends welcome and greeting to him today. 'Blessed is he who cometh in the name of the Lord'..." "...I wish you might hear the grateful expressions of the believers: 'Now we are comforted. Now we are content. The Cause has become young.'"

On 16 January the Guardian wrote his first letter to the Persian Baha'is encouraging them to remain steadfast and protect the Faith and sharing with them in moving terms his grief at the passing of the beloved Master. On 22 January Shoghi Effendi cabled the American Baha'is: "Holy Leaves comforted by Americans' unswerving loyalty and noble resolve. Day of steadfastness. Accept my loving cooperation." The day before he had written his first letter to them, beginning: "At this early hour when the morning light is just breaking upon the Holy Land, whilst the gloom of the dear Master's bereavement is still hanging thick upon the hearts, I feel as if my soul turns in yearning love and full of hope to that great company of His loved ones across the seas..." Already he had placed his hand on the tiller and sees the channels he must navigate clearly before him: "the broad and straight path of teaching", as he phrased it, unity, selflessness, detachment, prudence, caution, earnest endeavour to carry out the Master's wishes, awareness of His presence, shunning of the enemies of the Cause - these must be the goal and animation of the believers. Four days later he is writing his first letter to the Japanese Baha'is: "Despondent and sorrowful though I be in these darksome days, yet whenever I call to mind the hopes our departed Master so confidently reposed in the friends in that Far-Eastern land, hope revives within me and drives away the gloom of His bereavement. As His attendant and secretary for well nigh two years after the termination of the Great War, I recall so vividly the radiant joy that transfigured His face whenever I opened before Him your supplications..."

### **Translating the Will**

During these days Shoghi Effendi was also busy translating his grandfather's Will into English. Emogene Hoagg, who had been living in Haifa for some time prior to 'Abdu'l-Baha's passing, wrote on 24 January: "Before long the Will of the dear Master will be ready for America and elsewhere. Shoghi Effendi is translating it now."

### **Britain Wishes to be Informed**

While Shoghi Effendi was thus occupied and was gathering his powers and beginning to write letters such as these to the Baha'is in different countries, he received the following letter from the High Commissioner for Palestine, Sir Herbert Samuel, dated 24 January 1922:

Dear Mr. Rabbani,

I have to acknowledge receipt of your letter of Jan. 16., and to thank you for the kind expression it contains. It would be unfortunate if the ever to be lamented death of Sir 'Abdu'l-Baha were to interfere with the completion of your Oxford career, and I hope that may not be the case. I am much interested to learn of the measures that have been taken to provide for the stable organization of the Baha'i Movement. Should you be at any time in Jerusalem it would be a pleasure to me to see you here.

Yours sincerely,



Herbert Samuel

### **Muhammad 'Ali and Bahá'u'lláh's Shrine; Taken by Force**

However friendly its tone, it demanded on the part of His Majesty's Government to be informed of what was going on. And this is not in the least surprising in view of the activities of Muhammad 'Ali. Shortly after 'Abdu'l-Baha's ascension, this disgruntled and perfidious half-brother had filed a claim, based on Islamic law (he who pretended he had still a right to be the successor of Baha'u'llah!), for a portion of the estate of 'Abdu'l-Baha which he now claimed a right to as His brother. He had sent for his son, who had been living in America and agitating his father's claims there, to join him in this new and direct attack on the Master and His family. Not content with this exhibition of his true nature he applied to the civil authorities to turn over the custodianship of Baha'u'llah's Shrine to him on the grounds that he was 'Abdu'l-Baha's lawful successor. The British authorities refused on the grounds that it appeared to be a religious issue; he then appealed to the Muslim religious head and asked the Mufti of Akka to take formal charge of Baha'u'llah's Shrine; this dignitary, however, said he did not see how he could do this as the Baha'i teachings were not in conformity with Shariah law. All other avenues having failed he sent his younger brother, Badiullah, with some of their supporters, to visit the Shrine of Baha'u'llah where, on Tuesday, 30 January, they forcibly seized the keys of the Holy Tomb from the Baha'i caretaker, thus asserting Muhammad 'Ali's right to be the lawful custodian of this Father's resting-place. This unprincipled act created such a commotion in the Baha'i Community that the Governor of Akka ordered the keys to be handed over to the authorities, posted guards at the Shrine, but went no further, refusing to return the keys to either party.

It does not require much imagination to conceive this was another terrible shock to Shoghi Effendi, the news arriving after dark, by a panting and excited messenger, all the believers aroused and distressed beyond words at the thought that for the first time in decades the Most Sacred Remains had fallen into the hands of the inveterate enemy of the Centre of His Covenant. One of the American believers, who visited the Shrine with Shoghi Effendi himself during March 1922, describes this situation in his diary: "Upon each of my three very recent visits to Behje we were able to penetrate only as far as the court of the tomb - inner sanctuary being sealed... And as yet no one can foresee how the affair will come out. Shoghi Effendi is much troubled over the matter." In spite of his personal feelings Shoghi Effendi followed faithfully the example of the Master in other days of attack and storm, giving instructions calmly as to where the lights should be placed inside and outside the Shrine, as it was in process of being illuminated.

This same informant went on to record that while he was in Haifa telegrams were sent out by the Guardian to King Feisal of Iraq appealing against the action of his government in seizing the blessed House of Baha'u'llah (the prescribed site of pilgrimage for the Baha'is of all lands), and arrangements were made by him for similar messages to be sent from other Baha'i communities. This was another terrible blow to Shoghi Effendi; in the space of a few months he had received four, any one of which was calculated to place an unbearable strain on his entire being.

### **Other Challenges; Followed Different Ways to 'Abdu'l-Bahá**

The situation in which Shoghi Effendi now found himself was truly crushing. Although the body of the believers was loyal, the Cause was being attacked from all sides by enemies emboldened by and rejoicing over the death of 'Abdu'l-Baha. We are informed by one of the old Baha'is, who was himself a secretary to the Governor of Haifa at that time, that the guardian was commonly referred to by the local authorities as "the Boy". Aside from his extreme youth, the beardless Oxford student, however dignified in his manner, refused to even pretend he was like the bearded patriarch everyone knew so well as one of the features of Haifa - much loved or much hated as the case might be - but always respected as its most outstanding notable. Shoghi Effendi refused to wear a turban and the long oriental robes the Master had always worn; he refused to go to the mosque on Friday, a usual practice of 'Abdu'l-Baha; he refused to spend hours with visiting Muslim priests, who were wont to pass the time of day with the Master, and who no doubt now were eager to assess the stripling He had placed in His seat as Head of the Faith. The Guardian, when members of 'Abdu'l-Baha's family remonstrated with him for not following in the ways of the Master, would reply he must devote himself undividedly to the work of the Cause. All this must have added to his

suffering and caused much alarm within the family and local community. Some of them secretly suspected that Shoghi Effendi did not really know what he should do, that he needed older and wiser heads about him, and that the sooner the Universal House of Justice was formed the better for the Cause and all concerned.

### **Gathering Advisors; The Universal House of Justice**

There is no doubt that in his deep distress, alternately worshipped, adored, advised, questioned, admonished and challenged, he felt the need for support and consultation. During March 1922 he gathered in Haifa a group of representative and well-known Baha'is: Lady Blomfield had returned with him from England, Emogene Hoagg had been living in Haifa; to these were added Miss Rosenberg from England, Roy Wilhelm, Mountfort Mills and Mason Remey from America, Laura and Hippolyte Dreyfus-Barney of France, Consul and Alice Schwarz from Germany, and Major Tudor Pole. Two well-known Baha'i teachers from Persia, Avarih and Fazel, had likewise been summoned to Haifa, but owing to complications their arrival was long delayed; at a later date the Guardian sent them on long teaching missions to Europe and North America, respectively. Siyyid Mustafa Rومية of Burma, and Corinne True and her daughter, Katherine, from the United States arrived later on. Other pilgrims came and went during those early months. But the significant fact is that not only many of the older Baha'is believed that the next step to be taken was the formation of the Universal House of Justice, but that the Governor of Haifa, in a conversation with one of the Baha'is Shoghi Effendi had sent for, broached this subject himself, saying that he felt that when the House of Justice was established, and the Baha'i Holy Places registered in its name, the whole issue would be removed from the status of a family quarrel and placed on the firm legal basis of a permanent religious organization. This opinion held by not only a British official but some believers and members of 'Abdu'l-Baha's family as well, reflects very clearly the attitude of some of them towards the guardian. His youth, his own condition at the beginning of his ministry, inclined them to the belief that he needed the other members of the Body of which he was permanent Head to help and advise him, as well as to secure a firmer legal foundation on which to fight the claims being made by the enemies in Palestine and in Iraq according to Muslim Shariah law, to the Baha'i Holy Places in these countries.

The reaction of Shoghi Effendi to the trend of these opinions and the consultations he was holding with the Baha'is he had summoned, however crushed he may have often felt personally, was always that of a brilliant general, seeing all battles in the round, never becoming blinded by details or emergencies. The above-mentioned diary records: "During the early days of my visit Shoghi Effendi was occupied much of the time in consultation with Mountfort Mills, Roy Wilhelm, the Dreyfus-Barneys, Lady Blomfield, and Major Tudor Pole, and then later when they came the Schwarzes, about the foundation of the Universal House of Justice. I heard in a general way of the matters they discussed. It seems that before the Universal House can be established the Local and National Houses must be functioning in those countries where there are Baha'is. I understand that Shoghi Effendi has called certain friends from Persia and from India for this conference, but they did not arrive in time to meet with these friends from the West whom I have mentioned."

### **Local and National Assemblies**

The upshot of these discussions seems to have been that the Guardian instructed the Schwarzes to return to Germany and work towards the formation of local bodies and a national body; Roy Wilhelm and Mountfort Mills were to convey to America, at its forthcoming Convention, that the Executive Board - the national body of the North American Baha'is - was to become a legislative one in function, guiding all national affairs rather than merely implementing decisions and recommendations arrived at in the Annual Convention by delegates in consultation. No doubt the British Baha'is present were to convey the same over-all concept to their own Community. What this really amounts to is that Shoghi Effendi, a little over two months after he became Guardian, began to lay his foundations for the erection of the Administrative Order of the Faith as set forth in the Will of 'Abdu'l-Baha.

## **Shoghi Effendi's 8-Month Withdrawal (5 Apr 1922)**

**Shoghi Effendi (wr Apr 1922)**

He Is God!

This servant, after that grievous event and great calamity - the ascension of His Holiness Abdul-Baha to the Abha Kingdom - has been so stricken with grief and pain and so entangled in the troubles (created) by the enemies of the Cause of God, that I consider my presence here, at such a time and in such an atmosphere, is not in accordance with the fulfillment of my important and sacred duties.

For this reason, unable to do otherwise, I have left for a time the affairs of the Cause, both at home and abroad, under the supervision of the Holy Family and the headship of the Greatest Holy Leaf - may my soul be a sacrifice to her - until, by the Grace of God, having gained health, strength, self-confidence and spiritual energy, and having taken into my hands, in accordance with my aim and desire, entirely and regularly the work of service, I shall attain to my utmost spiritual hope and aspiration. The servant of His Threshold,

(April, 1922.) (Signed) SHOGHI.

**Bahiyyih Khanum (Apr)**

He Is God!

To the servants of the Blessed Beauty and the dear friends of His Holiness Abdul-Baha!

Although the hearts of the people of Baha are intensely burning on account of the great calamity (of the ascension of Abdul-Baha), and the sobbing and sighing of the friends have reached the ears of the Supreme Concourse and the Hosts of Holiness in the Abha (Most Glorious) Paradise, yet, because this day is the day of service and this hour is the hour of diffusing the fragrances, the friends of God must, like a bright flame, arise in service to the Cause of God and surpass one another (in service). They should be like penetrating meteors, expelling every disloyal covenant-breaker, in order that in the Preserved Tablet of God, they may be recorded with the group who has fulfilled the Covenant and Testament of God.

His Holiness, the Guardian of the Cause of God, the Primal Branch, the joy of the people of Baha - Shoghi Effendi - because of this great calamity, most painful event, infinite sorrow and the severity of the effect upon himself - has desired to travel for several days, that he may regain his health and have rest. Then he will return to the holy Threshold, arise in service to the Cause of God and perform his duties.

According to a letter written by his own hand, which is enclosed, he has appointed this prisoner to supervise and manage the affairs of the Cause, through consultation with the Holy Family, during his absence. Therefore, this perishable one, temporarily, has organized an assembly to act according to the advice of the souls who were appointed and nominated by him - His Holiness Shoghi Effendi.

I am hopeful, that during the period of his absence, the friends of God and the maid-servants of the Merciful may show forth great efforts in the progress of the Cause of God, and the Cause of God may spread rapidly.

Verily, He is Compassionate and Merciful to his Servants.

(Signature and seal) BAHAEYEH.

**Bahiyyih Khanum (Apr)**

From the family of Sir Abdul-Baha Abbas, K. B. S.:

Allaho 'Abha!

Our very dear friends in America, through the Editors of the STAR OF THE WEST:

We thank you most sincerely for your kind letters of sympathy, and we appreciate your loving Messages, which are as comforting balm to our wounded hearts.

It would be our wish to answer each letter individually, but the shock of our bereavement was so sudden, and the work to which we were compelled to attend, was so overwhelming, that time failed us. Now, we wish you to realize that your words of steadfast faith and love were our greatest solace throughout the days of our grief, for we felt that you would each and all faithfully and loyally strive to carry on the work for which the life of our Beloved Master was spent.

We are more than thankful to God that He has not left us without a leader, but that Shoghi Effendi is appointed to guide the administration of the Cause.

We hope that the friends of God, the beloved and the hand-maidens of the Merciful, will pray for us, that we may be enabled to help Shoghi Effendi in every way in our power to accomplish the Mission entrusted to him.

Sincerely your fellow-workers in the Service of Truth.

BAHA'EYEH KHANUM,

and the Family of Abdul-Baha.

(Haifa, Mount Carmel, Palestine. Feast of the Rizwan, 1922.)

### **Ruhiyyih Khanum (wr 1969, Priceless Pearl)**

#### **Absences Himself : Body of Nine; Bahiyyih Khanum Administer Baha'i Affairs**

But the strain of this was more than he could bear. He appointed a body of nine people to act tentatively as an Assembly and we find that on 7 April 1922 this body enters in its records that a letter has been received from the Greatest Holy Leaf in which she states that "the Guardian of the Cause of God, the chosen Branch, the Leader of the people of Baha, Shoghi Effendi, under the weight of sorrows and boundless grief, has been forced to leave here for a while in order to rest and recuperate, and then return to the Holy Land to render his services and discharge his responsibilities." She goes on to say that in accordance with his letter, which she encloses, he has appointed her to administer, in consultation with the family of 'Abdu'l-Baha, and a chosen Assembly, all Baha'i affairs during his absence. Shoghi Effendi had already left Haifa for Europe, on 5 April, accompanied by his eldest cousin. This decision, and the Guardian's letter, were communicated by the Greatest Holy Leaf to the editors of the Star of the West and published by them in translation and with facsimiles of her own and Shoghi Effendi's original Persian letters. No doubt a similar communication was sent to other key Baha'i centres. In her letter to the Star of the West the Greatest Holy Leaf explains that she has organized an Assembly of those whom Shoghi Effendi has appointed. The Guardian's letter reads as follows:

**He is God!**

This servant, after that grievous event and great calamity - the ascension of His Holiness 'Abdu'l-Baha to the Abha Kingdom - has been so stricken with grief and pain and so entangled in the troubles (created) by the enemies of the Cause of God, that I consider my presence here, at such a time and in such an atmosphere, is not in accordance with the fulfillment of my important and sacred duties.

For this reason, unable to do otherwise, I have left for a time the affairs of the Cause, both at home and abroad, under the supervision of the Holy Family and the headship of the Greatest Holy Leaf - may my soul be a sacrifice to her - until, by the Grace of God, having gained health, strength, self-confidence and spiritual energy, and having taken into my hands, in accordance with my aim and desire, entirely and regularly the work of service, I shall attain to my utmost spiritual hope and aspiration.

The servant of His Threshold, Shoghi

On 8 April the Greatest Holy Leaf wrote a general letter to the friends. She first acknowledges the letters of allegiance they have sent and says Shoghi Effendi is counting upon their co-operation in spreading the Message; the Baha'i world must from now on be linked through the Spiritual Assemblies and local questions must be referred to them. She then goes on to say: "Since the ascension of our Beloved 'Abdu'l-Baha Shoghi Effendi has been moved so deeply... that he has

sought the necessary quiet in which to meditate upon the vast task ahead of him, and it is to accomplish this that he has temporarily left these regions. During his absence he has appointed me as his representative, and while he is occupied in this great endeavor, the family of 'Abdu'l-Baha is assured that you will all strive to advance triumphantly the Cause of Baha'u'llah..." The typewritten letter in English is signed in Persian "Baha'iyih" and sealed with her seal.

It all looked very calm on paper but behind it was a raging storm in the heart and mind of Shoghi Effendi. "He has gone", the Greatest Holy Leaf wrote, "on a trip to various countries". He left with his cousin and went to Germany to consult doctors. I remember he told me they found he had almost no reflexes, which they considered very serious. In the wilderness, however, he found for himself a partial healing, as so many others had found before him. Some years later, in 1926, to Hippolyte Dreyfus, who had known him from childhood and whom he evidently felt he could be open with as an intimate friend, he wrote that his letter had reached him "on my way to the Bernese Oberland which has become my second home. In the fastnesses and recesses of its alluring mountains I shall try to forget the atrocious vexations which have afflicted me for so long... It is a matter which I greatly deplore, that in my present state of health, I feel the least inclined to, and even incapable of, any serious discussion on these vital problems with which I am confronted and with which you are already familiar. The atmosphere in Haifa is intolerable and a radical change is impractical. The transference of my work to any other centre is unthinkable, undesirable and in the opinion of many justly scandalous... I cannot express myself more adequately than I have for my memory has greatly suffered."

In the early years after 'Abdu'l-Baha's passing, although Shoghi Effendi often travelled about Europe with the restless interest of not only a young man but a man haunted by the ever-present, towering giants of his work and his responsibility, he returned again and again to those wild, high mountains and their lofty solitude.

Copies of correspondence in French with a German Swiss in whose home Shoghi Effendi lodged for many summers are most revealing of his nature, his love of what he called "good, simple people", and the tender feelings that so often characterized his friendships:

Dec. 22, 1923

Dear Mr. Hauser,

I have received your kind card and the mere view of the Jungfrau, with the admirably depicted town of Interlaken awoke in me the unforgettable memory of your friendliness, kindness and hospitality during my delightful sojourn with you. All this I shall never forget and I shall treasure always this memory with a feeling of tenderness and gratitude.

I am sending you a few postage stamps which I hope will interest you.

I wish you from all my heart, dear Mr. Hauser, a happy New Year and a long, prosperous and happy life.

Hoping to see you again, and never forgetting you,

Your very devoted

Shoghi

The next year, on 26 September, he again writes to him:

My dear Mr. Hauser,

I am back and on my return to my home the first letter I want to write is to my unforgettable and dear Hauser under whose roof I tasted the pleasures of picturesque Switzerland and the charms of a hospitality which will never be effaced from my memory.

Recalling my experiences and my exhausting adventures followed by the repose offered me by the comfortable and modest Chalet Hoheweg, the charm of which I shall never forget, I often feel in myself the strong desire to see you one day in the bosom of my family, in our home, showing you



the evidences of my gratitude and friendship! And if that is impossible I hope you will always remember my gratitude and affection.

I have just received by mail some new Persian stamps with the portrait of the new Shah, which I hope will interest you.

I wish you with all my heart a long, joyous and prosperous life, and hope to see you one day again in Interlaken, in the heart of that beloved country.

I remain your faithful friend

On 18 December he is thanking this friend for his postcards, sending him "a modest souvenir of the city of Haifa, so different and inferior to the beautiful sites in your picturesque Switzerland", and wishes his "dear and unforgettable friend" a prosperous New Year.

This man was an old Swiss guide in whose house on the main street Shoghi Effendi had rented a tiny room, the attic under the eaves, for which he paid about one franc a night. The ceiling was so low that when his uncle-in-law, a big man, came to see him, he could not stand upright. There was a small bed, a basin and a pitcher of cold water to wash with. Interlaken is in the heart of the Bernese Oberland and the starting point for innumerable excursions into the surrounding mountains and valleys. Often long before sunrise Shoghi Effendi would start out, dressed in knee breeches, a Norfolk jacket and black wool puttees on his legs, sturdy mountain boots, and a small cheap canvas rucksack on his back and carrying a cant. He would take a train to the foot of some mountain or pass and begin his excursion, walking often ten to sixteen hours, usually alone, but sometimes accompanied by whichever young relative was with him; they could seldom stand the pace and after a few days would start making their excuses. From here he also climbed some of the higher mountains, roped to a guide. These expeditions lasted practically up to the time of his marriage. I remember when we first went to Interlaken, in the summer of 1937, Shoghi Effendi took me to Hauser's house, wanting to introduce his wife to the old man to whom he had been so attached and who had listened with so much interest to the enthusiastic account of his day's walk or climb, marvelling at the indefatigable energy and determination of the young man, but we found he had died. The Guardian went to the peaceful little mountain cemetery to visit his grave, taking me with him. Shoghi Effendi often told me these stories of his early years in the mountains and showed this or that peak he had climbed, this or that pass he had been over on foot. His longest walk, he said, was forty-two kilometres over two passes. Often he would be caught by the rain and walk on until his clothes dried on him. He had a deep love of scenery and I believe these restless, exhausting hour after hour marches healed to some extent the wounds left so deep in his heart by the passing of the Master.

Shoghi Effendi would tell me of how he practically never ate anything until he got back at night, how he would go to a small hotel (he sometimes took me there to the same simple restaurant) and order pommes sautees, fried eggs and salad as these were cheap and filling, go home to his little room under the eaves and fall into bad exhausted and sleep, waking to drink a carafe of the cold mountain water, and sleep again, until, driven by this terrible soul-restlessness, he arose and set out again before daybreak. There was something strange and deeply touching about the way that last summer of his life he went back to all the places he loved most to see them once again, as if one of the long mountain shadows was reaching out towards him. Those early years were the years when he was not only most distressed but hardest on himself. He had a rigid discipline he applied to himself and those who were with him. A sum, less than modest in amount, was set aside for the summer and whether he was alone with one of his relatives acting as companion and secretary, or, as sometimes happened, joined by other members of his family, this sum had to suffice and was [not?] added to. The economy would be greater if there were more people. He never travelled other than third class, even when he was a middle-aged man. I can remember very few occasions when we went anywhere in a train first or second class and that only when the train was too filthy or too full to make third class possible. If he travelled by night he would sleep on the hard wooden benches, his head on his rucksack, more than those who travelled with him could stand. He had two standards, one for himself as Head of the Faith identified before the public gaze with the honour of the Cause which was synonymous with his honour; one as an individual person, incognito,

and thus not demanding a personal appearance in any other form than that of a naturally modest, conscientious man, who was reluctant to spend on luxury the funds his high office placed at his disposal. He was not accountable to anyone in the world, no Baha'i on earth would question anything he chose to do, but he questioned himself and he was a difficult taskmaster.

As his age increased and the burden he carried wore him down more and more I brought as much pressure to bear as I dared to get him to be a little less harsh to himself, a little less exacting, to at least accept the modest comforts of a decent hotel, to sometimes take a cure for his health, to have a room with a bath, to eat food, as he only ate once a day, more nourishing and of better quality. This slight change he only accepted because Milly Collins, in her great love for him, formed the habit of offering him a sum of money before his "rest" began and begging him to use it for himself, for whatever he wanted. It was only through vehement appeals on my part, that he should accept what Milly gave with such tender love and concern for him personally, that he would use a small portion of it for his own use - the rest was spent on purchases for the gardens, Holy Places and Archives; but this gave him real pleasure, so Milly's intention was fulfilled in one way or another.

During one or two of those summers early in Shoghi Effendi's ministry he told me he had bought a bicycle and cycled over many passes. I have often wondered how, with his verve, audacity and lack of mechanical sense, he arrived home safely, which he invariably did! He had very little feeling for machines, being a typical intellectual, though he could do with his hands, when he desired to, very dainty things.

In spite of his withdrawal - for that is really what this first absence from the Holy Land amounted to - the forces Shoghi Effendi had set in motion were bearing fruit. One of the returning pilgrims informed the American Baha'i Convention, held in April 1922, that: "our visit was at the summons of Shoghi Effendi. At Haifa we met Baha'is from persian, India, Burma, Egypt, Italy, England and France... On arrival the impression that came strongly over me was that God is in His Heaven and all is well with the world... We met Shoghi Effendi, dressed entirely in black, a touching figure. Think of what he stand[s] for today! All the complex problems of the great statesmen of the world are as child's play in comparison with the great problems of this youth, before whom are the problems of the entire world... No one can form any conception of his difficulties, which are overwhelming... the Master is not gone. His Spirit is present with greater intensity and power... In the center of this radiation stands this youth, Shoghi Effendi. The Spirit streams forth from this young man. He is indeed young in face, form and manner, yet his heart is the center of the world today. The character and spirit divine scintillate from him today. He alone can... save the world and make true civilization. So humble, meek, selfless is he that it is touching to see him. His letters are a marvel. It is the great wisdom of God in [cre]ating us the countenance of this great central point of guidance to meet difficult problems. These problems, much like ours, come to him from all parts of the world. They are met and solved by him in the most informal way... The great principles laid down by Baha'u'llah and 'Abdu'l-Baha now have their foundation in the external world of God's Kingdom on earth. This foundation is being laid, sure and certain, by Shoghi Effendi in Haifa today." Another of those who had been called to Haifa for consultation said: "When one reaches Haifa and meets Shoghi Effendi and sees the workings of his mind and heart, his wonderful spirit and grasp of things, it is truly marvelous." They reported how in Haifa they heard Shoghi Effendi had retired at 3 a.m. and arisen at 6 a.m. and once worked forty-eight hours without food or drink. To the friends gathered at the Convention Shoghi Effendi had sent a bunch of violets by one of the returning pilgrims and his love to all the believers. The Convention report stated: "It became apparent to all that the time of the organization of the Divine Kingdom on earth has come..." It was as a result of the instructions given to the American Baha'is who had visited Haifa in the early months of 1922 that this Convention elected a National Spiritual Assembly, replacing the older Executive Board of Baha'i Temple Unity and setting the work of the Faith in North America on an entirely new basis.

## **Shoghi Effendi Returns (15 Dec 1922)**

In the autumn of 1922 the Greatest Holy Leaf, deeply distressed by Shoghi Effendi's long absence, sent members of his family to find him and plead with him to come back to the Holy Land. In the street of a small village in the mountains, as he returned in the evening from one of his all-day walks, Shoghi Effendi, to his great surprise, found his mother looking for him; she had come all the way from Palestine for this purpose, accompanied by another member of the Master's family; with tears she informed him of the distress of Bahiyyih Khanum, the family and friends and persuaded him to return and assume his rightful place.

### **Notice in Star of the West**

A notice in the Baha'i News of America, the Star of the West, stated: "Shoghi Effendi, after a six months' absence, returned to Haifa on Friday afternoon, December 15, in radiant health and happiness and resumed 'the reins of the office' of Guardian of the Baha'i Cause, committed to him in the Will and Testament of 'Abdu'l-Baha. In all countries the hearts of the friends of Abdul Baha are filled with rejoicing over this good news of the return to Palestine of the primal branch of the tree of unity for it means a new day, a new era in the Bahai Cause." [Ellipses filled.]

The Guardian's own letters and cables reflect the change in his condition. Two days after his return he wrote to the believers in Germany: "To have been unable, owing to sad circumstances over which I had no control, to keep in close and constant touch with you... is to me a cause of sad surprise and deep and bitter regret..." but, he goes on to say, he has now "returned to the Holy Land with renewed vigour and refreshed spirit". The same day he wrote to the French Baha'is: "Now that refreshed and reassured I resume my arduous duties" and also to the Japanese Baha'is: "Having brought to an end my long hours of retirement and meditation",; he says he never doubted "that my sudden withdrawal from the field of active service... would never damp your tender hopes". He also made it quite clear that for him this "sudden disappearance" had been necessary: "Prolonged though this period has been," he wrote to America on 16 December 1922, "yet I have strongly felt ever since this New Day has dawned upon me that such a needed retirement, despite the temporary dislocations it might entail, would far outweigh in its results any immediate service I could have humbly tendered at the Threshold of Baha'u'llah". In his seclusion Shoghi Effendi had commemorated the first anniversary of the passing of the Master; to face such an occasion in Haifa, in the tomb of 'Abdu'l-Baha, was probably more than he could have borne in the first year of his Guardianship.

**Shoghi Effendi (msg 1922.12.16) in: Star of the West (v13n11, pub Feb 1923, p299 PDF297, "A letter to...")**

*This message is added from Star of the West*

To the loved ones of Abdu'l-Baha throughout the continent of America.

Dear fellow-workers in the Holy Vineyard of Baha!

Now that my long hours of rest and meditation are happily at an end, I turn my face with renewed hope and vigor to that vast continent the soil of which is pregnant with those seeds that our beloved Master has so tenderly and so profusely scattered in the past. Prolonged though this period has been, yet I have strongly felt ever since the New Day has dawned upon me that such a needed retirement, despite the temporary dislocations it might entail, would far outweigh in its results any immediate service I could have humbly tendered at the Threshold of Baha'u'llah.

I am now confident that the energies of my beloved brethren and sisters across the seas, far from being damped by my sudden disappearance from the field of service, will henceforth be fully maintained, nay redoubled in their intensity, that we may all together carry triumphantly to the uttermost corners of the world the glorious Standard of Baha.

Bereft of all news whatsoever during my hours of restful seclusion, I now feel the more the thrill of the various tidings, few but indeed promising, that have been awaiting my return to the Holy Land. The work of the noble Edifice that the mighty hands of the All-wise Master has reared in this world can suffer no delay, nor can its foundations be made to totter, whatever the apparent obstacles its

enemies in their impotent wrath and despair may throw in its way. We need not wait too long, for already from various quarters there comes the news that the awful promises of Abdu'l-Baha regarding the Covenant-breakers have been strikingly fulfilled!

But it behooves us not to dwell for a moment on these doomed and darkened efforts, for the shining light of the Master's unfailing guidance is beckoning us to more constructive service, to nobler and worthier achievements.

We have, not a long time ago, with tearful eyes commemorated the world over the passing hour of our beloved Master. Would to God it has marked in our lives, which we all have consecrated to His service, a fresh, solemn and unswerving resolution of devotion and fidelity to His Cause

Your brother and co-worker,

SHOGHI.

Haifa, Palestine,

December 16, 1922.

### Cables

"With feelings of joyful confidence", as he expressed it, Shoghi Effendi now threw himself into his work. Something of his original nature, which had led one of the Baha'is to write to him, as a student in Beirut, "Your smiling face is ever before me" had returned to him. This is clearly reflected in the sheaf of cables he dispatched on 16 December 1922, the day after his arrival, to practically the entire Baha'i world, the exact copy of which I quote from his own files:

#### PERSIA

"That the Lord of Hosts may, upon my re-entry to the field of Service, bestow a fresh blessing upon His valiant warriors of that favoured Land is indeed my earnest prayer."

#### AMERICA

"The onward march of the Cause hath not been nor can it ever be stayed. I pray the Almighty that my efforts, now refreshed and renewed, may with your undiminished support lead it to glorious victory."

#### GREAT BRITAIN

"Solaced and strengthened, I now join my humble strivings to your untiring exertions for the Cause of Baha'u'llah."

#### GERMANY

"United thus far with you in my thoughts and meditations I now gladly and hopefully add the further bond of active participation in a life-long service at the Threshold of Baha'u'llah."

#### INDIA

"May our reunion in the glorious arena of service prove in the spiritual field of that land the herald of triumphal victories."

#### JAPAN

"Refreshed and reassured I now stretch to you across the distant seas my hand of brotherly cooperation in the Cause of Baha."

#### MESOPOTAMIA

"With zeal unabated and with strength renewed I now await your joyful tidings in the Holy Land."

#### TURKEY

"Back to these hallowed surroundings I extend towards you my hand of fellowship and service in the Cause of Baha'u'llah."

#### FRANCE

"Awaiting your joyful tidings in the Holy Land."

On 18 December he cabled:

#### SWITZERLAND

"Pray convey my Swiss friends assurance of my unfailing cooperation on my happy return to the Holy Land."

#### ITALY

"Convey Italian friends my best wishes on my return Holy

Land."

to DUNN

"Awaiting lovingly glad-tidings of Australian friends in Holy Land."

Shoghi Effendi also sent telegrams to some of his relatives, which clearly reflect his determination, his eagerness and a touch of youthful exuberance that pierces one's heart with sympathy for him.

On 18 December he wired one of his aunts, who was visiting Egypt, "Holding fast and definitely reins of office. Missing you terribly. Assure me your health". To his cousin he wired, the same day, "Have reentered field of service. Trusting your unfailing cooperation", and to another distant cousin, the next day "...confidently trusting your brotherly cooperation."

### Letters

Being by nature very methodical Shoghi Effendi in these early years kept fairly complete records and copies of letters sent; later, pressure of work and problems prevented him from doing this, with the exception of his cables which, until the end of his life, he kept copies of, by number and year. He lists 67 centres that he wrote to, East and West, during the months he was in the Holy Land in 1922. From 16 December 1922 to 23 February 1923 he records 132 places he wrote to, some more than once. In a letter dated 16 December 1922 he wrote "...I shall now eagerly await the joyful tidings of the progress of the Cause and the extension of your activities and will spare no effort in sharing with the faithful, here and in other lands, the welcome news of the progressive march of the Cause." The correspondence of this period covers 21 countries and 67 cities, but he does not seem to have written to more than a score of individuals, many of whom were not Baha'is. The countries he corresponded with at the very outset of his ministry included Persia, Britain, France, Germany, Italy, Sweden, Switzerland, United States, Canada, Australia, Pacific Islands, Japan, India, Burma, Caucasus, Turkistan, Turkey, Syria, Mesopotamia, Palestine and Egypt.

With the enthusiasm and conscientiousness typical of his nature, Shoghi Effendi sat down the day after his arrival in that December of 1922 and wrote to his friends in Britain:

### Letter to Britain

My dearest brethren and sisters in the Faith of God!

May I at the very outset of this, my very first letter to you, convey to your hearts in words, however inadequate but assuredly deeply felt and sincere, a measure of my burning impatience during my days of retirement to return speedily and join hands with you in the great work of consolidation that awaits every earnest believer in the Cause of Baha'u'llah. Now that happily I feel myself restored to a position where I can take up with continuity and vigour the threads of my manifold duties, the bitterness of every disappointment felt time and again in the course of the past weary months at my feeling of unpreparedness, have been merged in the sweetness of the present hour when I realize that spiritually and bodily I am better equipped to shoulder the responsibilities of the Cause... I need hardly tell you how grateful and gratified I felt when I heard of the news of the formation of a National Council whose main object is to guide, coordinate and harmonize the various activities of the friends...

He ends this letter by assuring them that with "abiding affection and renewed vigour" he eagerly awaits their news, signing himself very simply "Your brother Shoghi". In a further letter, dated the 23rd of that same month, he tells them: "I have during the last few days been waiting eagerly for the first written messages of my Western friends, sent to me since they have learned of my return to the Holy Land." He states that the first letter to come from the West was from an English believer and goes on to say: "I very sincerely hope that now I have fully reentered upon my task I may be enabled to offer my humble share of assistance and advise in the all-important work which is now before you." In a personal letter to a relative, written on 20 December, he voices his inmost feelings: "True, my task is immense, my responsibilities grave and manifold, but the assurance which the words of the all-wise Master give me in my work is my shield and support in the career which is now unfolding itself to my eyes."

### Letter to US NSA

In his first letter to the newly elected National Assembly of America he writes, on 23 December, that: "To have been unable, owing to unforeseen and unavoidable circumstances, to correspond with you ever since you entered upon your manifold and arduous duties is to me a cause of deep regret and sad surprise." These are the words of a man coming up from the depths of nightmare and reflect how deep had been the abyss of affliction into which he had fallen during the past year of his life. "I am however", he goes on to say, "assured and sustained by the conviction, never dimmed in my mind, that whatever comes to pass in the Cause of God, however disquieting in its



immediate effects, is fraught with infinite Wisdom and tends ultimately to promote its interests in the world."

In these early letters he invites the Assemblies to write to him, and he asks them to inform him on their "needs wants and desires, their plans and their activities", so that he may "through my prayers and brotherly assistance contribute, however meagerly to the success of their glorious mission in this world." He is deeply grateful for the manner in which "my humble suggestions" have been carried out, and assures the friends of his "never-failing brotherly assistance."

The Baha'is having learned from his cables that the Guardian had returned to Haifa, a flood of correspondence poured in upon him from all parts of the world. Reassuring as this was it placed Shoghi Effendi in a serious quandary which he set forth clearly in a letter to a distant cousin, written during the first years of his ministry: "One of my most pressing problems is that of individual correspondence. To copy the Master, is presumptuous on my part, and in view of the rapid extension of the Movement, impracticable. To correspond in person with some and not write to others, I am sure you realize will lead gradually to friction, discouragement and even animosity, as you know fully well the considerable number of friends who expect much and do little. To do away utterly with individual correspondence, and rely on indirect written messages, penned by my helpers and associates, whilst I would devote my time to direct correspondence with the Assemblies throughout the world, is also a difficult problem. I would indeed value your views on this thorny problem. The latter course has the obvious objection of severing all personal relationships with the individual friends." In January 1923 the Guardian wrote to the German believers that in view of the "marvellously rapid expansion of the Movement all over the world" he could not correspond individually with all the believers in the East and the West as it would "entail so much time and energy on my part as to prevent me from paying adequate attention to my other duties that are so urgent and vital in these days. I shall therefore very reluctantly have to content myself with direct correspondence with every Baha'i group in each locality, be it a city or hamlet... and coordinating their... activities through the National Assembly..." In November 1923 the problem is still worrying him. He writes to the British National Assembly that he is giving it "his careful and undivided attention" and assures them that "No written message however unimportant, will first be opened and read by anyone save myself"; in 1926 he writes: "I am so perplexed and preoccupied that I find hardly any time for direct correspondence".

For many years, indeed for thirty-six, this question of how to find time to cope with his mail worried the Guardian; finally he decided not to give up answering individual letters, particularly in the west, and in countries where there were new believers, as he discovered through painful experience that the Assemblies were not wise enough to always to deal with human beings in a way that healed their wounds and kept them active in the Faith. This correspondence with individuals was not invariably well received on the part on a national body who, when it found an individual was the recipient of an important fact, felt it should be the official filter of such information. In a letter written on the Guardian's behalf by his secretary in 1941 to a National Assembly we find his own explanation of his policy in such matters: "Shoghi Effendi has repeatedly stated, to believers in every part of the world, that the Baha'is are entirely free to write to him on any manner he pleases. At the present time, when the Institutions of the Cause are just beginning to function, he considers it essential to keep up this large correspondence, much as it adds to him many other burdens. It is sometimes the case that the very first intimation he receives of some important step influencing the interest of the Faith, one way or another, comes from an individual's letter instead of from an Assembly; it would naturally be preferable for the information to come from an Administrative body, but whatever the source, the Guardian is solely concerned with the welfare of the Faith, and when he deems a certain step detrimental he states his views in his reply. This he is at entire liberty to do."

"I am now", Shoghi Effendi wrote to Tudor Pole in 1923, "fully restored to health and am intensely occupied with my work at present." Correspondence, however, was far from being his only activity; he was also "engaged in the service of the various pilgrims that visit in these days this sacred Spot." It was customary for him, in these early days of his ministry, to hold regular meetings in the home of 'Abdu'l-Baha. In December 1922, five days after his return, he writes: "I have shared fully your

news with those loving pilgrims and resident friends in the Holy Land whom I meet regularly in what was the audience chamber of the Master." In addition to attending to the welfare of his guests, having a meal with the western pilgrims in their Pilgrim House opposite 'Abdu'l-Baha's home, and visiting the Shrines of the Bab and the Master with the oriental friends and often having a cup of tea with them in the adjacent Oriental Pilgrim House, Shoghi Effendi was already devoting considerable time and attention to improving and enlarging the World Centre of the Faith. On 9 April 1922 work was commenced on the new Western Pilgrim House, plans for which had been made in 'Abdu'l-Baha's lifetime but which Shoghi Effendi now vigorously implemented. On the first of Ridvan, although Shoghi Effendi himself had left Haifa, the Shrines of both Baha'u'llah and the Bab were electrically illuminated for the first time, pursuant to arrangements made before the Master's ascension, but, again, supervised by Shoghi Effendi himself. Already, during the visit in March 1922 of Mr Remey, Shoghi Effendi had discussed with him at length various possibilities for the ultimate construction of a tomb for 'Abdu'l-Baha, the site of the future Baha'i Temple on Mt Carmel and a general landscaping plan for the Baha'i properties there.

### **----- A DIARY (23 Dec on) -----**

#### **Emogene Hoagg's Diary (wr 23 Dec onward)**

##### **Emogene Hoagg (wr 23 Dec onward)**

*This is tentative in places particularly on the early days due to the quality of the scans from which it was made, but the later days are clearer. The days are in Italian.*

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23 Dec Venerdi. [Friday]

Arrived at 12:30. Rouhi & Lotfullah met me. Found Dr & Mrs Krug, Mr & Mrs . From Canada, Mr & Mrs Bosch and Fraulein & \_\_\_\_\_ , Miss Rosenberg. A great loneliness! At tea time went to see the ladies. No longer do we hear "Marhaba" from the Master. Can it be we shall not see him!

24 Dec. Sabato. [Saturday]

Walked to tomb this morning. The body of the Beloved rests in the centre front room, where so often we have heard his voice - moi still - Forever except as it speaks to the hearts. Louise & John Bosch & Rizwanieh - met Monevar & Zia Kh\_ [=Diyaiyyih Khanum] in carriage so returned with them to Tomb.

25 Dec. Domenica [Sunday]

Still my brain seems numb.

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There seems no life - such a void! At 4 p.m. all went to the Tomb. We went to men's meeting in Mosafar Khaneh, then to Tomb.

This is a life now of waiting, waiting for the meeting.

Tooba K. told me that some six months ago the Beloved had a dream: He was in the Mosque standing saying the Azam [adhan] - the call to prayer - and found many people around him, so he continued with the calling to say the prayer - more [people] followed. Finally he left the Mosque and when outside prayer; but he had not finished the prayer; but he thought "Mankind - I will not relapse noid.

now he returned to the work. Here-on the cable.

Coming in he told [to send cable] to Shoghi Effendi; for him to arrive, or he would not arrive in time for the funeral."

Another dream - He said, Baha'u'llah ??? He told the Master to "destroy the building - not to ??? - the Ladies ??? this thought at the time he was asking for ?? - now they think

cool rain

it referred to his leaving his physical body. Many such references he made to his departure, but they did not understand.

26 Dec. Lunedì. [Monday]

Today as Mr & Mrs are leaving we saw the Holy pictures - also the room and bed where the Beloved ascended. We had tea with the Ladies.

Miss Rosenberg ??[brought] presents for the children and a ?? was a??ssed ??? these at the Pilgrim house and all came - it was a great event for them. It is very cool here! My stove makes the room comfortable. Mr & Mrs J. are leaving filled with the Baha'i spirit.

27. Dec. Martedì [Tuesday]. Rain.

Nothing of importance. All are awaiting the arrival of Shoghi & Rouhangez with Lady Blomfield, the testament will not be read until they arrive.

28 Dec. Mercoledì [Wednesday].

We heard this morning that Shoghi E. & others are to be here and today at 5 they arrived. Shoghi E. very nervous and

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worn out - Lady Blomfield with Him is now in Pilgrim House with us. This morning I had a nice visit with family in what was the room of the Beloved - Ahmad Yazdi, Eff. came from Port Said with the party.

29 Dec. Giovedì [Thursday]. Sun shining.

Today I heard that some days before the Beloved ascended, he called the garden[er] Ismael Iqa and asked if he wanted anything for the garden. The gardener said "no", and then the Master said, "It is finished, it is finished!" - He never went into garden again.

In the tea-room all were assembled this morning. Zia K\_ was chanting Tablets.

31 Dec. Sabato [Saturday] Clear but cloudy.

At tea today Tooba K + Zia K. were telling me some of history of Cause. They said that in 1850 the Bab was martyred.

" Kurrat ul Ayn was killed.

Kurrat ul Ayn was in Bagdad

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that she was in prison in ?Kasvin & Baha'u'llah sent two men to help her to escape & she was bro't to Tehran to his house, where she remained a few days - as the Bab-ul-Bab was in ?????, the Bab told ?some to go to his aid, so Baha'o'llah started toward Mazandaran - then it was that so many joined in ..... by .... & it was in ? that, one day, that she raised the ? curtains and commenced to talk to all. This caused great disturbance & a ?sedition was made. When at present they heard of the valuables in Mazandaran & so many ?went there. Baha'u'llah ?escaped with his money, but was ?arrested and beaten before a Mosque - but escaped thru help of friends. Kurrat'ul Ayn ..... -ath and was ? when it ...

After this in.....

all the friends, Dr & Mrs Krug, Mr & Mrs Bosch, Lady Blomfield, Miss Rosenberg, Mrs L????rd

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1922 Feast of 40 Days

Went to the men's meeting. Lady B & Miss R spoke - Shoghi Ef translated - Another year has passed! What will the next bring forth.

Sunday - Jan 1st 1922.

As usual there was men's meeting at : first in in's with the men. Walked down with Lady Blomfield and Rouhi.

5 Jan 1922.

This week preparations have been in progress for the "40 day Feast". Today this has been about 40 days. Yesterday it rained but now it is clearer, and it is wintertime. For the Feast & are getting up at 6. So around five Rouhangez a milk - after returned flowers to with & .... musicians - rooms.

Tea was center room in the is covered with beautiful Persian rugs - a little raised place has been prepared for the speakers; the glass-rooms at both ends and also changed and chairs are placed in - 200 place prepared.

At eleven the friends commenced to arrive; I was there even before some came - at one all had come - many carriages come and gone - and so were lead to Mirza Alal's house where the tables were in all the front rooms - the bed-rooms converted into dining rooms for the day - the center room at this end rooms, all containing set tables with a touch of to relieve the while. The Ladies planned all and executed all the preparations. But the men served, and appreciated/approved - the real force was behind "the veil". What a feat to serve 200 guests at the time!

After lunch all gathered in the centre room at the B.H. and twelve speeches were given. A marvelous spirit of understanding and fellow-

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Testament 1922

-ship prevailed. A Mohamedan proved the 12 principles, proving them by Koran. Much talking & love was shown - poetry read, and sobbing was heard.

Then . of Haifa of Gov. Gen. of Palestine and the Gen Sec.

They spoke in a very sympathetic manner. At five all had finished. It was, indeed, a wonderful meeting, and truly a fulfilment of the Beloved's words with us, we should see what force would prevail after His ascension.

7 Jan 1922.

This morning, rather unexpectedly we were called to hear the Testament of the Master read. It took his vision, with unexpectedly succeeded. Much sobbing & weeping when he referred to the hardships endured from the Nakazeen. Much (clapp/cheer/shout)ing when he mentioned that Shoghi Effendi would be the head of the Cause. Many expressions of loyalty, and & great comfort is felt that the Beloved has left for us a head and chosen Shoghi Effendi the solidity of the Cause.

8 - Sunday Jan.

The Beloved has said in His will that those who turn to Shoghi Effendi turn to God, & those who turn away from him have turned away from God. He is left the Guardian of the Cause & head of the H. of Justice. He is to choose from among the "Hands of God" some who are to select 9 who will form a Council to aid him at all times.

It is cold and I did not go to Tomb. The ladies did not go up.

15 Jan. Sunday.

All week have had little to write. Friday we were surprised by arrival of Mrs Nourse, her daughter and two sons. They are placed in house where the Master stayed - near Enayat Ullah's.

Mrs Krug has decided to go to America. Dr J. goes to Germany. <p2612> The Bosch's leave on Tuesday. I am helping Rouhi to translate part of the Will of the Master. It is so strong concerning the Nakazeen. No letters. I wonder why.

16 Jan. Monday.

With Rouhi Ef. & M. Ali Mohammad Khan I have been translating into English a part of the blessed will of the Master. It is very difficult.

Mr & Mrs Bosch are leaving tomorrow. Sunday, yesterday, walked to Tomb of Bab with Tooba Khanum. She spoke of violations in America. All are much concerned. Letter from Roy saying that "Zia & Mason" are the "police" of the Cause.

17 Jan. Tuesday.

At 10 the Bosches left for Jerusalem. Fraulein Krug went with them, but will return. Then she leaves soon with Negar who is to spend six months in Germany as her guest.

22 Jan Sunday.

Rained yesterday, but today it is clear. Fraulein returned Friday from Jerusalem. Finished transcribing part of will on Friday.

Letters came on Friday delayed. Letter from Mrs French yesterday with Xmas remembrance of \$20\_00. Am exciting today. Khanum says she sleeps well now - since I rub her neck at night.

24 Jan. Tuesday.

Days pass so rapidly one cannot count them. Shoghi Effendi went to Tomb on Sunday & met with friends. Thunderstorm last night. Letter from Cook says package lost so long has been found - containing sugar, tea & coffee, also picture of Master. Had to send 150 lira for expenses.

25 Jan. Wednesday.

Rainy - damp. Had a hamam yesterday. Wrote letters this morning. Have a strong feeling that I should return to Italy - but must await money.

28 Jan. Saturday.

Yesterday Mrs Nourse ?Schuldie went to Bahji, I did not go as I was copying the will of the Master for Shoghi Effendi.

29 Jan - Sunday

Stormy day! Did not go to Tomb. Yesterday morning at 4 Fraulien Hauf left - Negar with her & is going to Germany

<2613> At ?ten Mrs Nourse, her daughter and two boys left for Jerusalem, are sailing from Port Said for Marseilles on Feb 7th.

Today Shoghi Effendi asked about Fred Lunt, as a business man & as a Baha'i - He then asked about Mr Mills - He wants two Americans to come and consult. I am disheartened and trust that the Beloved will protect and guide in the Cause.

30 Jan. Monday.

Hear that telegrams have been sent to Roy Wilhelm & Mr Mills, to come.

31 Jan Tuesday

Tonight a boy came from Bahji saying that the Nakazeen had gone 20 strong to Bahji and taken the keys of Tomb from the keepers. Some believers went over to the government and it was adjusted.

1 Feb. Wednesday. Clear

M?????'s meeting. Must get out of this depression. Tonight hear that Mrs Fraser Chamberlain will arrive tomorrow - and others.

2 Feb. Thursday.



Rec'd yesterday draft for 100.00 from Rumboldt.

We expected Mrs C\_ & others, but they did not arrive. Coming tomorrow. We worked hard to put everything in order. Went up to Tomb at 3:15. Prayed long. Feel such loneliness.

3 Feb. Friday.

Worked hard to change my room, and accommodate the arriving guests. They did not arrive. Fugita and Mr Kelsey are in Cairo - they went last Sunday. Lady Blomfield arrived from Jerusalem.

4 Feb. Sat. Stormy.

Monever K\_ had a slight stroke yesterday. Dr thinks it is nerves. Mrs Fraser Chamberlain, Dr Bettia Ebbs, Dr Cussemina arrived at 5:30. Khanum not so well.

5 Feb. Sunday.

Went to Tomb with Lady Blomfield & came down with her. Sleep little as am in room with Dr Ebbs & Mrs C\_ & they retire late.

6 Feb. Monday.

The governor of Haifa's wife Mrs Simes, invited Lady B- Miss Rosenberg Dr Ebbs & me to tea. There were present 4 others. Do not remember their names. Pleasant all, but tiring not to talk of anything but the world and its shadows.

Monever K\_ Zia K\_ Tooba K\_ & Rooha K\_ me/we all went up to ?Esmalagar's room & sat out in sun.

7 Feb. Tuesday.

Copied in typewriter for Shoghi Effendi. Five and half hours we worked at Will.

Each day now Mirza ?Monin comes to give me a lesson.

Today Monever K\_ had another slight stroke after a depressing state of nerves. Now she is to be kept very quiet. Complete rest is needed.

12 Feb Sunday.

Started to type the "General Letter" about departure of Our Lord, so that friends may have practicalities. Went up to Tomb. Walked up alone. Met Rizvanieh & Rouhangeze.

The work on electric wires continues - last Thursday for first time. A few lights were in Tomb. The "search light" is ready.

14 Feb. Tuesday.

A Bazaar is being held. Lady Blomfield, Dr Ebbs, Mrs Chamberlain went, but I do not feel equal to it - am nerve tired. Had a hamam last evening. A number of friends are expected.

15 Feb. Wednesday.

Since Saturday I have been thinking of Azis - as though he were thinking of writing.

Mr & Mrs Dreyfus arrived today from India - 14 Persian pilgrims arrived - 3 ladies. Some were three months coming. Meeting today as usual. This morning about an hour or more in garden - all the ladies and Khanum were all sitting. Monever K. is better & was out, yesterday too.

16 Feb. Thursday.

Morning in garden again with ladies.

Cable from ?Lidyad - to remain in Haifa until Mason arrives.

17 Feb. Friday.

Mrs Fraser-Chamberlain, Dr Ebbs & Dr Cummins. Left on excursion boat today. This was yacht of Kaiser before the War. It is a little relief from being alone in room(s).

18 Feb. Saturday.

Finished looking up words in dictionary for Hidden Words. Mirza Afnan - Afnan K - brother, came for a lesson this morning.

19 Feb. Sunday. Wrote four letters, then went to Tomb. Lady Blomfield has a cold.

20 Feb. Monday. Stormy - windy & rain.

Lady B. did not get up today.

21 Feb. Tuesday.

News comes that Roy & Mr Mills & Mrs Randall arrive tomorrow. With Fatima cleaned the front room & also mine. Returned & washed. Very tired. Lady B. got some linen for the Pilgrim House & beds.

22 Feb. Wed.

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## **----- APPENDIXES -----**

### **Appendix : Speeches at the Funeral**

*These are the eulogies given by the leaders and poets of the Muslims, Jews and Christians of the Holy Land.*

#### **1 - Yessif Effendi El-Khatib (Muslim)**

Yessif Effendi El-Khatib, a famous Mohammedan orator, was the first speaker. He said: "O Arab and Persian gentlemen: Why do I see you gathered here? What are you contemplating and of what are you thinking? Is it of death, or the living dead? Every day caravans of dead men pass before your eyes, yet you do not pay attention to them. Then for whom are you weeping? Is it for the one who was great yesterday and today in his departure is greater? Is it for the one whom you call your guide and philosopher? There should be no weeping for the one who departed to the eternal world. Then weep for the loss of bounty and courtesy! Mourn for the loss of knowledge and generosity! Weep for yourselves because you are the losers! As to him whom you have lost, he is no other than one departed from your mortal world to the immortal and everlasting realm. Weep for one hour for the one who has wept for you for eighty years. Look right and left, East and West, and tell me the true news. What a vacancy has taken place in nobility and dignity; what a pillar of peace has tottered; what a fluent and eloquent tongue has become silent! Ah me! Calamity is devoid of a grief-stricken heart and weeping eye; it has left you young people to mourn your elders, and made you elders to mourn your youth! Woe unto the poor, for charity has left them! Woe unto the orphans, for their merciful father has gone away from them! Would that Sir Abdul-Baha Abbas could be redeemed by precious souls, for then they would be sacrificed to him! But this is the will of God, and nothing can stop it. Which one of his perfect deeds can I mention to you when they are greater than can be mentioned and more than can be counted! It is sufficient to say that in every heart he has left a glorious trace and on every tongue a beautiful mention. One who leaves behind him such a glorious history and eternal memory is, indeed, not of the dead! O family of Abdul-Baha! Console yourselves with patience, because it is impossible for an oriental or an occidental to comfort you and not find himself in more need of consolation!"

#### **SE & LB (pub 1922)**

The Moslem [Balyuzi: Yusuf al-Khatib, a well-known Muslim orator, first speaker] voicing the sentiments of his co-religionists spoke as follows:

"O concourse of Arabians and Persians! Whom are ye bewailing? Is it he who but yesterday was great in his life and is today in his death greater still? Shed no tears for the one that hath departed to the world of Eternity, but weep over the passing of Virtue and Wisdom, of Knowledge and Generosity. Lament for yourselves, for yours is the loss, whilst he, your lost one, is but a revered Wayfarer, stepping from your mortal world into the everlasting Home. Weep

one hour for the sake of him who, for well nigh eighty years, hath wept for you! Look to your right, look to your left, look East and look West and behold, what glory and greatness have vanished! What a pillar of peace hath crumbled! What eloquent lips are hushed! Alas! In the tribulation there is no heart but aches with anguish, no eye but is filled with tears. Woe unto the poor, for lo! goodness hath departed from them; woe unto the orphans, for their loving father is no more with them! Could the life of Sir 'Abdu'l-Bahá 'Abbás have been redeemed by the sacrifices of many a precious soul, they of a certainty would gladly have offered up their lives for his life. But Fate hath otherwise ordained. Every destiny is predetermined and none can change the Divine Decree. What am I to set forth the achievements of this leader of mankind? They are too glorious to be praised, too many to recount. Suffice it to say, that he has left in every heart the most profound impression, on every tongue most wondrous praise. And he that leaveth a memory so lovely, so imperishable, he, indeed, is not dead. Be solaced then, O ye people of Bahá! Endure and be patient; for no man, be he of the East or of the West, can ever comfort you, nay he himself is even in greater need of consolation."

### **Balyuzi's "'Abdu'l-Bahá" (pub 1971)**

Indeed, the poor lamenting their plight were saying, one to the other: What will happen to us now? Who will look after us now? We are orphaned. What can we do now but go away and die.'

### **2 - Abraham Effendi Nasser (Christian)**

Abraham Effendi Nasser (one of the most celebrated Christian writers) was the second speaker. He said: "'I wept for the departure of my Master and anyone like me will weep for the departure of his Master.' For whom is this mourning and shock? What is this weeping and crying? What has happened to the people? Has a mountain sunk into the earth? Or has the earth quaked? No; not this, nor that. It is that Abdul-Baha, the great soul of bestowal, has departed. 'They took him out and all are weeping. It is like the shock of Moses when Mount Tohr fell.' O what a calamity is this! It is a national loss and an universal ordeal, for the roots of the heart are cut out and in such a thrilling moment the garments are rent asunder. O my burning heart! In the passing away of the Master, Abdul-Baha, the mountain of charity and generosity has fallen! The echo of his departure sounds in all parts of the world. Therefore humanity is painfully suffering; the tongues are repeating the mentioning of his abundant bounties; the eyes are weeping, and the hearts are bleeding! Ah me! Abdul-Baha lived about eighty years and the miracle of his life was like the lives of the prophets. He has trained, taught, assisted, rescued and guided the souls to the straight path. He brought upon the people great glory. O people, listen: Abdul-Baha is not dead, nor is the light of BAHÁ 'ULLAH extinguished. Far from it. His rays will ever remain shining. Abdul-Baha, the beloved of BAHÁ 'ULLAH, has lived a life from which emanated the significances of the mortal. Therefore, the spiritual took the place of his physical life. And he ascended from this world to the Paradise of the Lord as a pure angel accompanied by his good deeds and his sublime attributes. Yea, O my people! You are taking the body of the great one whom we have lost to its last resting-place, but rest assured that your Abdul-Baha will remain forever living among you in the spirit, in his words, in his sayings, in his qualities and in all the essences of his life. We are bidding farewell to our physical Abdul-Baha, as his physical body disappears from our sight, but our spiritual Abdul-Baha will never leave our minds, our thoughts, our hearts, and his mention will never depart from our lives. O Abdul-Baha! O thou great and generous one! Thou art resting now. Thou didst bestow life upon us, guided us and taught us. Thou hast lived among us, great, with all that the word greatness means. Verily, we glory in thy deeds and thy sayings. Thou didst raise the station of the East to the highest pinnacle of glory. Thou didst perform and complete thy efforts. Therefore thou hast gained the crown of Majesty. O ye branches of the Tree of Abdul-Baha! I come to you. I am the sorrowful one. I ask my Lord to bestow upon you a beautiful comfort and to console us by protecting you."

### **SE & LB (pub 1922)**

The Christian [Balyuzi: Ibrahim Nasser, a celebrated Christian writer] then came forward and thus spoke:

"I weep for the world, in that my Lord hath died; others there are who, like unto me, weep the death of their Lord ... O bitter is the anguish caused by this heart-rending calamity! It is not only our country's loss but a world affliction ... He hath lived for well-nigh eighty years the life of the Messengers and Apostles of God. He hath educated the souls of men, hath been benevolent unto them, hath led them to the Way of Truth. Thus he raised his people to the pinnacle of glory, and great shall be his reward from God, the reward of the righteous! Hear me O people! 'Abbás is not dead, neither hath the light of Bahá been extinguished! Nay, nay! this light shall shine with everlasting splendour. The Lamp of Bahá, 'Abbás, hath lived a goodly life, hath manifested in himself the true life of the Spirit. And now he is gathered to glory, a pure angel, richly robed in benevolent deeds, noble in his precious virtues. Fellow Christians! Truly ye are bearing the mortal remains of this ever lamented one to his last resting place, yet know of a certainty that your 'Abbás will live forever in spirit amongst you, through his deeds, his words, his virtues and all the essence of his life. We say farewell to the material body of our 'Abbás, and his material body vanisheth from our gaze, but his reality, our spiritual 'Abbás, will never leave our minds, our thoughts, our hearts, our tongues.

"O great revered Sleeper! Thou hast been good to us, thou hast guided us, thou hast taught us, thou hast lived amongst us greatly, with the full meaning of greatness, thou hast made us proud of thy deeds and of thy words. Thou hast raised the Orient to the summit of glory, hast shown loving kindness to the people, trained them in righteousness, and hast striven to the end, till thou hast won the crown of glory. Rest thou happily under the shadow of the mercy of the Lord thy God, and He verily, shall well reward thee."

### **3 - Mohammed Murad Mufti (Islamic Judge)**

Professor Mohammed Murad Mufti, Mohammedan Judge of the Judicial Law and the Moslem Chief of Haifa, was the third speaker. He said: "When nations lose one of their great men, whether he is great in his knowledge or great in his generosity or great in his politics or great in his principles and his benevolence, they comfort themselves in this: that there must come out from among their sons a genius who will become a successor to that great departed man. But the calamity of the world of humanity in the loss of the benevolent Abdul-Baha cannot be compared to any other calamity, because his vacancy will never be filled by any of the people. I do not like to exaggerate in praising this great personage, because his generous hands in the path of service to humanity and his philanthropic deeds none can deny, save one whose eyes God has blinded. Abdul-Baha was great in all the stages of his life. He was genius itself, high in character and had the best reputation. He was famous in the East of the earth and in the West. He possessed this exalted station through his untiring work and he gained the highest place in the hearts through his help to the helpless, his rescue of the hopeless and his comfort to the afflicted. Abdul-Baha was a great, learned and remarkable professor. Even if his physical body has disappeared from the eyes, his immortal deeds will never disappear from the minds. Even if the physical Abdul-Baha has passed away, his name will never pass away. O thou benevolent one who art departed! Thou hast lived greatly and thou hast departed great! This big and majestic procession and this overwhelming gathering is only a brilliant proof of thy greatness in life and in death. But who is to help the poor after thee, O thou whom we have lost? Who is to assist the hungry and the distressed? Nay, rather, who is to succor the widows and the orphans after the departure of the one who is the embodiment of goodness, kindness and humanitarianism? Then rest thou comfortably in thy resting-place. Thou knowest what is the end of the life of one possessed of such qualities. Verily, he is a miracle in his deeds and eternal in his work. May God inspire thy family and relatives with beautiful patience in this great calamity." . . .

### **SE & LB (pub 1922)**

Yet another Moslem, the Mufti of Haifa [Balyuzi: Muhammad Murad next], spoke as follows:

"I do not wish to exaggerate in my eulogy of this great one, for his ready and helping hand in the service of mankind and the beautiful and wondrous story of his life, spent in doing that which is right and good, none can deny, save him whose heart is blinded ...

"O thou revered voyager! Thou hast lived greatly and hast died greatly! This great funeral procession is but a glorious proof of thy greatness in thy life and in thy death. But O thou whom we have lost! Thou leader of men, generous and benevolent! To whom shall the poor now look? Who shall care for the hungry and the desolate, the widow and the orphan?

"May the Lord inspire all thy household and thy kindred with patience in this grievous calamity, and immerse thee in the ocean of His grace and mercy! He verily, is the prayer-hearing, prayer-answering God."

#### **4 - Abdullah Effendi Mukhlis (Learned Muslim) [BAL: Shaykh Yunus al-Khatib]**

Professor Abdullah Effendi Mukhlis (one of the distinguished, learned Mohammedans) was the fourth speaker. He said: "Have you seen the sun set, the disappearance of the moon and the falling of the stars? Have you heard of the crumbling of the thrones, the leveling of the mountains? Have you felt the thrilling and dreadful tragedies that are caused by the accidents that occur in experimental innovations that make the souls and the hearts and the bodies tremble? All such tragedies cannot be mentioned in comparison with our most great calamity for which it behooves us to rend our hearts. . . . Yea, the sun of knowledge has set; the moon of virtues has disappeared; the throne of glory has crumbled, and the mountain of kindness is leveled by the departure of this benevolent one from the mortal world to the immortal realm. I do not need to explain the sublimity of the great one whom we have lost or to enumerate his great qualities, for all of you who are just are witnesses and can testify to what has been given him of personal beauty, beauty of his character, greatness of his heart, vastness of the sea of his knowledge and generosity. Alas! who after him will feed the hungry, clothe the naked, rescue the distressed, guide those astray, help the widows, assist the orphans and satisfy those who thirst for knowledge from his pure fountain and beautiful rose-gardens? Nay, rather, who will after him address the meetings, stand in the pulpits, use the pen and paper? All are left without their only banner, their incomparable hero and their shining moon. I beg your pardon if I fail in doing my duty as far as faithfulness is concerned or if I am unable to pay the generous one who has departed what he deserves of the best and highest praise, because what my tongue utters has emanated from a tender memory and broken heart. Indeed, they are wounds and not words; they are tears and not phrases. . . . And you, O Bahai gentlemen! This is not your calamity alone. Nay, rather, it is a blow to Islam, and a calamity for the whole world, of the past and the present. The teachings of BAHÁ'ULLÁH and Abdul-Baha are spread in the East of the earth and in the West and the Bahais, who are very numerous, join with us in this commemoration. O, I can well imagine what the Bahais are going through today when they receive the shocking news by cablegrams. O how they are seeking patience, but are not finding it; asking for consolation, but cannot gain it, and looking for comfort, but cannot find the way. Therefore the sacred countries of Hijaz, Egypt, Damascus and Persia that have produced this precious jewel and priceless pearl, is sharing with the Holy Land its grief and sorrow for the generous one who has departed and now is resting in the heart of Mount Carmel, the dwelling-place of Elijah and Joshua and the rest of their prophet brethren. May God send upon us and unto you reward and recompense, bestow upon us and unto you patience for this calamity. 'This calamity has made all previous calamities to be forgotten. But this calamity will never be forgotten.'"

#### **SE & LB (pub 1922)**

Yet another Moslem, the Mufti of Haifa, spoke as follows:

"I do not wish to exaggerate in my eulogy of this great one, for his ready and helping hand in the service of mankind and the beautiful and wondrous story of his life, spent in doing that which is right and good, none can deny, save him whose heart is blinded ...

"O thou revered voyager! Thou hast lived greatly and hast died greatly! This great funeral procession is but a glorious proof of thy greatness in thy life and in thy death. But O thou whom we have lost! Thou leader of men, generous and benevolent! To whom shall the poor now look? Who shall care for the hungry and the desolate, the widow and the orphan?



"May the Lord inspire all thy household and thy kindred with patience in this grievous calamity, and immerse thee in the ocean of His grace and mercy! He verily, is the prayer-hearing, prayer-answering God."

### **5 - Sheikh Younis Effendi El-Khatib (Muslim Poet)**

Sheikh Younis Effendi El-Khatib (a noted Mohammedan poet) was the fifth speaker. He recited a poem that he composed: "God has ordained the departure of Abdul-Baha, who is the Lord of virtues, perfections and wisdom. The people are weeping and mourning because of the separation from the one who was the eye of all time. He planted favors in his sublime rose-garden. They grew and bore sweet fruits. The creatures are the collective witnesses of his perfections and deeds that surpassed everything. . . ."

### **6 - Bishop Bassilious (Greek Catholic Church)**

His honor Bishop Bassilious (the leader and head of the Greek Catholic Church of Haifa) was the sixth speaker. The Bishop spoke in the praise of Abdul-Baha, especially mentioning his remarkable, majestic personality and his matchless philanthropic deeds toward the poor.

### **7 - Wadie Effendi Bistany (Christian Poet) [BAL: Wadi' Bustani]**

Wadie Effendi Bistany (one of the brightest Christian youths and poets) was the seventh speaker. He recited a poem that he composed: "In the souls and in the minds thou art immortal. One like thee, who has all perfections, virtues and honors, is eternal. . . . For thy departure they are weeping in grief. In their hearts thou art, and thou art their hope. In their eyes thou art ever present, and so is thy father, BAHA 'ULLAH. Acca has embraced him (BAHA 'ULLAH) in its delightful place, Bahjee; and Haifa has opened its bosom for thy tomb, Abdul-Baha. O Abdul-Baha, son of BAHA 'ULLAH! Men die, but their names live. O Abdul-Baha, O son of BAHA 'ULLAH! May my soul [BAL: life] be a sacrifice to one like thee. Thou art the all-wise, and all else beside thee are only learned. What can the poets say in thy day? Thou hast dawned in the West—then its morning appeared. They have seen thy light from afar and we are flooded with thy effulgence. O Abdul-Baha, O son of BAHA 'ULLAH! Thou wert just as God wanted thee to be and not as others wished. Thou hast departed in the Holy Land wherein Christ and the Virgin Mary lived. The land that received Mohammed; the land the dust of which is blessing and wealth. The land we consecrate, even if it oppresses. Therein is a paradise and a heaven. The tombs of the saints shall not be degraded; the souls will be their sacrifice. We shall be sustained by this Tomb and the One it contains. The covenant of love and devotion will remain forever between us. . . ."

### **8 - Salomon Bouzaglo (Progressive Jewish Leader)**

#### **Star of the West (v12n17, pub 19 Jan 1922, p266 PDF264)**

Mr. Salomon Bouzaglo (one of the most progressive Jewish leaders in Haifa) was the eighth speaker. He spoke in French. He said: "It is very strange in this infidel, faithless and absolutely materialistic age that there should appear such a great philosopher as the one whom we mourn, Abdul-Baha. It is he who speaks to the hearts and consciences, satisfies the thirsty souls with his teachings and principles which are known to be the best foundation for all religions. He knew how to convince, with his words and explanations—the greatest orthodox of the age. As to his life, it was the living example of self-sacrifice, preferring the good and the welfare of others to his own. Blessed are those who were near him, for they have read in him the greatest page of religious and social philosophy. Since the days of Aristotle until this day all philosophers and social reformers have been fanatically using every means to uphold their own sectarian and limited theories, and woe unto whomsoever disagreed with them. But here with Abdul-Baha there is no prejudice of any kind. All men are brothers. Here is found the essence of humanitarianism and the best principles of all the religions. The Jewish, Christian and Mohammedan prophets who were seeking to establish such a spiritual brotherhood are in this day stretching their arms to embrace the Prophet Abdul-Baha and his sacred principles. The philosophy of Abdul-Baha is plain and simple, but it is big and comprehensive. It conforms to every human taste and by its virtues all prejudices and superstitions vanish. . . . The philosophy of Abdul-Baha is original. It is logical, reasonable and scientific. It is clearly evident that the age needs such a philosophy. In spite of our dependence upon the power of inventions, discoveries

and scientific researches, human hearts are singing the melodies of universal peace. Abdul-Baha, and before him Baha 'ULLAH, have carried on their shoulders this glorious work—the establishment of universal peace. There are two factors, two things that always separated or differentiated the East from the West. On one hand you see the West striving to discover the secrets of nature, to bring out the hidden things and make science grow by all that it can, through inventions and discoveries. On the other hand, you see the East as the dawning-place of the great prophets, the founders of religions and law-givers. They spread and grow and the hearts and the souls become filled with their spiritual lights. Therefore the East and the West are rivals. The first is exalted by its religions, and the second by its inventions. Both are essential for the life of our body politic. Abdul-Baha has departed at Haifa, Palestine, the Holy Land, wherein the prophets appeared throughout centuries and ages, and this fact has been demonstrated today in the departure of Abdul-Baha. We are not the only ones who are weeping for him in whom we take pride. Nay, rather, there are many in Europe and America and in all the world who thirst for his universal principles which are conducive to real brotherhood, who are weeping, too, for missing Abdul-Baha. Abdul-Baha has departed after remaining some forty years in the Turkish prison city Acca. Bagdad, the capital city of the Abbasi kings, also had witnessed his and his father's imprisonment. As to Persia, the ancient cradle, it had rejected its children! Does not it seem that there is a divine wisdom in all these affairs in specializing the Holy Land to be, as it always has been and always shall be, the source of higher and more spiritual idealism?"

### **SE & LB (pub 1922)**

The Jew when his turn came, paid his tribute in these words:

"Dans un siècle de positivisme exagéré et de matérialisme effréné, il est étonnant et rare de trouver un philosophe de grande envergure tel que le regretté 'Abdu'l-Bahá 'Abbás parler à notre coeur, à nos sentiments et surtout chercher à éduquer notre âme en nous inculquant les principes les plus beaux, reconnus comme étant la base de toute religion et de toute morale pure. Par ses écrits, par sa parole, par ses entretiens familiers comme par ses colloques célèbres avec les plus cultivés et les fervents adeptes des théories sectaires, il a su persuader, il a pu toujours convaincre. Les exemples vivants sont d'un autre pouvoir. Sa vie privée et publique était un exemple de dévouement et d'oubli de soi pour le bonheur des autres ....

"Sa philosophie est simple, direz vous, mais elle est grande par cette même simplicité, étant conforme au caractère humain qui perd de sa beauté lorsqu'il se trouve faussé par les préjugés et les superstitions... 'Abbás est mort à Haïffa, en Palestine, la Terre Sacrée qui a produit les prophètes. Devenue stérile et abandonnée depuis tant de siècles elle ressucite de nouveau et commence à reprendre son rang, et sa renommée primitive. Nous ne sommes pas les seuls à pleurer ce prophète, nous ne sommes pas les seuls à le glorifier. En Europe, en Amérique, que dis-je, dans tout pays habité par des hommes conscients de leur mission dans ce bas monde assoiffé de justice sociale, de fraternité, on le pleurera aussi. Il est mort après avoir souffert du despotisme, du fanatisme et de l'intolérance. Acre, la Bastille turque, lui a servi de prison pendant des dizaines d'années. Bagdad la capitale Abbasside a été aussi sa prison et celle de son père. La Perse, ancien berceau de la Philosophie douce et divine, a chassé ses enfants qui ont conçu leurs idées chez elle. Ne voit-on pas là une volonté divine et une préférence marquée pour la Terre Promise qui était et sera le berceau de toutes les idées généreuses et nobles? Celui qui laisse après lui un passé aussi glorieux n'est pas mort. Celui qui a écrit d'aussi beaux principes a agrandi sa famille parmi tons ses lecteurs et a passé à la postérité, couronné par l'immortalité."

In a century of exaggerated positivism and unbridled materialism, it is astonishing and rare to find a philosopher of great scope, such as the lamented 'Abdu'l-Bahá Abbás, speak to our hearts, to our feelings, and especially seek to educate our soul by inculcating in us the most beautiful principles, which are recognized as being the basis of all religion and of all pure morality. By His Writings, by His spoken Word, by His intimate conversations as well as by His famous dialogues with the most cultivated and the most fervent adepts of sectarian theories, He knew how to

persuade; He was always able to win our minds. Living examples have a special power. His private and public life was an example of devotion and of forgetfulness of self for the happiness of others....

His philosophy is simple, you will say, but it is great by that very simplicity, since it is in conformity with human character, which loses some of its beauty when it allows itself to be distorted by prejudices and superstitions.... 'Abbás died in Haifa, Palestine, the Holy Land which produced the prophets. Sterile and abandoned for so many centuries, it is coming back to life and is beginning to recover its rank and its original renown. We are not the only ones to grieve for this prophet; we are not the only ones to testify to His glory. In Europe, in America, yea, in every land inhabited by men conscious of their own mission in this base world, athirst for social justice, for brotherhood, He will be mourned as well. He is dead after suffering from despotism, fanaticism and intolerance. 'Akká, the Turkish Bastille, was His prison for decades. Baghdád, the Abbasid capital, has also been His prison, and that of His Father. Persia, the ancient cradle of gentle and divine philosophy, has driven out her children, who brought forth their ideas within her. May one not see herein a divine will and a marked preference for the Promised Land which was and will be the cradle of all generous and noble ideas? He who leaves after Him so glorious a past is not dead. He who has written such beautiful principles has increased His family among all His readers and has passed to posterity, crowned with immortality.

## **9 - Sheikh Assad Shkeir (Muslim Scholar) [BAL: Shaykh As'ad Shuqayr]**

Sheikh Assad Shkeir (a most prominent Mohammedan scholar and statesman) was the ninth speaker. He said: "The ancient and modern Mohammedan Arabs have been accustomed to hold ceremonies to eulogize their departed ones for certain purposes: (1) To teach some good lessons to those who are present and can hear; (2) To awaken the heedless and the negligent; as the prophet Mohammed once said to Omar, 'Death is a sufficient teacher;' (3) To encourage the hearers to follow in the steps of the departed one and to characterize themselves with his excellent morals and good deeds; (4) To comfort his family and his people by mentioning of his sublime qualities; then the hearts will sympathize with them and this will lighten some of the heavy burden of the painful calamity; (5) That every thoughtful soul may gain according to his capacity and insight; it should be evident that every creature voluntarily lives and goes about; thinks, assists, teaches and administers; often, with the assistance of his Creator, he investigates the Manifestations of his perfection. Then the end comes. I am grieved over such eulogies. The Master, Abdul-Baha, is considered one of the inhabitants of Acca because these inhabitants lived with him for more than forty years. His meetings were meetings of learning wherein he explained all the heavenly books and traditions. His philosophy includes all philosophy, ancient and modern. His philanthropies to the widows and orphans were never interrupted. Whenever a friend of his passed away he never forgot the survivors with his charity and generosity. He had so great a station; yet he never failed to help the distressed! In the winter season he met with the learned and notables of Acca at the home of Sheikh Ali Meeri, and in the summer the meetings were held in a court in the Fakhoreh (near the home of BAHÁ 'ULLAH). In both of those meetings the attendants found him a book of history, a commentary on all the heavenly Scriptures, a philosophy of the pages of contemporary events that pertain to scientific or artistic topics. Then he moved to Haifa, and then went to Europe and America where he gave comprehensive and eloquent addresses and exhortations. His intention was to bring about unity among religions and sects and to remove the severe strife from their hearts and from their tongues, to urge them to take hold of the essence and let go the nonessential. He did that by presenting his message in a scientific manner. A group of Persians and others criticized him and found fault with his ideals in pamphlets they published and spread. Nevertheless, without paying any attention to their criticism and oppositions, nor being hurt by their hatred and enmity, he went forward and proclaimed his teachings. It is the law of God among His creatures—a law which will not be changed—that the originator and declarer of principles must inevitably have those who agree and praise and those who disagree and reject."

[BAL: Fakhoreh - The district in which the house of 'Abbud is situated.]

## 10 - Mohammed Effendi Safadi (Muslim Poet) [BAL: Muhammad Safadi]

Mohammed Effendi Safadi (a highly educated Mohammedan poet) composed and read a poem:

"On Sunday night heaven was opened and the spirit of Abdul-Baha flew with its glory.

It was received and entertained by the prophets.

He was washed by the Water of Paradise.

All the people reverently walked for him, even the Kings and their Governors.

O Mount Carmel, thou art now more proud than the heaven, for thou hast become the holiest mountain.

Abdul-Baha, thou art now missed by those thou didst care for; thou didst cure their ailments and thou wert their remedy.

I shall weep with tears for thee as long as I am living; how often thou didst wipe them with thy hands;

It is befitting that the creatures should weep for thee, because in thy departure they have lost their moon and intelligence.

God is great: Adam, Moses, Christ and Mohammed have sung praises to thy soul, yearning for its meeting.

If I could, I would have composed a poem of the jewels of the stars for the praise of the people of Abdul-Baha."

### Appendix : Journals

*These are the reports in the journals.*

#### SE & LB (pub 1922)

O the infinite pathos! that the beloved feet should no longer tread this earth! That the presence which inspired such devotion and reverence should be withdrawn! Of the many and diverse journals that throughout the East and West have given in their columns accounts of this momentous event, the following stand as foremost among them:

#### Le Temps (French) - Un Conciliateur (A Peacemaker)

"Le Temps," the leading French paper, in its issue of December 19th, 1921, under the title 'Un Conciliateur' (a peace maker), portrays graphically the life of 'Abdu'l-Bahá, the following being some of its extracts:

"Un prophète vient de mourir en Palestine. Il se nommait Abdoul Baha, et il était fils de Bahaou'llah, qui créa le bahaïsme, religion 'unifiée' qui n'est autre que le babisme qu'avait observé le Comte de Gobineau. Le Bab, Messie du Babisme, se proposait modestement de régénérer la Perse, ce qui lui couta la vie, en 1850. Bahaou'llah et son fils Abdoul Baha, "l'esclave de son père," n'ambitionnaient pas moins que la régénération du monde. Paris a connu Abdoul Baha. Ce vieillard magnifique et débonnaire répandit parmi nous la parole sainte il y a quelque dix ans. Il était vêtu d'une simple robe vert olive et coiffé d'un turban blanc ... Sa parole était douce et berceuse, comme une litanie. On l'écoutait avec un plaisir recueilli, encore qu'on ne le comprit point; car il parlait en persan .... Le bahaïsme, c'est en somme la religion de la charité et de la simplicité. C'est en même temps, amalgamés, le judaïsme, le christianisme, le protestantisme, et la libre pensée. Abdoul Baha se réclamait de Zoroastre, de Moïse, de Mahomet et de Jésus. Peut-être jugerez vous que cette unification est à la fois trop nombreuse et confuse. C'est qu'on ne comprend rien aux choses sacrées si l'on n'est inspiré par la foi .... Sous le turban blanc ses yeux reflétaient l'intelligence et la bonté. Il était paternel, affectueux et simple. Son pouvoir, semblait-il, lui venait de ce qu'il savait aimer les hommes et savait se faire aimer d'eux. Appelé à témoigner de l'excellence de cette religion naïve et pure, nous pûmes honnêtement confesser notre foi par cette formule Que les religions sont belles quand elles ne sont pas encore."



A prophet has died in Palestine. He was called 'Abdu'l-Bahá, and He was the son of Bahá'u'lláh, who created Bahá'ism, a "unified" religion which is none other than the Bábism which had been observed by Comte de Gobineau. The Báb, the Messiah of Babism, modestly proposed the regeneration of Persia, which cost him His life, in 1850. Bahá'u'lláh and His son, 'Abdu'l-Bahá, "the slave of his father," had no lesser goal than the regeneration of the world. Paris has known 'Abdu'l-Bahá. This magnificent friendly old man sowed among us His holy word some ten years ago. He was dressed in a simple olive green robe and wore a white turban.... His speech was sweet and soothing, like a litany. One heard Him with a rapt pleasure, even without understanding Him -- for He spoke in Persian.... Bahá'ism is in essence the religion of love and simplicity. It is at the same time an amalgamation of Judaism, Christianity, Protestantism, and free thought. 'Abdu'l-Bahá appealed to the authority of Zoroaster, Moses, Muhammad, and Jesus. You may feel that this unification is too numerous and too confused. The fact is that one understands nothing about sacred things if one is not inspired by faith.... Under the white turban His eyes mirrored intelligence and goodness. He was fatherly, affectionate and simple. His power, it seemed, came to Him from His ability to love men and make Himself loved by them. When we were called upon to testify to the excellence of this simple and pure religion, we were able honestly to confess our faith, in this formula: "How beautiful religions are when they are not yet [fr = 'encore' ]."

### **Morning Post - The venerated Bahá'u'lláh**

The "Morning Post," two days after his passing, among other highly favourable comments, concluded its report of the Movement in the following words:

"The venerated Baha'u'llah died in 1892 and the mantle of his religions insight fell on his son Abdul Baha, when, after forty years of prison life, Turkish constitutional changes permitted him to visit England, France and America. His persistent messages as to the divine origin and unity of mankind were as impressive as the Messenger himself. He possessed singular courtesy. At his table Buddhist and Mohammedan, Hindu and Zoroastrian, Jew and Christian, sat in amity. 'Creatures,' he said, 'were created through love; let them live in peace and amity.'"

### **New York World - Never before 'Abdu'l Bahá did**

The "New York World" of December 1, 1921 published the following:

"Never before 'Abdu'l Bahá did the leader of an Oriental religious movement visit the United States .... As recently as June of this year a special correspondent of "The World" who visited this seer thus described him: 'Having once looked upon 'Abdu'l Baha, his personality is indelibly impressed upon the mind: the majestic venerable figure clad in the flowing aba, his head crowned with a turban white as his head and hair; the piercing deep set eyes whose glances shake the heart; the smile that pours its sweetness over all.'

Even in the twilight of his life 'Abdu'l Baha took the liveliest interest in world affairs. When General Allenby swept up the coast from Egypt he went for counsel first to 'Abdu'l Baha. When Zionists arrived in their Promised Land they sought 'Abdu'l Baha for advice. For Palestine he had the brightest hopes. 'Abdu'l Baha believed that Bolshevism would prove an admonition to the irreligious world.

He taught the equality of man and woman, saying: 'The world of humanity has two wings, man and woman. If one wing is weak, then the bird cannot fly' ...

### **Times of India - In more normal times than the present**

"The Times of India" in its issue of January 1922, opens one of its editorial articles as follows:

"In more normal times than the present the death of 'Abdu'l Baha, which was sorrowfully referred to at the Bahai Conference in Bombay, would have stirred the feelings of many who, without belonging to the Bahai brotherhood, sympathize with its tenets and admire the life-work of those who founded it. As it is we have learned almost by chance of this great religious leader's death, but that fact need not prevent our turning aside from politics and the turmoil of current events to consider what this man did and what he aimed at."

Sketching then in brief an account of the History of the Movement it concludes as follows:



"It is not for us now to judge whether the purity, the mysticism and the exalted ideas of Baháism will continue unchanged after the loss of the great leader, or to speculate on whether Baháism will some day become a force in the world as great or greater than Christianity or Islam, but we would pay a tribute to the memory of a man who wielded a vast influence for good, and who, if he was destined to see many of his ideas seemingly shattered in the world war, remained true to his convictions and to his belief in the possibility of a reign of peace and love, and who, far more effectively than Tolstoi, showed the West that, religion is a vital force that can never be disregarded."

### **London Times in TP in Balyuzi's "'Abdu'l-Bahá" (pub 1971)**

The London Times printed an obituary notice on 30/11/21 in the course of which it said: 'Abdul Baha was a man of great spiritual power and commanding presence and his name was held in reverence throughout the Middle East and elsewhere.' . . .

### **Light in TP in Balyuzi's "'Abdu'l-Bahá" (pub 1971)**

Light, dated 3/12/21, appreciatively refers to Abdul Baha as 'the head of the great Bahai Movement which numbers several millions of followers throughout the world all working for Peace and Human Brotherhood.'

### **Daily Mirror in TP in Balyuzi's "'Abdu'l-Bahá" (pub 1971)**

The Daily Mirror published a good photograph of the Master on 2/12/21, with a short notice, and the Daily Mail writing on 1/12/21, says: 'The journeying forth of one of the very few missionaries of an Asiatic faith is recalled by news of the death of Sir Abdul Baha Abbas al Bahai. The Bahai claimed that his faith expressed the essential truth of all the Religions of the world.'

### **Daily Mail Letter in TP in Balyuzi's "'Abdu'l-Bahá" (pub 1971)**

In the same article reference was made to the Master's visit to London in 1911 and this called forth the following reply, dated 5/12/21:

'Editor of Daily Mail. Dear Sir, In your appreciative notice concerning Sir Abdul Baha Abbas al Bahai, you refer to his visit to London in 1911 in a manner which suggests that this venerable Eastern seer preached rather than practised the simple life.

'It was the privilege of Abdul Baha's London friends to ensure his comfort while he was in our midst, but it would be untrue to say that he did not live the simple life himself.

'The present writer was the guest of Abdul Baha on several occasions in the East and was an eye-witness of the Spartan simplicity in which he lived. The Bahai leader never possessed more than one coat, he lived on frugal diet and was ever ready to share what little he possessed with the poor. During the war many hundreds of people in Palestine would have died of starvation had it not been for the noble way in which Abdul Baha cared for them. The memory of a life so completely dedicated to the service of humanity will remain an inspiration with many millions of people throughout the world. Yours truly, W. Tudor-Pole.'

### **British High Commissioner for Palestine in TP in Balyuzi's "'Abdu'l-Bahá" (pub 1971)**

It is perhaps not out of place to record that the British High Commissioner for Palestine, Sir Herbert Samuel, greatly revered Abdul Baha, and often consulted him concerning Palestine affairs. The news of the Master's death caused him much sorrow.

### **New York World in TP in Balyuzi's "'Abdu'l-Bahá" (pub 1971)**

The London Editor of the New York World called on the present writer on 1/12/21 and sent a special cable to his paper in New York on the same evening.

### **January Theosophist Memoir in TP in Balyuzi's "'Abdu'l-Bahá" (pub 1971)**

A short Memoir of the Master's life is being prepared for the January Theosophist at the special request of the General Secretary of the Theosophical Society in London.

### **Albert Durrant Watson (pub 9 Apr)**

FOUR leagues from Nazareth. Hush, here he lies,

Carmel his cenotaph, his home the skies.  
Who, in his name, would dare to speak of death?  
Abdul-Baha, the blessed, never dies.

Farewell to Haifa! Yonder crescent moon  
Tells of a land where it is always June.  
Our white-sailed ships, far-speeding, bear away  
Into a life where is no afternoon.

We have not lost our gifted prophet sage;  
He has become the Spirit of the age;  
A sea of love and purpose, power and thought  
O'er which we reach our promised heritage.

It is not meet that we should grieve or weep.  
The restless billows swell and heave and heap,  
Then rise in vapor to the sun to fall  
In tears of rain where parched meadows sleep.

Now all our fetters - warnings from the past,  
With forward urging, far away we cast;  
We burn our ships and climb along the stars,  
Facing our steadfast future calm and vast.

### **Appendix : Telegrams and Cables**

*These are some of the cabled messages that have come to notice.*

#### **SE & LB (pub 1922)**

Out of the vast number of telegrams and cables of condolence that have poured in, these may be mentioned:

#### **Pole's Office (Tue 29 Nov)**

The following steps have been taken from this office today:

Friends in England have been advised by telephone or telegram. Mr. Frederick Leveaux of Alexandria has been asked by cable to proceed to Haifa and render all possible help to the family and friends on behalf of the British and American friends.

The Colonial Office has been requested to instruct the High Commissioner at Jerusalem to arrange for official British representation at the funeral, and to make all possible arrangements needed by the family and friends at Haifa and Acca.

Sir Wyndham Geedes, First Secretary to the High Commissioner, Palestine, has been cabled privately to the same effect. Mr. Shoughi Rabbani, Abdul Baha's grandson now in England is returning to Haifa immediately.

The Times obituary notice has been arranged and every effort is being made to prevent inaccuracies or misstatements appearing, in this or any other newspaper.

If the friends in England would wish any other steps taken at this juncture will they communicate with the undersigned, who joins with them in human sorrow for the beloved departed, but who rejoices to know that a peaceful passing has crowned the life of one of the Great Spiritual Sons of Humanity.

### **Various Authors**

#### **Winston Churchill**

His Britannic Majesty's Secretary of State for the Colonies, Mr. Winston Churchill, telegraphing to His Excellency the High Commissioner for Palestine, desires him to convey to the Bahai Community, on behalf of His Majesty's Government, their sympathy and condolence on the death of Sir 'Abdu'l Bahá 'Abbas K.B.E.

#### **Executive Board of the Bahá'í American Convention (cable 3 Dec)**

On behalf of the Executive Board of the Bahá'í American Convention, this message of condolence has been received:

He doeth whatsoever He willeth. Hearts weep at most great tribulation. American friends send through Unity Board radiant love, boundless sympathy, devotion. Standing steadfast, conscious of his unceasing presence and nearness.

EXECUTIVE BOARD,

(Signed) Lunt, Secretary.

#### **Viscount Allenby, High Commissioner for Egypt**

Viscount Allenby, the High Commissioner for Egypt, has wired the following message, through the intermediary of His Excellency the High Commissioner for Palestine dated November 29th, 1921:

"Please convey to the relatives of the late Sir 'Abdu'l Baha 'Abbas Effendi and to the Bahai community my sincere sympathy in the loss of their revered leader."

#### **Baha'is of Germany**

The loved ones in Germany assure the Greatest Holy Leaf of their fidelity in these terms:

"All believers deeply moved by irrevocable loss of our Master's precious life. We pray for heavenly protection of Holy Cause and promise faithfulness and obedience to Centre of Covenant."

#### **Council of Ministers in Baghdad**

An official message forwarded by the Council of Ministers in Baghdad, and dated December 8th, 1921, reads as follows:

"His highness Sayed Abdurrahman, the Prime Minister, desires to extend his sympathy to the family of His Holiness 'Abdu'l Baha in their bereavement."

#### **Commander in Chief of the Egyptian Expeditionary Force**

The Commander in Chief of the Egyptian Expeditionary Force sent through His Excellency the High Commissioner for Palestine these words of sympathy:

"General Congreve begs that you will convey his deepest sympathy to the family of the late Sir 'Abbas al-Bahai."

#### **Theosophical Society in London**

The Theosophical Society in London communicated as follows with one of the followers of the Faith in Haifa:

"For the Holy Family Theosophical Society send affectionate thoughts."

#### **A foremost figure in Nazareth**

One of the foremost figures in the little and hallowed town of Nazareth wired the following:

"With the profoundest sorrow and regret we condole with you on the occasion of the setting of the Day-Star of the East. We are of God, and to Him we shall return."

### **Baha'is of Tihran**

The thousands of Bahá'ís in Teheran, the capital of Persia, remembering their Western brethren and sisters in London assure them of their steadfast faith in these words:

"Light of Covenant transferred from eye to heart. Day of teaching, of union, of self sacrifice."

### **Oxford Professor**

And lastly, one of the distinguished figures in the academic life of the University of Oxford, a renowned professor and an accomplished scholar, whose knowledge of the Cause stands foremost among that of his colleagues, in the message of condolence written on behalf of himself and wife, expresses himself as follows:

"The passing beyond the veil into fuller life must be specially wonderful and blessed for one, who has always fixed his thoughts on high and striven to lead an exalted life here below."

### **Distinguished Oxford Academic**

#### **GPB**

One of the distinguished figures in the academic life of the University of Oxford, a famous professor and scholar, wrote on behalf of himself and his wife: "The passing beyond the veil into fuller life must be specially wonderful and blessed for One Who has always fixed His thoughts on high, and striven to lead an exalted life here below."

### **Balyuzi's "'Abdu'l-Bahá" (pub 1971)**

#### **Major Tudor Pole**

In a 'Private Memorandum' sent from 61, St James's Street, London, S.W.1, Major Tudor-Pole wrote:

On Tuesday 29th of November, 1921, at 9.30 a.m., a cablegram addressed 'Cyclometry London' reached this office. It had been despatched from Haifa at 3 p.m. on 28th November, 1921, and contained the following momentous news:

'His Holiness Abdul Baha ascended to the Kingdom of Abha. Please inform friends.' (signed) 'Greatest Holy Leaf'. Friends in London were notified immediately by wire, telephone and letter, and a cablegram was despatched to the Holy Family at Haifa expressing the sorrowing loving sympathy of all the Friends in this country.

#### **Cables to Palestine (High Commissioner & Wyndham Deedes at Jerusalem)**

Cables were sent to the High Commissioner and Sir Wyndham Deedes at Jerusalem, and every step was taken by the British Authorities in Palestine to show respect for the memory of the Beloved Departed, and to render any services required by the Family and the Bahai Community at Haifa and Acre.

#### **Cable to Bahais of Askarabad**

At the suggestion of Ziaoullah Asgarzade, a cable was despatched to the Bahai community at Askarabad [obviously refers to 'Ishqabad] in Central S. Asia (near the Persian Frontier) notifying the Friends of the Master's ascension and conveying the love and sympathy of Friends in every part of the world.

In order to ensure the delivery of this cable, arrangements were made with the American Red Cross Authorities and the British Trade Mission at Moscow, to persuade the Soviet Foreign Minister to allow this important message to be telegraphed on to Askarabad.

#### **Lord Lamington : British Representation at Funeral**

Lord Lamington, when wiring his condolences, advised this office that he had asked the Colonial Office to arrange for British representation at the Master's funeral.

#### **General Sir Arthur Money**

General Sir Arthur Money, K.C.B., K.B.E., C.S.I., formerly Chief Administrator of Palestine, writing on 2/12/21, said:

I am grieved to learn of the death of Abdul Baha. I had a strong regard and admiration for him and always valued his advice. He exercised all his influence in Palestine for good, and was always ready to assist the Administration toward the establishment of law and order.

### **GPB**

General Sir Arthur Money, former Chief Administrator of Palestine, wrote expressing his sadness, his profound respect and his admiration for Him as well as his sympathy in the loss which His family had sustained.

### **Haifa to New York**

In New York, Roy Wilhelm received this cable from Haifa, on November 28th:

Wilhelmit N.Y. His Holiness Abdul Baha ascended to Abha Kingdom. Inform friends, Greatest Holy Leaf.

### **Executive Board of the Baha'i Temple Unity US to Haifa**

And from the United States this message went out to the Holy Land, on behalf of the Executive Board of the Baha'i Temple Unity:

He doeth whatsoever He willeth. Hearts weep at most great tribulation. American friends send through Unity Board radiant love, boundless sympathy, devotion. Standing steadfast, conscious of his unceasing presence and nearness.

### **Baha'is of Tihran to Haifa**

The Baha'is of Tihran sent the following message through their Spiritual Assembly to the Baha'is of America and Britain:

Light of Covenant transferred from eye to heart. Day of teaching, unity, self-sacrifice.

### **Baha'is of Germany to Haifa**

The valiant Baha'is of Germany sent this cable to the Greatest Holy Leaf:

All believers deeply moved by irrevocable loss of our Master's precious life. We pray for heavenly protection of Holy Cause and promise faithfulness and obedience to Centre of Covenant.

### **Winston Churchill to Haifa**

Winston Churchill, the Secretary of State for the Colonies, cabled the High Commissioner for Palestine

. . . to convey to the Bahai Community, on behalf of His Majesty's Government, their sympathy and condolence on the death of Sir 'Abdu'l-Baha Abbas K.B.E.

### **GPB**

The British Secretary of State for the Colonies, Mr. Winston Churchill, telegraphed immediately to the High Commissioner for Palestine, Sir Herbert Samuel, instructing him to "convey to the Baha'i Community, on behalf of His Majesty's Government, their sympathy and condolence."

### **Viscount Allenby High Commissioner for Egypt to Haifa**

Viscount Allenby, the High Commissioner for Egypt, wired the following message, on November 29th, also through the intermediary of Sir Herbert Samuel, the High Commissioner for Palestine:

Please convey to the relatives of the late Sir 'Abdu'l-Baha 'Abbas Effendi and to the Bahai community my sincere sympathy in the loss of their revered leader.

### **GPB**

Viscount Allenby, the High Commissioner for Egypt, wired the High Commissioner for Palestine asking him to "convey to the relatives of the late Sir Abdu'l-Baha Abbas Effendi and to the Baha'i Community" his "sincere sympathy in the loss of their revered leader."

### **General Congreve Commander-in-Chief of the Egyptian Expeditionary Force to Haifa**

Another message which came through the office of the High Commissioner for Palestine was from the Commander-in-Chief of the Egyptian Expeditionary Force:



General Congreve begs that you will convey his deepest sympathy to the family of the late Sir 'Abbas al-Bahai.

**GPB**

The Commander-in-Chief of the Egyptian Expeditionary Force, General Congreve, addressed to the High Commissioner for Palestine a message requesting him to "convey his deepest sympathy to the family of the late Sir Abbas Baha'i."

**Council of Ministers in Baghdad to Haifa**

The Council of Ministers in Baghdad forwarded this message, dated December 8th:

His Highness Sayed Abdurrahman, the Prime Minister, desires to extend his sympathy to the family of His Holiness 'Abdu'l-Baha in their bereavement.

**GPB**

The Council of Ministers in Baghdad instructed the Prime Minister Siyyid Abdu'r-Rahman to extend their "sympathy to the family of His Holiness Abdu'l-Baha in their bereavement."

**Theosophical Society London to Haifa**

'For the Holy Family Theosophical Society send affectionate thoughts' was another message which came from London.

**Leading Figure in Nazareth to Haifa**

A leading figure of the town of Nazareth wired:

With the profoundest sorrow and regret we condole with you on the occasion of the setting of the Day-Star of the East. We are of God, and to Him we shall return.

Many more were the messages of condolence that reached the family of 'Abdu'l-Baha.

**Mrs Stannard Hastens**

**Ethel Rosenberg (wr 8 Dec)**

Mrs. Stannard hastened here from Cairo as soon as they received the news - but she did not arrive until Tuesday, after the funeral had taken place.

**Executive Board of Bahai Temple Unity (cable 8 Dec)**

Assemblies of Persia and the East,

Care of Rouhani, Care Dr. Moody,

Teheran, Persia.

Divine Covenant enthroned in Eternal Power and Beauty. West embraces East.

EXECUTIVE BOARD,

(Signed) Lunt, Secretary.

**Executive Board of Bahai Temple Unity (cable 15 Dec)**

Abdul-Baha Family - Bahieh Khanum,

Haifa, Palestine.

If you plan special commemoration service American friends beg privilege joining. Please cable date and procedure.

EXECUTIVE BOARD,

(Signed) Lunt, Secretary.

**Executive Board of Bahai Temple Unity (cable 22 Dec)**

Memorial meeting world over January 7. Procure prayers for unity and steadfastness. Master left full instructions in His Will and Testament. Translation will be sent. Inform friends.

(Signed) GREATEST HOLY LEAF.

**Sir Herbert Samuel**

**GPB**

The High Commissioner, Sir Herbert Samuel, sent immediately a message conveying his desire to attend the funeral in person, in order as he himself later wrote, to "express my respect for His creed and my regard for His person."

### **Appendix : Speeches on the 40th Day Feast**

**SE & LB (pub 1922)**

The Governor of Phoenicia, in the course of his address, spoke the following: .... "Most of us here have, I think, a clear picture of Sir 'Abdu'l-Bahá 'Abbás, of his dignified figure walking thoughtfully in our streets, of his courteous and gracious manner, of his kindness, of his love for little children and flowers, of his generosity and care for the poor and suffering. So gentle was he, and so simple that, in his presence, one almost forgot that he was also a great teacher and that his writings and his conversations have been a solace and an inspiration to hundreds and thousands of people in the East and in the West."

Others who followed spoke in appreciation of the work and life of 'Abdu'l-Bahá. The following are only a few extracts from their addresses:

"A voice calling aloud from Teheran, echoed from 'Iraq, sounding in Turkish lands, swaying the Holy Land which hearkened to its melody, and wherein it rose, developed and deepened, till at last its reverberations resounded throughout Egypt, stretched across the seas to the West and thence to the New World.

A voice summoning mankind to love, to unity and to peace; a voice the source whereof, had it been anything but purity of motive, could in no wise have succeeded in sending its waves with the swiftness of lightning throughout the world.

"Hail to 'Abbás, the pride and glory of the East, in an age that has witnessed the rise of knowledge and the fall of prejudice; he who has attained the glorious summit of greatness; he whom the Standards of triumph have hastened to welcome: he whose star arose in Persia, shedding its light upon the minds of men, the signs of which have multiplied in the heaven of glory till it set in full radiance on this our horizon; he whose principles have humbled the peoples and kindreds of the world even as Bahá himself had done before him .... "

"I believe and firmly believe, that he whose loss we now lament, having lived eighty years in this world below counselling the peoples of the world with his tongue, guiding them by his pen, setting before them a goodly example by his glorious deeds, has now chosen to lead and guide them by his silence. "

"Let us then in our thoughts and meditations Pay our tribute to him. And though the other day at his door I made you weep, yet now it is my duty to appeal and ask you to forget your sorrow and refrain from lamentation and cease from shedding tears. Truly, Sir 'Abbás departed from us in body, but he ever lives with us in his abiding spirit, in his wondrous deeds. Though he has passed away, yet he has left for us a glorious heritage in the wisdom of his counsels, the rectitude of his teachings, the benevolence of his deeds, the example of his precious life, the sublimity of his effort, the power of his will, his patience and fortitude, his steadfastness to the end."

**The Bugle (Haifa) (in Arabic) (pub ?Jan 1922)**

### **Speech - Secretary of the National Muslim Society**

At exactly two o'clock, Abdu'llah Effendi Mukhlis [Secretary of the National Muslim Society], ascended the platform and opened the service, and spoke as follows:

"Many a time have we assembled in this home, which was the place of pilgrimage for scholars and the fountainhead of virtues. Then we used to find it budding and blossoming, the fragrance of its flowers pervading everywhere, the birds singing on its tall trees, the Water of Life overflowing and the beauty of happiness on the faces of those who lived herein.

But today, why do we see its pillars fallen in ruins, everything sad and sorrowful, its face beclouded, its flowers wilted, its leaves fallen and scattered, its birds silent, everything completely submerged with grief and anxiety - the mineral, vegetable, and human sharing alike in this desolation?

"We have more than once partaken of the food from this Hatimic tablet. [Hátam Tá'i is famous in Arab history for his extreme generosity.] We used to partake of its food with the utmost ease and drink its water copiously; today - why are we so choked with every mouthful and strangle with every drop?

"This roof has covered us at many scientific and educational meetings - gatherings that were full of happiness and joy, wherein voices sounded, and argument and discussion continued; today, why do we not utter even a word? It is as if birds were perched upon our heads [so silent are we]. That happiness has changed to sorrow, that joy into grief and those discussions to quietness and silence. It is because this home was confronted by circumstances and overpowered by the hosts of torture, or surrounded by calamities from all sides? No. It is neither this or that; nay rather, it is because the Lord of this home, its departed mystery, its spirit and its joy, 'Abdu'l-Baha 'Abbas, has ascended from this mortal world.

"Therefore, it has become lifeless and its appearance changed. We have lived in his time, and we have associated with him for tens of years without any fatigue or weariness. Nay, rather, we could hardly pass a moment without receiving a portion of his guidance. We know not how the years have passed! Why is it that our days have become long, our patience deficient, our sorrow increased, our endurance decreased? - and it is only forty days since his departure!

"During this sad period we have found only degradation for the world because of his departure, and glory for the spiritual realm because of his presence. He was the standard-bearer of knowledge, the

proclaimer of the verses of unity, the herald of the knowledge of God, the exhorter of good, the prohibitor of evil, the confirmer of the pillars of peace, and the promoter of harmony instead of strife.

"The Prophet [Muhammad] - upon him be peace - said: 'If knowledge were to be found in the stars, Persian men would reach it.' Verily, he spoke the truth. Islam and all it includes of ordinances, traditions, even language and ethics were classified and systematized by men of Persia. Unquestionably, our departed one was the seal thereof.

"Today, the Arab, the Persian, the Oriental, the Occidental, the Muslim, the Christian, and the Jew have equal share in this memorial service. Since his departure is a calamity for the whole world, therefore the people of the East and the West weep for him. Even though our calamity be most great, yet (Praise be to God!) his family has been spared for us. This is our great recompense."

### **Talk by Governor of Phoenicia**

The talk given by the governor of Phoenicia was as follows:

His Excellency, the High Commissioner has desired me to express his regret that, owing to his temporary absence from Palestine, he could not be present with us today. The Civil Secretary, Sir W. H. Deedes, has similarly expressed his regrets because of pressure of work which has detained him at Jerusalem. Both these high officials asked me to convey their greetings to you, and their deep sympathy with the relatives of the man in whose honor we are gathered together,

Most of us here have a clear picture of Sir 'Abdu'l-Bahá 'Abbás, of his dignified figure walking thoughtfully in our streets, of his courtesy and gracious manner, of his kindness, of his love for the little children and for the flowers, and of his generosity and care for the poor and suffering. So gentle was he, and so simple that in his presence one almost forgot that he was also a great teacher, and that his writings and his conversations have been a solace and an inspiration to hundreds and thousands of people in the East and West.

It is possible to regard his teaching in many lights. Some may say that it did merely reassert truths which form the basis of all religious teachings. Some may declare that it was premature and

impractical. But everybody can appreciate the beauty of his ideals and agree that if the doctrine of universal brotherhood were carried out, this world would be a better and a happier place.

To us, who have just passed through the throes of one of the fiercest wars in the history of mankind, and whose minds and lives are still disturbed - words of peace and goodwill sound almost strange upon our ears. We find it difficult to credit them. But everywhere men of many nations and of diverse creeds proclaim the imperative needs of peace. The conscience and imagination of mankind have been stirred, and there is a widespread hope that one by one the conflicting interests and misunderstandings that promote strife and hatred will be removed, and that better and more friendly relations will prevail between the nations, between communities, and between individuals. Whenever these better times come, we may be sure that the name of 'Abdu'l-Baha, who lived among us here in Haifa, will be remembered with gratitude and affectionate esteem.

### **Poem by Wadi Effendi Bastáni**

The poet, Wadi Effendi Bastáni gave the following recitation:

"Palestine knows what has befallen her;  
But she is so stricken that she is unable to speak.  
I am her heart and her tongue;  
Her earth and heaven inspire me.  
Why should I scatter pearls of tears on the earth  
When the stars are perfectly set in the sky?  
Death has not beclouded the light of Abdu'l-Bahá!  
He is smiling in the Most Glorious (Abha) horizon.  
They called him a Baha'i -  
Christians and Muslims fall in love with him.  
You may ask the Occident about him,  
For though he is the Master in the Orient,  
Supreme and great is he in the great West.  
You may question the Kaiser and the crumbling thrones and crowns -  
Where are the pillars and the geniuses of the people?  
All will fail to answer.  
Oh, 'Abdu'l-Bahá!  
Who will guide the astray who are groping in the dark?  
Oh, ye who are commemorating 'Abdu'l-Baha,  
Mention ye His words!  
Oh, ye who are commemorating 'Abdu'l-Bahá,  
Comprehend ye His ideals!"

### **Talk by Yusif Effendi al-Kahtib**

Yusif Effendi al-Kahtib spoke as follows:

It seems to me no matter how deeply I try to think, I cannot find a way to express what is concealed in my mind. Poets and orators, even if they speak, are far from it, far from it. Can they utter words to be compared with the eloquence of your silence and acquiescence?

I declare by my life, this makes me firmly believe that 'Abdu'l-Bahá, after remaining four scores of years in this world, teaching with his thought, guiding with his pen, giving the best example in his

glorious deeds, at last has chosen to teach and guide by his silence. Therefore, deep reflections and meditations are necessary in this memorial service today.

As I caused you to weep yesterday in his beautiful home, now it is my duty to cause you to try to forget your grief. I ask you to lessen your heart sorrows and dry your tears. Yea, Sir 'Abdu'l-Baha took his body away from us, but he is living in his eternal qualities and benevolence. Even if he has departed, he has left for us from the 'daughters' of his sublime ideas, clear lessons; from his wonderful teachings, instructive principles; from his abundant bestowals, the grand heritage; from his precious life, great examples of zeal, will power, patience, firmness and the highest and noblest of all virtues.

O Gentlemen! There are some people that live in their own pleasures; others live in the soul of their own kindred, nationality, race, or creed; but the one whom Palestine has lost, has lived and will ever live in the souls of the Orientals and Occidentals, in the old world and in the new world. Yea, his name will be remembered throughout ages and centuries, by millions of human beings both Persians and Arabs.

If there is anyone who might doubt, deny or forget the grace and station of 'Abdu'l-Baha, let him recall that 'Abdu'l-Baha was a lover of mankind, strongly attached to all and the greatest worker to vivify the world of humanity. This is the foundation of all national, racial, and religious unity.

He was the one who endured until he changed the prison places into scientific and art institutions, and the battle fields into rooms of industries and righteousness. On his departure, we have learned that the realization of his sublime aim is almost impossible at present in this unjust world. Therefore, it behooves the religious in their religions, the nationalists in their countries, and the scholars in their schools, to say:

'Mercy, all mercy, belongs to 'Abdu'l-Baha; and all misery to feeble humanity.' O my God! We beg for mercy, which is the greatest comfort. Joy, joy be unto 'Abdu'l-Bahá!

### **Poem of Dr. Kaiser Khoury**

Dr. Kaiser Khoury recited his poem, in Arabic:

"O spirit of 'Abdu'l-Bahá, peace be unto thee!

Hover above us from thy lofty station and shine!

Illumine this place because herein is darkness;

Or descend from above and lead this memorial service of the fortieth day.

In the departure of 'Abdu'l-Bahá there is a dreadful vacancy.

Far from it can any leader fill this vacancy!

O 'Abdu'l-Bahá, thou hast a supreme place in eternity

And in thy sublime house there is a shrine!

The effulgent shrine is shining here,

And its light, in the world, is eagerly sought by the people.

'Abdu'l-Bahá, the glory of the Orient,

Appeared in an age wherein science flourished and superstitions vanished.

Through him, nobility reached the loftiest place;

Towards him, the scholars raced;

His new moon appeared in the horizon of Persia,

And thereby the minds became illumined.

The signs of his zodiac multiplied until he reached our horizon,

Wherein he stopped as a full moon.



While he walked, majesty followed him and virtue accompanied him.  
Even skulls and bones bowed to him.  
He lived among us in the Holy Land:  
Therefore, souls and bodies are sacrificed for the Holy Land.  
O family of 'Abdu'l-Baha! Weep not for him -  
Because weeping is unlawful.  
Whosoever has lived the life of 'Abdu'l-Bahá,  
Unquestionably the days will revive his name.  
But if the friends of 'Abdu'l-Baha weep, it is befitting -  
Because their weeping is reverence.  
Let them weep for him, and let their children weep.  
Let Haifa and the orphans weep.  
'Abdu'l-Baha, thou wert the father of all,  
Therefore, we weep for thee, O 'Abdu'l-Baha!  
O thou hero!  
In the East and in the West, thou hast a lofty station.  
In all the hearts, thou hast a supreme place,  
And on the head of beautiful Haifa,  
Thou hast a shrine."

### **Talk by Ahmad Effendi al-Imam**

Ahmad Effendi al-Imam spoke:

A voice was raised by Persia [Tehran], repeated by Mesopotamia [Baghdad], and roared in Edirne [Adrianople]. Palestine sympathized with it and opened her breast for it. Its echo grew and expanded to Egypt, and crossed the seas to the New World [America]. A voice arose to call the world to love, unity, and peace. The voice would never have been spread among the people as electric currents, if its source were not purity of purpose. It is through the grace of the owner of this sacred home, for whom this sorrowful memorial service is held, that these Bahá'í teachings have been spread broadcast among the people.

This meeting is not for the purpose of discussing the religion and the teachings of the one whom we have lost. We have assembled here in order to enumerate his qualities and to recall his adorable attributes. When we mention 'Abdu'l-Bahá, we recall sublimity of character and firmness of determination; we recall purity of the heart and nobility of personality; we recall unexcelled intelligence and Oriental genius. Yea, when we mention 'Abdu'l-Bahá, we recall excellence of morals, exalted principles, and noble susceptibilities. We mention him, because he loved the poor equally with the prince; we mention him because he used to entertain both adults and children; we mention him because he was merciful to the orphans and gave freely to the helpless and the stranger.

One with such glorious qualities is certainly deserving of more than a commemoration. Is it not befitting for the Jordan river to gush forth with grief; the Bardi and the Nile to flow with blood; the Tigris and Euphrates to boil with sorrow; the sons of the Seine and the Thames to tear their breasts; the children of the Mississippi and the Amazon to rend their hearts in grief and mourning for the departure of the one who arose to call the people to tolerance, brotherhood, and unity so that this world might live in happiness, composure, and peace?

If mankind across the seas and beyond the rivers has wept for him, it was only repaying him in part for what it gained of his good aims and pure deeds. If the Orient has paid its tributes and the

Occident has mourned, that was only an acknowledgment of the perfections of this Genius of the Age, who lived gloriously and departed graciously.

O thou spirit of 'Abdu'l-Bahá! We do not think our great one whom we have lost had any fear of death. I declare before God that for whosoever lives such a perfect life, death is not frightful. Whosoever has such characteristics and virtues, his name will never die. Nay, rather, in the minds of the people he will live forever.

Peace be unto thee, O thou pure spirit of the one whom we have lost and the mercy of God descend upon thy body. May mankind receive comfort and patience in this supreme calamity and may all live the life of the benevolent one who has departed. 'After death, man is only a theme. Be thou a good theme for a narrative.'

## Appendix : People and Terms

*This will be expanded in due course; some flexibility with spellings will be needed to look them up!*

Abbas Effendi	See 'Abdu'l-Bahá
'Abdu'l-Bahá	Son of Bahá'u'lláh, appointed by Bahá'u'lláh to succeed Him. (=Abbas Effendi, Master)
Báb	Founder of Bábism and Forerunner of Bahá'u'lláh
Bahá'u'lláh	Founder of the Bahá'í Faith - also: Baha'o'Llah; Baha'O'Llah; Baha'o'llah; Bahaou'llah; Baha'u'llah; Baha'u'lláh; Bahá'u'llah; Bahá'u'lláh; Blessed Beauty
Bahiyyih Khanum	'Abdu'l-Bahá's Sister - also: Bahieh; Bahaeyeh; Baha'iyyih; Bahayyih; Behia; Greatest Holy Leaf
Bahji	Shrine of Bahá'u'lláh is here - also: Bahjí, Bahje, Bahjee, Behje
Haifa	Port city in Israel, the location of the Shrine of the Bab and Baha'i international institutions. Also: Haiffa
Master	See 'Abdu'l-Bahá
Munirih Khanum	Wife of 'Abdu'l-Bahá - also: Moneer, Holy Mother
Nakazeen	Violators - also: Covenant-breakers; Covenant-breaking; Nakeseens; Violators
Qiblih, Qiblih	Point religious people pray to in prayer
Shoghi Effendi (Shogi)	Grandson of 'Abdu'l-Bahá, appointed by 'Abdu'l-Bahá to succeed Him. (=Guardian)

## Appendix : Works Utilised

*This section will enable you to find the sources of passages from their abbreviated name.*

'Abbas Adib (wr 4 Jan) : Letter from Abbas Adib (Damascus, 4 Jan 1922) to Dr Zia M Bagdadi, published in Star of the West vol 12 num 19 (2 Mar 1922) p301-303 PDF299-301, online at [https://bahai.works/Star\\_of\\_the\\_West/Volume\\_12/Issue\\_19/Text](https://bahai.works/Star_of_the_West/Volume_12/Issue_19/Text)

Ahmad Tabrizi (wr 29 Nov) : Letter from Ahmad Tabrizi (Haifa) to Zia Bagdadi (Chicago), published in Star of the West vol 12 num 18 (7 Feb 1922) p280-281, online at [https://bahai.works/Star\\_of\\_the\\_West/Volume\\_12/Issue\\_18](https://bahai.works/Star_of_the_West/Volume_12/Issue_18)

Albert Durrant Watson (pub 9 Apr) : Selection from Poem "At Rest", published in Star of the West vol 13 num 2 (9 Apr 1922) p35 PDF13 p33, online at [https://bahai.works/Star\\_of\\_the\\_West/Volume\\_13/Issue\\_2](https://bahai.works/Star_of_the_West/Volume_13/Issue_2)

- Annafir (newspaper, Haifa) (pub 6 Dec)** : From Zia Bagdadi, published in Star of the West vol 12 num 17 (19 Jan 1922) p259 PDF12 p257, online at [https://bahai.works/Star\\_of\\_the\\_West/Volume\\_12/Issue\\_17](https://bahai.works/Star_of_the_West/Volume_12/Issue_17)
- Áqá Rahmatu'lláh Najaf-Abadi (pub later in Ahang-i-Badi 1972)** : Published in Áhang-i-Badí' (26 Bahá'í Era [1971-72 CE] nums 6-11, p296-310 (selection p296-297) in an article for the 50th anniversary of 'Abdu'l-Bahá's passing by Dr. Mohammad-Hosseini; translated into Spanish at <http://bahaihistoria.blogspot.co.uk/2009/09/aqa-rahmatullah-y-la-promesa-de-abdul.html> and from that Spanish into English using Google Translate.
- Aziz Yazdi** : "Remembrances of 'Abdu'l-Bahá by Aziz Yazdi" a videotape available from the National Spiritual Assembly of the Hawaiian Islands, and personal conversations with Mr. Yazdi, online at <http://www.hestories.info/passing-of-abdul-bah.html?page=22> (also TK 28 Nov 2005 13:08)
- B Pullen-Burry (pub Dec 1923)** : From "Letters from Palestine" by B Pullen-Burry, published in Star of the West vol 14 num 9 p264 (Dec 1923) PDF14 p265, online at [https://bahai.works/Star\\_of\\_the\\_West/Volume\\_14/Issue\\_9](https://bahai.works/Star_of_the_West/Volume_14/Issue_9)
- Bahá'u'lláh and the New Era (pub 1923)** : "Bahá'u'lláh and the New Era" by John Esslemont, 1923 edition, scan online at [https://archive.org/download/MN40206ucmf\\_3](https://archive.org/download/MN40206ucmf_3)
- Bahiyih Khanum (Apr)** : Letter from the Greatest Holy Leaf Bahaeyeh Khanum sent to the Editors of the Star of the West, published in Star of the West vol 13 num 4 (17 May 1922) p82 PDF13 p80, online at [https://bahai.works/Star\\_of\\_the\\_West/Volume\\_13/Issue\\_4](https://bahai.works/Star_of_the_West/Volume_13/Issue_4)
- Balyuzi's "'Abdu'l-Bahá" (pub 1971)** : "'Abdu'l-Bahá, Centre of the Covenant of Bahá'u'lláh" by H M Balyuzi, chapter 24, available in Ocean
- Charles Mason Remey (wr 22 Apr rev 9 Sep 1922)** : Letter of Charles Mason Remey, 22 Apr 1922, unpublished (PDF p2695-2702)
- Corinne True (wr 23 Apr 1925)** : Letter of Corinne True, 23 Apr 1925, unpublished (PDF p2774-2775, 2763-2776, 2760), not online
- Curtis Kelsey in "He Loved and He Served" (pub 1982)** : "He Loved and Served: The Story of Curtis Kelsey" by Nathan Rutstein, published 1982, not online
- Curtis Kelsey (Audio Recording)** : Audio recording of Curtis Kelsey and transcription, online at [http://paintdrawer.co.uk/david/folders/Research/Bahai/Abdul-Baha/kelsey\\_transcript\\_abdulbaha\\_guardian.htm](http://paintdrawer.co.uk/david/folders/Research/Bahai/Abdul-Baha/kelsey_transcript_abdulbaha_guardian.htm)
- Emogene Hoagg (wr 23 Dec onward)** : Diary of Emogene Hoagg, unpublished.
- Emogene Hoagg (wr 2 Jan)** : Letter from Emogene Hoagg (Haifa) to Nelly French, 2 Jan 1922, published in World Order 6:2 (Winter 1971-72), p34-37, online at [https://bahai-library.com/hoagg\\_letter\\_time\\_mourning](https://bahai-library.com/hoagg_letter_time_mourning)
- Emogene Hoagg (wr 24 Jan)** : Covering Letter from Emogene Hoagg (Haifa) to Corinne True, published in Star of the West vol 13 num 1 p25 (21 Mar 1922) PDF13 p23, online at [https://bahai.works/Star\\_of\\_the\\_West/Volume\\_13/Issue\\_1](https://bahai.works/Star_of_the_West/Volume_13/Issue_1)
- Ethel Rosenberg (wr 8 Dec)** : Letter from Ethel Rosenberg (Haifa) to the Friends in Engiand, 8 Dec 1921, published in Star of the West vol 12 num 19 (21 Mar 1922) p300-301, online at [https://bahai.works/Star\\_of\\_the\\_West/Volume\\_13/Issue\\_1](https://bahai.works/Star_of_the_West/Volume_13/Issue_1)
- Ethel Rosenberg (wr Mar)** : Letter from Ethel Rosenberg to Mrs George, March 1922, published in Star of the West vol 12 num 19 p301 (2 Mar 1922) PDF12 p299, online at [https://bahai.works/Star\\_of\\_the\\_West/Volume\\_12/Issue\\_19](https://bahai.works/Star_of_the_West/Volume_12/Issue_19)
- Fujita (interview 1965.11.24)** : Interview with Fujita, 24 Nov 1965, online at <http://bahai-library.com/pilgrims/fujita.html>
- GPB : God Passes By by Shoghi Effendi**, published 1944, available online at <http://reference.bahai.org/en/t/se/GPB>

- Haifa Talk to Keith Ransom-Kehler and Lorol Schopflocher (notes 13 May 1932)**, available online at [https://bahai-library.com/ransom-kebler\\_haifa\\_talks](https://bahai-library.com/ransom-kebler_haifa_talks) and <https://www.h-net.org/~bahai/diglib/MSS/P-T/ransom.htm>
- Jináb-i-Fádíl (talk pub Sep 1923)** : A recent talk, published in Star of the West vol 14 num 6 (Sep 1923) p180 PDF14 p181, online at [https://bahai.works/Star\\_of\\_the\\_West/Volume\\_14/Issue\\_6](https://bahai.works/Star_of_the_West/Volume_14/Issue_6)
- Jináb-i-Azíz'u'lláh Azízí** : Memoirs of, a work entitled "Crown of Glory", trans. Nahzy Abadi Buck and Christopher Buck, 1991, p149+ PDF153+, online at [https://bahai-library.com/azizi\\_crown\\_glory](https://bahai-library.com/azizi_crown_glory)
- Joanna Hauff (wr 3 Dec)** : Johanna Hauff (Haifa) to her parents (Stuttgart), 3 Dec 1921, published in Star of the West vol 12 num 19 (2 Mar 1922) p296-299, online at [https://bahai.works/Star\\_of\\_the\\_West/Volume\\_12/Issue\\_19](https://bahai.works/Star_of_the_West/Volume_12/Issue_19)
- Joanna Hauff (wr 28 Nov)** : Johanna Hauff (Haifa) to her parents (Stuttgart), 28 Nov 1921, published in Star of the West vol 12 num 19 (2 Mar 1922) p296, online at [https://bahai.works/Star\\_of\\_the\\_West/Volume\\_12/Issue\\_19](https://bahai.works/Star_of_the_West/Volume_12/Issue_19)
- Krug Timeline** - Hand-written Timeline for 14-29 Nov, perhaps by Mrs Krug for the 1934 Talk, or else earlier.
- Lotfullah Hakim (pub Oct 1922)** : Talk of 'Abdu'l-Bahá provided by Lotfullah Hakim, published in Star of the West vol 13 num 5 (Oct 1922) p163 PDF13 p161, online at [https://bahai.works/Star\\_of\\_the\\_West/Volume\\_13/Issue\\_5](https://bahai.works/Star_of_the_West/Volume_13/Issue_5)
- Lotfullah Hakim in Bahai World** : Writing of Lotfullah quoted by A Q Faizi in "In Memoriam" in Baha'i World 15 p431 bot right.
- Louis Gregory (pub 17 May)** : "The Bahai Congress for Teaching and the Fourteenth Annual Convention" By Louis O Gregory, published in Star of the West vol 13 num 4 (17 May 1922) p73 p69 PDF13 p67, online at [https://bahai.works/Star\\_of\\_the\\_West/Volume\\_13/Issue\\_4](https://bahai.works/Star_of_the_West/Volume_13/Issue_4)
- Louise Bosch (talk 26 Nov 1922)** : Talk of Louise Bosch in San Francisco, 26 Nov 1922, unpublished.
- Louise Bosch (wr 5 Dec)** : Letters from Louise Bosch (Haifa) to Ella G Cooper (San Francisco), 5 Dec 1921, published in Star of the West vol 12 num 18, (7 Feb 1922), p276-282 PDF274-280, online at [https://bahai.works/Star\\_of\\_the\\_West/Volume\\_12/Issue\\_18](https://bahai.works/Star_of_the_West/Volume_12/Issue_18)
- Louise Bosch (wr 9 Dec)** : Letters from Louise Bosch (Haifa) to Ella G Cooper (San Francisco), 9 Dec 1921, published in Star of the West vol 12 num 18 (7 Feb 1922) p282-283 PDF280-281, online at [https://bahai.works/Star\\_of\\_the\\_West/Volume\\_12/Issue\\_18](https://bahai.works/Star_of_the_West/Volume_12/Issue_18)
- Marzieh Gail (wr 1976, Dawn Over Mount Hira)** : "Dawn Over Mount Hira" by Marzieh Gail, 1976, pp210-216, available in Ocean
- Mrs Krug (wr 1934)** - Copy of Mrs. Krug's Talk on the Passing of 'Abdu'l-Bahá at West Englewood, N. J. Wednesday Evening, November 28, 1934.
- Muhammad Adham (wr 1 Jan)** : Letter from Muhammad Sa'id Adham (Alexandria) to Star of the West, 1 Jan 1922, published in Star of the West vol 12 num 19 (2 Mar 1922) p291-295, online at [https://bahai.works/Star\\_of\\_the\\_West/Volume\\_12/Issue\\_19](https://bahai.works/Star_of_the_West/Volume_12/Issue_19)
- Munavvar Khanum (wr 22 Dec)** : Letter from Munavvar Khanum ('Abdu'l-Bahá's daughter) (Haifa) to Ruth Wales Randall (Boston), 22 Dec 1921, published in Star of the West vol 12 num 18 (7 Feb 1922) p275, online at [https://bahai.works/Star\\_of\\_the\\_West/Volume\\_12/Issue\\_18](https://bahai.works/Star_of_the_West/Volume_12/Issue_18)
- Rouha Khanum (Apr 1922 / Ridvan)** : Message by Rouha Khanum (Haifa), Ridvan 1922, published in Star of the West vol 13 no 5 (Oct 1922) p118 PDF13 p116, online at [https://bahai.works/Star\\_of\\_the\\_West/Volume\\_13/Issue\\_5](https://bahai.works/Star_of_the_West/Volume_13/Issue_5)

- Ruhiyyih Khanum (notes of talk Jan 1958)** : Talk by Ruhiyyih Khanum, 26 Jan 1958, at the International Conference, Kampala, this set of notes in Edinburgh Archives, online at [https://bahai-library.com/rkhanum\\_kampala\\_1958\\_jan](https://bahai-library.com/rkhanum_kampala_1958_jan)
- Ruhiyyih Khanum (wr 1969, Priceless Pearl)** : "The Priceless Pearl" by Ruhiyyih Rabbani, 1969, available on Ocean and at [https://bahai-library.com/khanum\\_priceless\\_pearl](https://bahai-library.com/khanum_priceless_pearl)
- SE & LB (pub 1922)** : "The Passing of 'Abdu'l-Baha" by Shoghi Effendi and Lady Blomfield, 1922, online at [https://bahai-library.com/shoghieffendi\\_blomfield\\_passing\\_abdulbaha](https://bahai-library.com/shoghieffendi_blomfield_passing_abdulbaha)
- Shahidi Memoirs (wr 1965)** : "A Lifetime with 'Abdu'l-Bahá: Reminiscences of Khalil Shahidi", Ahang Rabbani (trans, ed), online at [https://bahai-library.com/rabbani\\_reminiscences\\_khalil\\_shahidi](https://bahai-library.com/rabbani_reminiscences_khalil_shahidi)
- Shoghi Effendi (msg 21 Jan)** : <http://reference.bahai.org/en/t/se/BA/ba-10.html> & Star of the West vol 13 num 1 p17-18, online at [https://bahai.works/Star\\_of\\_the\\_West/Volume\\_13/Issue\\_1](https://bahai.works/Star_of_the_West/Volume_13/Issue_1)
- Shoghi Effendi (wr Apr 1922)** : Letter quoted in "Priceless Pearl" (above)
- Star of the West** : online at [https://bahai.works/Star\\_of\\_the\\_West](https://bahai.works/Star_of_the_West) with referenced issues at [V12N16](#) • [V12N18](#) • [V12N19](#) • [V13N01](#) • [V13N02](#) • [V13N05](#) • [V13N11](#) • [V13N16](#)
- Statement of Dr. Florian Krug** - Statement of Dr. Florian Krug written at the request of the Holy Household, in "Mrs Krug (wr 1934)" above.
- The Bugle (Haifa) (in Arabic) (pub ?Jan 1922)** : From the newspaper The Bugle (Haifa) in Arabic, translated by Zia M Bagdadi, published in Star of the West vol 13 num 2 (9 Apr 1922) p40-44, online at [https://bahai.works/Star\\_of\\_the\\_West/Volume\\_13/Issue\\_2](https://bahai.works/Star_of_the_West/Volume_13/Issue_2)
- Tudor Pole (Sat 2 Dec)** : Star of West 1921.12.31 V12-N16-P252 PDF250, online at [https://bahai.works/Star\\_of\\_the\\_West/Volume\\_12/Issue\\_16/Text](https://bahai.works/Star_of_the_West/Volume_12/Issue_16/Text)