

1920

9/1920 - 11/1920, incomplete - 'Abdu'l-Bahá
(Minnie Seto papers, Box 4) *

10/26 - 'Abdu'l-Bahá
(Leroy Loos papers, Box 12 - **)

9/5/1920 - 10/24 -
(Ella Cooper papers, Box 25 - ***)

9/1920 Mrs. Harlan Ober (Parsons B20 F34) ****
(Gene)

9/5-7 Miss Paine, Miss Gray, Miss Coy (Seto B4 F9) 5*

10/26 E J Rosenberg (Robb B7) 6*

11/15 Mrs. Goodell (Robb B6) 7*

11/1920 Mrs. E. G. Cooper (Robb-B6) 7*

11/1920 Mrs. E. G. Cooper (Robb-B6) 7*

11/8/1920 Mrs. E. G. Cooper (Loos B12) 8*

10/22/1920 Goodell, Cooper, Rolston, Friendland (Chase B9 F16) 9*

4/1920 Inez Cook (Seto B4 F6) 10*

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Organization
Conventions

Spiritual Assemblies established

UTTERANCES FROM HIS HOLINESS ABDUL BAHA.

TAKEN BY A PILGRIM IN HAIFA,

JANUARY 1920.

Notes of a Pilgrimage to Haifa in January 1920, taken from Utterances of His Holiness Abdul Baha.

Q. What should be done about the Liberty Bonds that were sent as contributions to the Mashrak El Askar fund?

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

Q. I am afraid the Convention will have a hard time unless - Abdul Baha prays for us.

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

Q. Then it is the delegates to the Convention and not the Unity Board that have to decide on the plans.

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

Q. They say that all organization is forbidden by the Teachings.

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

Q. In the beginning of the Big Ben Pamphlet, the words occur, "The Bahai Revelation is not an organization. The Bahai Cause can never be organized. Is this a correct translation?

Abdul Baha: No. That gives the wrong idea. In the Cause of - Baha'O'llah there is the Beit-ul Adl (House of Justice). Political affairs are not explicitly settled in the Tablets. They are referred to the House of Justice. Whatever the House of Justice decides is obligatory. In the Writings of Baha'O'llah instructions are given with regard to worship, but the assembly of the House of Justice sees that at one time a certain arrangement is necessary and in another time a different arrangement. It is not circumscribed in its action. One hundred years ago one ruling was necessary; today another; tomorrow perhaps another; therefore, the Cause of God is not rigidly circumscribed. It is in accordance with the exigencies of time and place. Political affairs are not definitely fixed by

Baha'O'llah. This is the object of what is said in the Book of Akdas. Baha'O'llah says political affairs are referred to the House of Justice. Whatever they think wise according to the requirements of time and place ought to be carried out. But the Command of Worship is to be found in the Book, politics will not remain unchanged, the politics of a hundred years ago are quite impracticable today. For example, there was slavery one hundred years ago; could that be carried out now?

The members of the House of Justice will be inspired. Whenever it is established it will be under the protection of the Blessed Beauty; whatever the House of Justice decides is the Will of the Blessed One. In this way there is order - Otherwise there would be confusion. The Bahai Laws are not rigid and unalterable: Whatever the House of Justice decides must be carried out.

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

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

Q: It is misleading is it not, to say that the Bahai Cause cannot be organized?

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

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

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Q. It was said by some that the Unity Board should be the deciding body.

Abdul Baha: No! Not in general affairs. The nation chooses representatives. These representatives make an assembly of the nation. Are the affairs in the hands of the assembly of the nation or in the hands of the people? No doubt all affairs are in the hands of the assembly of the nation; not in the hands of everybody. This assembly of the nation, or parliament, those members are elected by the nation; all affairs are referred to parliament not to the people. Parliament discusses affairs and reaches a decision. The Convention is like that and this meeting sees to the affairs and whatever the meeting decides, the executive board must carry out. Do you understand?

A. Yes.

Abdul Baha: The essential thing now is teaching. This gathering of the Convention is for this object; Also to arrange the building of the Mashrakol-Askar: for choosing people to go about and teach. In Persia there are no Conventions. There is a spiritual Assembly in each city and all are engaged in teaching the Cause. Teaching should make one full of joy and happiness. It will attract one. It will bring spiritual susceptibilities. It gives extreme happiness and joyfulness. One's own self becomes enriched thereby. Teaching the Cause is the most important work in which one may be engaged; for in any other work there will not be such results as in this. Give great importance to work of importance and this is not to be brought under special rules. It cannot be. They should teach in any way possible. This will bring happiness. It also brings one nearer the Kingdom of Abha. It will be the cause of joy and happiness, and it refreshes one.

SPIRITUAL ASSEMBLIES.

In every center where Bahais are sufficiently numerous, a spiritual assembly should be established, to guide and co-ordinate the activities of the friends in the district. The main duties of the Spiritual Assemblies are as follows.

To make arrangements for spreading the Teachings among the people by means of meetings (at which non-believers are welcome) held several times a week, to teach and guide people and to attract and strengthen new Bahais. Next to promote education, science and art. (the spiritual assembly should make itself responsible to see that every child of a Bahai receives a good education.) For instruction in the Bahai Laws, to appoint competent teachers to attend the general meetings - Teachers to expound the Bahai Laws and exhort the people to obey them; teachers who are wise, firm and experienced, and who

can explain their duties to and train those who associate with the friends and profess to be Bahais but are hypocrits and are not living up to their professions, at special meetings which the spiritual Assembly should arrange for this purpose.

To record contributions from those who are real Bahais - no one else is asked to contribute and no collections are taken at general meetings; and there are certain times appointed for receiving Bahai contributions and giving of receipts. To determine how such funds shall be spent; how much for teaching, how much for relief of the poor and so forth. Especially in the case of anonymous gifts, which are frequently received.

To appoint a committee to superintend feasts. These are held by groups of friends every nineteen days. There will be kept in a book a record of the arrangement of feasts. Arrangements for feasts will be made through this committee, when a friend desires to give one. One friend may wish to give three feasts a year, another more; another not so many. In a second book this committee will keep a record of visiting Bahais and hospitality arrangements for their entertainment. When a feast is arranged for a certain day, the host will be informed how many Bahai visitors there are in town. If the host cannot entertain them all, other Bahais will do so. Feast for all Bahais in town simultaneously occur only on the special feast days - such as Narroos and Rizwan.

To supervise all Bahai activities in the district. These should all be subject to the approval of the spiritual assembly, and the spiritual assembly should be the focus from which the Light of the Spirit radiates. If the spiritual assembly is not pure and spiritual, the Cause cannot prosper in that town. The friends should realize that they owe obedience to the spiritual assembly in all matters relating to the Cause. At every meeting of the spiritual assembly a Tablet is chanted in which Abdul Baha explains the various duties of that body.

To send announcement of an approaching election to all friends in the district, and experienced Bahais will explain to the people the qualifications required of members of the spiritual assembly. Abdul Baha says that the first requirement is that the members of the spiritual assembly be firm in the Covenant. He should be experienced and educated in the Cause and of good character. Only those who united will work in harmony should be elected. No one should be elected who would cause inharmony.

The friends elect a committee of, say, thirty-eight as a selection committee, and this committee appoints the spiritual assembly. Abdul Baha says that in the West both men and women should associate in the same assembly. Members are elected for periods of two and three years. All retire together at the end of the period of office and a new spiritual assembly is appointed in the same manner. Abdul Baha says that this method of election which is used in Persia should also be used in the West.

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

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

Note: The above was written down from memory the following morning and not taken down verbatim at the time. H.S.F.

Supper, January 10th, 1920. Bahjeh, Acca.

"We are in a sweet place where our food is also sweet (honey from violets and molasses from grapes.) It is sweetness upon sweetness.

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

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

"The Kings will remain Kings; ministers--ministers; the rich--rich, the poor will be in comfort and each person of humanity can find his greatest desire therein. These teachings of Baha'o'llah are all inclusive; other teachings are like branches, but the teachings of Baha'o'llah are like the trunk of a tree which sends out all the branches. These are from a Person who never entered a school, who

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

Sincerely yours,
(Signed) (H.S.F.)

Lunch, January 2, 1920. Pilgrim House.

- Ques. Was it right for Bahais to buy Liberty Bonds to carry on the war?
A.B. That has passed. An arrow that has been shot does not return to the bow. There is nothing to be gained by talking about it now.
- Ques. But if Abdul Baha would give His opinion about it now, it would be a guide for similar occasions in the future.
A.B. This is not a time to buy paper.
- Ques. What should be done about the Liberty Bonds that were sent as contributions to the Mashrekol-Askar fund?
A.B. That rests with the delegates to the Convention, delegates only, not strangers. The Convention is like a parliament. The delegates represent the opinion of the whole body of the believers. What they decide unanimously or by a majority must be accepted. The majority must rule.
- Ques. I am afraid the Convention will have a hard time unless Abdul Baha prays for us.
A.B. Your duty is to go with the majority and accept it's decisions.
- Ques. Then it is the delegates to the Convention and not the Unity Board that have to decide on the plans?
A.B. Yes. The delegates must decide. The Board must carry out the decisions of the Convention. There must be order. It cannot be that everybody has the right of interference; in that case nothing would be accomplished.
- Ques. They say organization is forbidden by the teaching.
A.B. That is all talk. The text of the Blessed Book cannot be changed; no one can interfere with it; things not definitely stated in the Book are referred to the House of Justice. Whatever the House of Justice decides, that is obligatory. The Convention is similar to the House of Justice to a certain extent. Its decisions and laws must be carried out.
- Ques. It is misleading is it not, to say that the Bahai Cause cannot be organized?
A.B. How is it possible that there should be no organization? Even in a household, if there is not organization there will be hopeless confusion--then what about the world? What is meant is that the organization is not rigid. In the ancient times it was rigid. In the Torah all the political affairs were rigidly fixed, but in this Cause there is political freedom, i.e. in each town the House of Justice is free to decide in accordance with what is deemed expedient. This is a brief explanation of the matter.

*shown as "time" in copy.

Questions by Mrs. A. Parsons, January 3, 1920

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

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A.B. No! not in general affairs. The nation chooses representatives; these representatives make an assembly of the nation. Are the affairs in the hands of the Assembly of the Nation or in the hands of the people? No doubt, all affairs are in the hands of the nation, not in the hands of everybody. This Assembly of the Convention is like the Assembly of the Nation--or Parliament; those members are elected by the nation; all affairs are referred to the Parliament, not to the people. The Parliament discusses affairs and reaches a decision. The Convention is like that, and this meeting sees to the affairs, and whatever the meeting decides, the Executive Board must carry out. Did you understand?

Mrs. P. Yes.

Ques.

A.B. The essential thing now is teaching this gathering of the Convention is for this object, also to arrange for the building of the Mashrekol-Askar, for choosing people to go around as teachers. These are the objects. In Persia there are no Conventions. There is a spiritual Assembly in each city, and all are engaged in teaching the Cause. Teaching should make one full of joy and happiness, it will attract one, it will bring spiritual susceptibilities, it will give extreme happiness and joyfulness. One's own self becomes enriched thereby. Teaching the Cause is the most important work in which one may be engaged for in any other work there will not be such results as in this. Give great importance to the work of teaching, and this is not to be brought under special rules, it cannot be, they should teach in any way possible. This will bring happiness, it also brings one nearer the Kingdom of Abha, it will be the cause of joy and happiness and refreshes one.

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

A.B. Leave unsaid anything that would create disagreement, it is not necessary to touch upon such subjects. Baha'o'llah says, "Whoever is the cause of differences should be avoided." In any problem, if two people disagree, both are in the wrong. He did not say anyone is right, the other wrong. This is said to prevent the rising of discussions.

Ques. Would it be wrong to keep out of controversy?

A.B. When one is quiet the thing is forgotten. When discussion is forbidden the matter will be dropped. I will illustrate by a story. I was in New York--an old lady of 80 who was a little out of her mind came to me one day and said: "The spiritual Assembly has made a certain decision. I want to discuss the matter with you and then you please call them. I will prove their faults." I said: If you have any difference of opinions do not come and tell me, it will create trouble. She said: "It is necessary and I know all about them." Well then go and tell them, I said. She said: "They will not listen to me." She wanted to do this to have it known that she had opposed them, there is an illness and malady.

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

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

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

A.B. Now this is a problem that has passed. If we speak of matters that have passed it will not bring joy and happiness. Let us speak of subjects that will bring happiness and joy. Let us speak of subjects not to become happy!--nay, rather it will depress us. We have gathered here for joy and happiness.

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

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

Mrs.C. To follow Christ, Baha'o'llah, Abdul Baha is very different (difficult). People in the time of the establishment will be more spiritual.

A.B. I said this Convention is similar to the House of Justice, not that it is the House of Justice. If it is not so, one thousand sects of religion would arise. Each one would rise up to cause disturbances and would say: "My conscience says it is not good." Another would say, "My conscience says,"--"My conscience says this is good" and they cannot agree on anything. Perhaps this little one (pointing to Miss B.) would arise and start a sect, a fugita another, Mrs. L. another, Dr. Couch another, Jeffrey another, as He pointed to each in turn--you would ask why they would say--"Our conscience."

Mrs. P. Afterwards will the House of Justice---Well, Abdul Baha told us to put this aside.

A.B. Put this question aside. If I speak on this subject great disturbances will result--should I speak on this subject to you know what will happen in America? Forget the past.

Mrs. P. I am perfectly willing to do this.

A.B. I desire that all your talks create spirituality, create brotherhood, create joy.

Dr. Esselmont. I take it that the only thing that would prevent accepting a majority vote would ~~prevent accepting~~ would be on the matter contrary to the written teachings of Baha'o'llah and Abdul Baha.

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

Lunch, January Eth, 1920

Dr. Couch heard in America that a crypt was to be built in the Mashrekol-Azkar in Chicago.

A.B. Whatever anyone thinks, he says, but do not trust what is said unless I have written with my own hand, that is correct.

Lunch, January 6, 1920

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

(This is an exact copy but think must be imperfect in some way. A.S.)

A.S. I like this name but the Blessed Beauty has given other names also. Among them I like this name, but if a person calls me "The Greatest Branch" I cannot object. If he says, "The Mystery of God." This is the name the Blessed Beauty called me. I cannot object. He has said, "The Branches from the Pre-existent Root." But I like this name--whoever calls me by this name (Abdul Baha)--I become happy.

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

A.S. Tell them that Abdul Baha is my name, and his signature is Abdul Baha.

Mrs. P. Is it right to explain to those interested about the names also

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

Before supper January 7, 1920.

A.S. I will tell you Heavenly Glad-Tidings--The Glad-tidings of God are of two kinds--one is traditional and the other is intellectual glad tidings. I will speak of intellectual glad tidings. It is this, that the Cause of the Blessed Beauty is in every way proved. The proof is not of one kind only, but of all kinds. One is at a loss to know which proof to begin with. In Europe in the great assemblies talks were given. I spoke to the eminent people. I remember that one day I met one of the members of Parliament. He asked me "what is the proof of His Holiness Baha's'llah--I want it in a concise and useful form." I said the concise.

A.B. and sufficient proof is that Baha'o'llah in such a prison as Acca, and when under chains, raised His banner. In Teheran He was in prison and under chains. In Acca He was in prison and under these circumstances, He raised it." When I mentioned this proof he became very silent. I said, just one word more. "There is nothing recorded comparable to this. What power is this that from the beginning of the world until today such a thing has not happened."

So Mrs. P. memorizes these Glad-Tidings. These things have spiritual power. Write these things, but talking about other things will not give this spirituality. It was of these things I used to speak and no one could raise objections. Did you ever see in America, in Washington, in the Churches and meetings that anyone rose to oppose me? It was in your house in Washington that there was a general meeting in the morning and one for notables in the afternoon. Did you ever see one person dispute what I said? Why, because it was about such Glad-Tidings that I talked. There was a Judge who came to listen--He said nothing. Then I asked him "What dost thou say?" All were present. He said: "All right." (The Master repeated in English "all right"). "Do you remember it? for we used to talk of these subjects so that no one could gainsay what we said."

Notes of Mrs. Parsons, Washington, D. C., taken
in the Home of Abdul Baha, January, 1920.

Notes of the Words of Abdul Baha made by an American pilgrim to his home in the Holy Land.

Sent to Mrs. Corinne True, Chicago, by Mr. Fugita.

At the men's meeting, January 8, 1920:

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

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

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

Supper, January 10, 1920, Bahjeh, Akka:

"We are in a sweet place where our food is also sweet. (Honey from the violets and molasses from grapes.) It is sweetness upon sweetness.

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

"The Jews are attached to laws, even until now they are proud, saying: 'Our Book is the Book which contains laws.'

"The teachings and exhortations which his holiness Christ gave the Christians can be found in Baha'o'llah's teachings. Politics are in the Koran, the Muslims can find politics in the utmost degree in the teachings of Baha'o'llah. Such fundamental things that are useful, as equality and freedom, these can be found in the laws of Baha'o'llah.

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

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

January 21, 1920:

The Master revealed a tablet to all the States of America and Dominion of Canada, which has been translated and sent to America a few days ago, so you will know the contents of this tablet very shortly.

Last two nights at supper table Master has given a talk about the life of Buddha. As soon as I get translation of it I will send a copy.

Sincerely Yours,

Fugeta.

At Lunch, Pilgrim's House, January 2, 1920:

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

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

Question: "But if Abdul Baha were to give his opinion about this now, it would be a guide for similar

occasions in the future."

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

Question: "What should be done about the Liberty Bonds that were sent as contributions to the Mashrakol-Azkar fund?"

Abdul Baha: "That rests with the Convention to decide."

Question: "Who is to decide upon the plans for the Mashrakol-Azkar."

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

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

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

Question: "Then it is the delegates to the Convention, and not the Unity Board, who have to decide on the plans?"

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

Question: "They say that all organization is forbidden by the teachings."

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

Question: "In the beginning of the 'Big Ben' pamphlet the words occur: 'The Bahai Revelation is not an organization. The Bahai Cause can never be

organized.' Is this a correct translation?"

Abdul Baha: "No. That gives the wrong idea. In the cause of Baha'o'llah there is the Beit-Ud-Adl (House of Justice). Political affairs are not explicitly settled in the tablets, they are referred to the House of Justice. Whatever the House of Justice decides is obligatory. In the writings of Baha'o'llah instructions are given with regard to worship, but the Assembly of the House of Justice sees that at one time a certain arrangement is necessary and at another time a different arrangement. It is not circumscribed in its action. One hundred years ago one ruling was necessary, today another, tomorrow perhaps another. Therefore, the cause of God is not rigidly circumscribed. It is in accordance with the exigencies of time and place. The political affairs are not definitely fixed by Baha'o'llah. This is the object of what is said in the Book of Akdas. Baha'o'llah says political affairs are referred to the House of Justice. Whatever they think wise according to the requirements of time and place ought to be carried out. But the command of worship is to be found in the Book. Political things will not remain unchanged. The politics of one hundred years ago are quite impracticable today. For example, there was slavery one hundred years ago, could that be carried out now? The members of the House of Justice will be inspired. Whenever it is established it will be under the protection of the Blessed Beauty. Whatever the House of Justice decided is the will of the Blessed One. In this way there is order, otherwise there will be confusion. The Bahai laws are not rigid and unalterable. Whatever the House of Justice decided must be carried out."

(Dictated): Political laws in the cause of Baha'o'llah are not rigidly fixed. Whatever decision is arrived at by the members of the House of Justice (which is like a parliament), either unanimously or by a majority, according to the requirements of time and place, that is the law of God. In other words, the cause of Baha'o'llah is not circumscribed, for this reason, that circumstances of time and place change. For instance, the laws of America cannot be carried out here, and the laws of this place would be unsuitable for America. The circumstances are different. In the time of Moses the children of Israel were in the wilderness. There was no ease and comfort. Therefore, ten offences were made punishable by death. In the time of Christ there were towns and cities and civilization. The

exigencies of the time did not require ten laws for capital punishment, so he abolished them. Why? Because the time and circumstances were different. In the former time these laws were necessary, but in Christ's time they were no longer necessary, and in this time other arrangements are required."

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

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

Questions by Mrs. Parsons at lunch, January 3rd, 1920.

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

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

Question: "It was said by some that the Unity Board should be the deciding body."

Abdul Baha: "No! Not in general affairs. The nation chooses representatives. These representatives make an Assembly of the nation; are the affairs in the hands of the Assembly of the nation or in the hands of the people? No doubt all the affairs are in the hands of the Assembly of the nation, not in the hands of everybody. This Assembly of the Convention is like the Assembly of the nation, or Parliament, those members are elected by the nation, all affairs are referred to Parliament, not to the people. Parliament discusses affairs and reaches a decision. The

Convention is like that, and this meeting sees to the affairs, and whatever the meeting decides the Executive Board must carry out. Did you understand?

Mrs. Parsons: "Yes."

Abdul Baha: "The essential thing now is teaching. This gathering of the Convention is for this object, also to arrange for the building of the Mashrakol-Azkar, or for choosing people to go out as teachers. These are the objects. In Persia there are no Conventions. There is a Spiritual Assembly in each city, and all are engaged in teaching. People should be engaged in teaching the Cause. Teaching should make one full of joy and happiness, it will attract one, it will bring spiritual susceptibilities, it ~~will~~ gives extreme happiness and joyfulness. One's own self becomes enriched thereby. Teaching the cause is the most important work in which anyone can engage, for in any other work there will ^{not} be such results as in this. Give great importance to work of importance, and this is not to be brought under special rules. It can't be, they should teach in any way possible. This will bring happiness, it also brings one nearer the kingdom of Abha, it will be the cause of joy and happiness and refreshes one.

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

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

Question: "Would it be wrong to keep out of controversy?"

Abdul Baha: "When one is quiet the thing is forgotten; when discussion is forbidden, the matter will be dropped. I will illustrate by a story: I was in New York, an old lady of eighty who was a little out of her mind came to me one day and said: 'The Spiritual Assembly has made a certain decision. I want to discuss the matter before you and then you please call them. I will prove their faults.' I said: 'If you

have any difference of opinion don't come and tell me, it will create trouble.' She said: 'It is necessary and I know all about them.' 'Well then, go and tell them,' I said. She said: 'They won't listen to me.' She wanted to do this to have it known that she had opposed them; there is illness and a malady."

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

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

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

Abdul Baha: "Now this is a problem that is passed. If we speak of matters that have passed it will not bring joy and happiness. Let us speak of subjects that will bring happiness and joy. Let us speak of subjects in which we become happy or it will depress us. We have gathered here for joy and happiness."

Question: "I think we are able to learn lessons from past experiences."

Abdul Baha: "This Convention which is held every year, whatever decisions are reached must be accepted, for this is a general gathering. To a certain degree it is like the House of Justice. But

it is NOT the House of Justice. Baha'o'llah says 'that whatever the House of Justice does that is my command.' They cannot go against it. Suppose tomorrow there is a House of Justice, whatever command they would give could not be interfered with by anyone. The people must obey. For instance, Christ said that they must go about and teach giving the glad tidings. Perhaps one might say, 'I don't think it wise and when we find a seeker we will speak to him.' So is that the way to obey that command? Whatever the House of Justice commands must be obeyed."

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

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

Question: "Afterwards will the House of Justice - well, Abdul Baha told us to put this aside."

Abdul Baha: "Put this question aside, if I speak on this subject a great disturbance will result. Should I speak on this subject do you know what will happen in America? Forget the past."

Mrs. Parsons: "I am perfectly willing to do this."

Abdul Baha: "I desire that all your talks create spirituality, create happiness, create joy."

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

Abdul Baha: "It is the explicit text of Baha'o'llah that no one should disagree. He (the Blessed Beauty) said 'whatever the House of Justice decides that is my command.' The purpose of this is

that no one can say that the House of Justice made a mistake. If this is said it is the same as saying that the Blessed Beauty made a mistake. If in meetings one does not accept a decision, he must be quiet; if he does not like it he must be quiet and not do anything which will cause difference. He must not say this is wrong, he must be quiet, and then there will not be any controversy. There are a number of people in America who are waiting to find some matter for controversy. For instance, you say it is day; two or three will arise and say, 'No, it is night,' especially those women of 80 years or more. I want to close all these doors (of controversy) so that there should remain no more of these things. They should speak of love, faith, mercy, teaching the Cause of God, but other questions have engaged the people of America. Wherever they go this is their only talk now, therefore, I want all this to be put aside. In Persia there are none of these things, none whatever, there is no Convention, there is a Spiritual Assembly. If the Spiritual Assembly in a city decided a thing, if one does not like it he doesn't object, he remains silent. They are engaged in teaching morals, they have meetings for ethics, meetings in which they teach spiritual civilization. Nothing causes them to say this is bad, if he doesn't like a certain proposal he doesn't enter it, if he likes it he will join in. Now I want you to become like mannered."

Lunch, January ~~5th~~, 1920:

Dr. Couch heard in America that a crypt was to be built in the Mashrakol-Azkar in Chicago.

Abdul Baha: "Whatever anyone thinks he says, but don't trust to what is said unless I have written about it, whatever I have written with my own hand, that is correct."

Lunch, January 6, 1920:

~~Abdul Baha~~: "I am sure no one would object to this if it is given in public. When the speakers call Abdul Baha by other names argument arises, will

Abdul Baha tell us about it?"

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

Mrs. Parsons: "We love other names as well. What is Abdul Baha's instructions concerning what we shall say concerning Abdul Baha's station to new believers and the public?"

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

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

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

but he us **not** worth so much as a cat. Yet his name is Lion."

Before Supper, January 7, 1920:

Abdul Baha: "I will tell you heavenly glad tidings. The glad tidings of God are of two kinds, one is traditional, the other intellectual. I will speak of the intellectual glad tidings. It is this, that the cause of the Blessed Beauty in every possible way is clearly proved. The proof is not of one kind only, but of all kinds. One is at a loss to know which proof to begin with. For example, in Europe, in the great assemblies talks were given. I sppke to eminent people. I remember that one day I met one of the members of Parliament; he asked me, 'What is the proof of his holiness Baha'o'llah, I want it in a concise and useful form.' I said: 'The concise and sufficient proof is that Baha'o'llah in such a prison as Akka and when under chains, raised his banner. In Teheran he was in prison and under chains. In Akka he was in prison, **under** these circumstances he raised it.' When I mentioned this proof he became very silent. I said: 'Just one word more, there is nothing recorded comparable to this, what power is this that from the beginning of the world until today such a thing has not happened?'"

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

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

★

Talk by Abdul Baha at the Tomb of the Bab.

September 5, 1920.

Are you well, so you like the view here? The truth is that this place has spirituality. There are many beautiful views, but without spirituality: such as the mountains of Lebanon which have no spiritual atmosphere. In this region all the prophets have passed, but on the Lebanon mountains none have passed. It is strange that all the world is one piece of land yet this portion has become specialized: has been mentioned by God continually; but Sumat, Lebanon and Damascus have not been mentioned by God. Places of worship, temples, are there for idols and the remains exist even today. There was a magnificent temple of the sun in Baalbec and the ruins are there. It is written in the Book (Koran) that God gives his bounty to whomsoever He willeth. # It is thus with this land.

Mrs. X-- It is easier to worship here than in the churches.

A.B. ---Yes, the heart is attracted here. His Holiness Elijah was once in a cave near here. At that time all the children of Israel were opposed to the religion of God: they were engaged in their own passions and only the name indicated that they were the people of His Holiness Moses. If His Holiness had come among them He would not have recognized them, and would have said: "I do not consider them my own for they have entirely forsaken the religion of God; they are deprived of the laws of God; no light remains in them. They are like a colored man whose name is Diamond. His name is Diamond, but the man is black. They were like this.

Then His Holiness Elijah educated certain souls in this cave: he educated sincere and pure souls as they should be and sent them amongst the children of Israel in Egypt. They taught the children of Israel and called them back to God. Again they were invited to the law of God. He invited and brought together on this mountain (the top of) all the leaders. There were 360 people. He advised them much, but there was no result. No matter how much he tried to guide them it was useless. For several years he worked to educate them, but at the end there had been no effect. They were such as would corrupt other souls, so he had all of these put to death and the others (sincere ones) returned to the spiritual life as at first-- the children of Israel became spiritually awakened, the everlasting glory became apparent again. These overcame the neighboring tribes; they built the Holy Temple at Jerusalem. The law of God was put into action. When Elijah had finished his work he left it and went away- he disappeared entirely. They thought he had ascended to heaven, but no, he had finished his work and so retired from the world.

The person who is sincere and pure makes that apparent in his actions. Elijah labored hard with the children of Israel and when the way became smooth and the time of comfort and ease came then he went away and left them.

All the thoughts and traces of man must be heavenly: literally they must be of the Kingdom of God. Man must have no attachment to this world: he must be attached to nothing in this world. This world is like the waves of the sea: it is ephemeral. The wise person does not attach his heart to the waves.

Q-- Is it well for the Bahais to attend the Unitarian Church?

A.B.--There is no harm.

Q--- Is it better to attend the Unitarian or some other church?

A.B.--In any place where one turns to God, whether in a home or in a Mosque or a church- wherever it is, it is good. The object is to turn to God. But if there be a Mashrek'ol'Azkar it is better to be there, for in other worshipping places the hearts are not turned to God, but to the world, therefore the Breath of the Merciful is not there. In the Mashrek'o'Azkar the hearts are returned to God, for it is the place where the breath of the Merciful can be inhaled. If there be no Mashrek'o'Azkar there is no harm in going to other places for worship.

When I was in America I went to the churches to speak. When I entered the church they would be engaged in worshipping. I also would stand up and turn to the Kingdom of God. After they had finished their prayer I would give the divine glad-tidings. I gave the proofs and evidences of God; the teachings of the Blessed Beauty were given and all listened, there was no opposition. In reality I entered the churches with sincerity. When they comm^{me}rated God and sang songs I liked them. When they chanted "My God! My God!" I became happy.

When Christ gathered his disciples that last night it was not in a church, it was in a room. That night they had the Lord's Supper and it was in a room. The aim is that the hearts may be attracted, the spirits may be filled with glad-tidings of God and the souls turned to God. This is the object. Other things are secondary.

At Supper

September 5th.

I hope the health of the friends is good. To-day you visited the Tomb of the Bab, are you happy?

His Holiness Christ was once eating grapes and said: "I will not eat of the fruit of this vine etc." but the grapes of the Kingdom are other than these grapes. In the Kingdom there are no grapes like these.

Now also I will say to you all: We will eat together of the ~~divine~~ divine bounties, God willing, in the Kingdom: that is divine fruit, heavenly fruit, its flavor is everlasting, its power is everlasting. God willing we shall eat there together of that heavenly food..

Pilgrim House

September 7th.

Miss C.-- Just before the Master came in we were speaking of the training of the children to be thoughtful and unselfish. Will the Master speak to us on this subject?

A.B.-- The body of man is from the world of nature. His body is similar to that of the animal, and the animal tendencies exist in him, but the divine power is great in him; his spirituality is pure and sanctified; his spirit is heavenly, "his body is satanic. If the spiritual susceptibilities overcome the susceptibilities of the body, that is if the spirit overcome the tendencies of the body, the animal tendencies will not remain, and he becomes illumined, he becomes heavenly, he becomes full of activities and good qualities. But if the natural qualities should overcome the spiritual, those of the spirit will not remain at all, all will become natural. In such a state the love of self is found and man is immersed in his passions, he becomes darkness upon darkness-- he becomes negligent of God and there will remain no signs of spirituality in him. This is what his Holiness Christ says: "He must be born again".

Once man is born from the womb of the mother and is freed from darkness. In the same way he must become again free from the world of nature, so that he may become free from the darkness of the world of nature. This is the second birth. Man must always try to have the spirit overcome the body, and if it is accomplished he becomes freed from all his imperfections; he becomes filled with virtues, becomes nearer to the divine and will follow the divine teachings. He will become like unto a lighted candle. This is the reality of the subject. When in the world of nature man is immersed he is like an animal, and all defects will appear in him.

Mrs. Paine, Miss Gray and Miss Coy were present.

Intermarriage-----

AB.---- It is good, it is very good, It is the cause of unity

Q---- Will the white race hold its own on the Pacific Coast?

A.B.---- The white race predominates--

A.B.---- I am in favor of the marriage of the white and black races

It is very good, such marriages are very good. It gives a strong second generation and the color changes of a white and a black woman man marry thru the child or daughter marries a white man the children will be very fine they will be strong and white.

Mrs K--- Would children ever become black again?

A.B.---- No they will never return to black--They will be white. This applies to the black of America not the Africans.

Q-- Should emigration of Japs be regulated by the U.S.

A.B. Yes they should regulate it. Some laws should exist regulating immigration. For instance- if a man goes to this country to profit he should become American.

Q--- The Japanese are not allowed to become citizens.

A.B. The states should allow them to become Citizens, to live, every man who goes to another country to live should become a citizen of that country.

The great danger is not from Japan-It is from China. The Chinese will come in great numbers when they begin. It is good to have regulations.

Oct 27- 1920 Lunch at Pilgrim House

A.B.-- I long to be always with you. Altho I am striving day and night with my work, it is never finished.

Mrs C----- We are very thankful that Abdul Baha gives us so much of his time.

A.B.----- It happens that you have come at a time when I do not have the opportunity to be with you very much, I have been hoping to accompany you to the Holy Tomb (Baji) but I find that I cannot.

Mrs F---- Will Abdul Baha speak of the Cave of Elijah and the Israelites who were here at the time of Elijah, that we may take his words to the Jews in the States.

A.B.----- Some would appear among the Jews, the people of Moses, who concealed their real motives, but apparently they arose to work as a religious people. After his Holiness Solomon, some one appeared called Jeroboam, who conspired with the majority of the Israelites against Rehoboam, and succeeded. He, Jeroboam, like unto the violators of today, concealed his real purpose. The first thing that he did was to tell the Israelites that in the time of Solomon, the taxes were very burdensome; but now that Rehoboam was on the throne, they should ask him to lighten the burdens, so that his reign might be prosperous. This concession would please all the people. He set this trap in the guise of kindness, telling them that as the king was kind, he would surely grant their request. All the people became happy. He led them to the king and asked him to lighten the taxes. Rehoboam consulted with the old men, and they agreed that there was no harm in making this concession. Then he consulted with the young men; but they objected saying: since you have just succeeded to the throne, you had better refuse this request, so that the people may not get into the habit of demanding such concessions, otherwise every day they will find a pretext for making more demands. In brief, Jeroboam created this dissention. Rehoboam told the people that his father had been just; that the taxes had been moderate, and it was not possible to lighten them any more.

may rather, he should add to them. Jeroboam talked with the people and increased the disention. Jeroboam was thinking of leadership for himself; but he was concealing the real purpose. In the guise of kindness he ~~concealed~~ expressed his sympathy for the people, and told them that Rehoboam was not a kind king, and was not considerate of them. In short, he went on with his intrigue to such an extent that he produced great rebellion among the Israelites. Day by day that rebellion increased until the Jews gave up religion, the religion of God. Finally it resulted in their giving up intirely the ~~religion~~ worship of God and began to worship Baal. The founder of the idol worship was Jeroboam. The rebellion grew, until war broke out between Jeroboam and Rahaboam, in which many people were killed. All their wise men failed to cure the evil; darkness upon darkness overtook them. The Israelites became degenerate; corruption reached such a point that they became worshippers of Baal. In Tyre there was an idol made of copper, called Baal; it was hollow and under it they would build a fire. The arms were extended. The priest would come and place a child on the arms, and the child would be burned until it would be consumed to ashes. Thus the Israelites worshipped Baal.

The violators of the Jews pretended to be religious and ended in idol worship. At such a time his honor, Elijah appeared. He dwelt in this cave and his food consisted of fish which he himself caught. Elijah gathered some of the young men and taught them the religion of God in the cave. They became holy souls. Having educated them, he sent them out to teach among the people. In this way he trained the Israelites and reestablished the religion of God.

Now the Israelites were divided into two parties: One became worshippers of God, the other remained idol worshippers. These two parties faught together until they decided upon--- so that it might be known which party was right. They decided that both of them should offer a sacrifice; that fire might come down from heaven to burn the sacrifice of one of them. Whichever sacrifice was burned that party was the true one.

The priests of Baal came and brought a few ears of corn for sacrifice, and prayed from morning until evening; but no fire descended from heaven. Then his honor Elijah killed a lamb and offered it as a sacrifice; and suddenly a fire appeared and burned the lamb.

So it was proved that Elijah was the true one. Then Elijah ordered the priests of Baal to be killed. He reestablished the religion of Moses. Complete reformation was established. Idol worship was abolished. Again the Jews became worshippers of God. The social and political affairs were also improved.

Having finished his mission, Elijah sought retirement and disappeared from among the people.

Now the Jews believe that a chariot of fire descended from heaven and caught him up to heaven; but the fact is that he retired to spend his time in communion with God. This is the story.

Mrs F---- Is it true that real fire burned the lamb? This seems like superstition.

A.B.---- This has significance; it needs explanation.

The point is this, that ~~the fire~~ this is the fire of the love of God.

Mrs F----. Was the town of Haifa here at that time?

A.B. Yes; at the place where the convent is now situated. It was

Oct-27--continued--

Haifu, which means in the Phoenician language, the foot of the mountain.

Mrs F--- How long did Elijah remain here to teach?

A.B. From twenty to thirty years- until he completed his work of educating the people.

Oct 25--Lunch at Pilgrim House.

A.B. The gathering of the friends is like a magnet. In the same way that a magnet draws iron to itself, The love of God gathers them together. This is like two mirrors opposite each other; and from the other, back to the first; for it is the one sun which shines in them both.

The light which I receive from his Holiness Baha'o'llah- I give (that) unto you. Every grace which I receive from Him I give back to you.

Some one praised Fugita, who was serving the friends.

A.B. --- From the day he came he has progressed very much.

Mrs R---A little girl on the steamer asked me 'what put the salt in the sea, and no one could answer her.

A.B.--- There are salt mines in the sea as there are in the earth. The waves come and the salt becomes mixed in the water. In small lakes where there are no mines the water is fresh; but where there are mines the water becomes salty. ~~The surrounding land is salty also.~~ But in the dead sea (lake ^{foot}) there is salt. The surrounding land is salty also. The same is true of Salt Lake in America. In the ^{the} Mediterranean there is salt, but not much. But there are other seas which have a great many mines. There are many salt mines in the earth

There is another way; when the rain storms come in the mountains the salt is washed down to the sea. The water evaporates and the salt remains. Whatever the storms bring from the mountains, flows into the sea. And as these lakes (Salt Lake and Dead Sea) have no outlets, the salt collects there. Now they have become so salt that no animal can live in them.

Mrs C--- It is a good experience for the believers of the West to see the love of the believers of the East.

A.B. Go to Persia, then you will see what life is- it is extraordinary there. The believers in Persia have had great tests. For example, their properties have been confiscated; they were imprisoned; their families were exiled; and in the end they themselves were martyred. They were subjected to such tests, yet in the arena of martyrdom they were crying aloud; Ya Baha el Abha! People will not leave you alone. They will insult you for my sake. You will be blamed. How many trials you will bear; Even your relations and near ones will desert you- will shun you. All these are for love of me. In the same way that I have for the sake of Baha'o'llah accepted every calamity and ordeal in the same way you ought to accept all for my sake. That which I have received is everlasting life. It is from Baha'o'llah and I give it unto you.

The teaching I have received from Baha'o'llah, I give unto you. The food which His Holiness Baha'o'llah has given to me, I have made you my partner in it. The value of this partnership is not known now; But in the Kingdom of God you will see that this partnership is

Oct 25--continued

of the Holy Spirit; that this partnership is eternal life.

Mrs F--- We hope that we shall not fail.

A.B. God willing you will remain firm. In the same way that I remain firm in Baha'o'llah, you will remain firm and steadfast in me.

Mrs C--- What form will persecution in America take, will it come thru Bolshivicks?

A.B.---- It will be a light persecution. It will not be like that in Persia. In Persia, they killed, they beheaded.

A.B. -- When love enters the heart the bitter water becomes sweet; disagreeable water becomes agreeable.

When I was in Bagdad, a thornseller invited us. His dwelling was twenty miles from Bagdad. He had a hut made of reeds. He invited us there. At the time we had no horse, no donkey, no carriage; for all our possessions had been pilliaged- even a donkey had not been left us, so we went on foot. The weather was very hot and I had no umbrella. We arrived there in the afternoon, He had a wife who was a believer. She took water and wheat and moulded them together without yeast. Then she dug a hole in the ground and made a fire in it. When the place became hot she took out the fire and put in the dough which she had made into balls, and covered them with the fire, later she took them out. They looked very black. She brought some dates also. The balls were only warm dough. We all ate them, and a few dates with our fingers. But I had never eaten such a delicious food, for it had been cooked with love. At night she prepared another in the same way. It was warm dough and dates, but we ate it with relish. Its taste is still in my mind. How completely that man and wife were filled with love.

Oct. 30-1920- Haifa Palestine,
Pilgrim House-

Saturday.

This afternoon we visited the Holy Tomb of Bahá'í'llah, Mrs Goodall, Mrs Cooper, Mrs Ralston, Rouha Khanum, Mrs Hoagg Hovieh Khanum, the prospective bride of Mirza Badi Effendi--Sec'y of the Governoe of Haifa and also translator or rather interpreter of AbdúlBaha. Rouhi Effendi and his sister, Sorayah, also Fugeta and Arthur Redeem, the chauffer went with us.

Khoseron, the Indian servant of Abdúl Baha, drove the Ford and Arthur took the Cunningham.

We rode most of the way on the beach, but in places where it was too narrow for the machines we took an upper road in the soft sand where, chicken wire had been stretched in order that the guns and wagons could pass during the war--this had been accomplished by the English.

All the way along we could see Acca in the distance. Even with the bad road it took but little over half an hour to make the trip.

On our arrival at the Bahji we went into a small room adjoining the Tomb where we were served tea by Khosrow and Fugeta.

Shortly we visited the Tomb passing thru the beautiful garden and entering the room (where we removed our shoes) which leads into the Tomb proper.

This is an experience which no one can describe--only those who have witnessed it.

To kneel at the Holy Threshold; to ask forgiveness of everything save ones service in the Cause of God; to beg for the unity of the friends, and strength and confirmation to go forth to serve is a privilege which comes only thru the bounty of Bahá'í'llah.

On our way home we stopped at the garden of ----- owned by our Lord, to get some dates. While we waited the caretaker climbed up a date palm of great height and with a cycle cut off a branch $\frac{1}{2}$ hanging full of dates (burlap sacks covered each bunch on the palms to keep them which had ripened from falling) Never before have I eaten anything so delicious as a ripe date from the palm.

The gardener gave us also many beautiful pomegranites.

Rouha Khanum told us that our Lord did not use the fruits in the large garden; that he kept it for the poor entirely--

Every one in Haifa and in Acca knows Abdúl Baha the friend of the poor. We were all very happy as we drove home along the beach at sunset. The beautiful blue bay and the surrounding hills were covered with a wonderful glow. As we drove into Haifa the Mohammedan women with their long black veils and the Arabs, Egyptians and Syrians riding the tiny donkeys was a picturesque sight never to be forgotten.

We passed several outdoor restaurants where the men were sitting by small tables eating and smoking their hubble-bubble pipes.

Our big automobile almost filled the narrow streets and when Arthur sounded the horn the pedestrians fled in all directions.

We also met a Caravan of Camels coming in from the outside towns laden with grain and % .

man seemed to come from somewhere and sat down beside his friend (the new comer evidently his servant) opened a basket and proceeded to make Turkish coffee in a little brass coffee pot over a small alcohol stove. This they drank with their basket lunch after which they smoked cigarettes and then proceeded on their way.

November 6-1920

Pilgrim House --6 P.M.

Abdul Baha- I have been for a walk, - Motion is the sign of life. If there be no wind, no motion the air becomes impure. When water is stagnant it also becomes impure. There is motion in everything, all the plants are moving. All bodies whether large or small are moving. There is no globe which is absolutely stationary. The people thought that the poles were without motion. In reality there are two motions: rotation and revolutions. Some of the heavenly bodies have three motions that is the earth which revolves on its axis produces day and night. Then the movement around the sun produces the seasons. The entire solar system moves around a center. There is a sun which is the center of all centers. For instance our sun with all its planets are moving around a central sun like the moon moves around the earth.

The point is this, that all existing things are in motion, that motion is the cause of life and lack of motion is the cause of death.

From this talk the purpose is that you should take a ride in the automobile when the weather is good and there is no rain. Mrs G. must go when the weather is good.

Motions are many: material, essential.

Oct. 24-1920--

Supper at Abdul Baha's house.--

Mrs Cooper-- We miss Hadji Mirza Hyder Ali very much -we hear that he has passed away.

Abdul Baha-- Yes; he assented. Hadji Mirza Hyder Ali was one of the souls who was immersed in the Kingdom of God; he was unaware of the material world; he lost himself in Baha'o'llah; he had no thought by day or by night save that of the Kingdom of God.

At the age of thirty he became a believer and remained firm until his death. For over sixty years he had no thought save that of service in the Kingdom. Altho apparently he was walking on earth in reality he was among those of the Supreme Concourse.

His station is not yet known; in the future it will be appreciated.

The same is true of his honor, Mirza Abdul Fazal. These two blessed souls were two stars in the firmament of the cause.

There is a Persian proverb: "The outer is the expression of the inner" For instance, this lamp is the outer, the light which it contains is the inner. The outward in this case expresses what is within.

November 7th. 1920

To-day waited lunch three quarters of an hour for our Lord, Abdul Baha. He has been lunching with us every day. Fugeta ran over to his house and brought back word that we were to eat alone. While we were seated at the table Mirza Hadi came and said; that our Lord was entertaining a visitor but would eat with us that night. Mirza Badi Effendi told us that the visitor was a man who was secretary to the Turkish Governor during the war and while he was in office he had many friends.

During the war he took some of the British papers and was imprisoned for it but that Abdul Baha was the cause of his release.

Since the British rule in Palestine, of course this man has been out of office and now has no friends except Abdul Baha.

It was he who had called just at luncheon time and Abdul Baha had gone without luncheon to talk with him.

November 10th., 1920

Our Pilgrimage to Jerusalem.

When Mrs Cooper asked Abdul Baha whether we should go to Jerusalem He said that our Pilgrimage was very necessary; that we would be real pilgrims. He said that people went there to see the stones & % (outward things) but that we would remember the sufferings of Christ. So we made arrangements to go- The members of the party are, Mrs Cooper, Mrs Ralston, Mirza Azzuallah Khan, Dr Lotfullah Hakim and myself. We left Haifa at five fifteen this morning- Fugeta gave us a good warm breakfast at four o'clock; then Arthur Redeen Abdul Baha's efficient chauffeur took us to the station in the Cunningham car. We are scheduled to reach Ludd at eight, three hours from Haifa, but our engine has broken down about twenty miles from Haifa and here we are at the foot of the Carmel range of mountains waiting for an engine to be sent from Haifa.

We are just outside of the little village of Zimmerin which is inhabited by the Jews who have recently come to Palestine.

We arrived at Ludd, an English military station 3 1/2 hours late, to learn that the Jerusalem train had already left, and we would have to wait until 1.45 P.M.. As we had taken a light lunch on the little dining car, bread butter, jam and tea we did not feel especially hungry- not anxious to open the light luncheon we had brought from Haifa until necessary.

At Ludd there was not a place to sit except in the small restaurant or waiting room which was filled with Arabs, Egyptians, Bedouins, Turks, Jews & %. They were are picturesquely dirty in their ragged long flowing robes and different colored head dress.

Before the war Ludd was only a little way station- Today it is an English camp which consists of tents and many small wooden buildings which are used for small shops, canteens, and Y.M.C.A. headquarters. I never saw so many people of different nationalities in one spot before. They all seem to be waiting for some train to go somewhere. The saying "take your bed and walk" is true in this country. At noon we saw a Mohamadian in a long cream colored robe with a fine white cashmere shawl over his arm- In a moment he spread his shawl on the ground and began to use the Mohamadan prayers with prostrations, unaware that anyone was watching him. After he finished another

November 24th--continued--

Now we are gathered in this spot thru the grace of his Holiness Baha'O'llah. Altho it is in the material world, it is an indication of our meeting in the Kingdom. In the same way that we are gathered at this table, we hope that we shall be gathered at the table in the Kingdom of Abha. This table is the counterpart of that table.

This is the Lord's supper. Sometimes material things have spiritual effects. For instance music is something material, but it has an effect upon the spirit. Sweet perfume is material yet it has an effect upon the spirit. Cleanliness is something material yet it has spiritual effect. It is our hope that altho this food is something material its effect will be spiritual.

We had a friend in Bagdad by name, Hadji Hassan, of Tabriz. He was very nervous and restless. One day he came to the holy persence of the Blessed Beauty. There was a quince on the table, the Blessed Beauty gave it to him and said: This quince is quieting eat it: Hadji Hassan took the quince and went out dancing. While eating the quince he continued dancing and repeating, It is quieting, it is quieting. He did become quiet; his restlessness was entirely changed to tranquility. Now the quince was material, but it had a spiritual effect. Verily, he would eat the quince saying. This is quieting eat it, this is quieting eat it.--

--- Referring to our visit to the tomb of the Bab--

Mrs C----We have been in heaven today.

A.B. --- God willing you will always be in heaven. In the bible it is said that on one goes to heaven save he who has come from heaven. Then it states that the Son of man said ' I am in heaven' while he was on earth: this is in the bible. Now consider these ignorant ones who thought that what Christ said was not true, while in reality the heaven was always with Christ.

His Holiness Christ gathered his deciples one evening at supper and bestowed upon them his teachings because it was near the time of his crucifixion. He gave them as much as was necessary.

November 8th, 1920 Lunch at Pilgrim House.

Mrs F---- When one looks at the people on the streets of Haifa, it seems as if one hundred years would be required for their spiritual development.

A.B.----- The people here are like animals. They are not awake they are negligent.

Mrs R---- Some of them do not look much more intelligent than animals

A.B.----- Not only some, but all.

Good news has come from Turkistan(to Azizullah) bring the letter and translate for them. It will be read in the meeting tonight and tomorrow you will read it. ual.

Mrs G----- How long will it take for the Arabs(here) to become spirit

A.B.-----In fifty to one hundred years it will be accomplished.

Mrs F---- When these aparently dead souls pass out will they become spiritual?

A.B.----- In Shallah

Mrs F----- In one of the tablets we read that no souls are annihilated as in this world the mineral is dead in comparison to the vegetable so these souls are dead only comparatively speaking. At sometime will they receive their portion ,become quickened?

A.B. ---These souls have life not spiritual life. They are like abortive children-they do not attain to (spiritual) life in this world. In the world of God, they may attain to divine grace.

Mrs C ----Is capital punishment forbidden in the Bahai teaching.

A.B. No-the murderer shall be killed, not ~~(beheaded)~~ (hanged) but it should be done by the electric chair.

Mrs H --- We find in America there are different kinds of murder.

A.B. In the court it becomes clear what kind of murder it is.

A.B. There are three kinds of murderers. First, the one who kills with a purpose using weapons such as sword, knife, guns. The murderer has the intention of killing. They are called murder with purpose or wilful murder. The second is one who does not use fire arms or sword but he beats his victim with a stick not intending to kill. This is called not wilful murder. Or a person may throw a glass of water at someone and kill him. Now the glass is not an instrument for killing, yet death is caused. This is also called-not wilful murder.

The third kind is accidental. A man may go hunting intending to kill a bird and accidentally he may kill a person. But the wilful murderer, one who looks for his victim with the intent to kill, shall be punished. For instance, he may climb on a wall and watch for his victim, then jump down and kill him; this is murder with intent to kill. In the book (Kitubal Akdas) it is specified that such a one shall be killed. If he is sentenced to life imprisonment this is worse than death, for every day he dies.

Mrs H ----- If he is allowed to live there is a chance for repentance.

A.B. ----- Every murderer has remorse and repents.

Mrs H ----- Is this repentance acceptable before God?

A.B. -- No, There are some affairs in which repentance has effect God has his own rights and the people have their rights. God might sacrifice His divine rights but He will not sacrifice the rights of the people. If all murderers are exonerated because they feel remorse, this would continue to encourage murder. Repentance is not for the murderer. If repentance is sufficient then any one can say "I will kill and God will forgive me". I will repent and God will forgive me. But if a man, for instance, has done another an injury; if he has tortured or troubled him-if he repents, it has effect. But the wilful murderer should be killed.

Mrs H ---- When a woman in America serves on a jury, she must state whether or not she believes in capital punishment. Should the Bahai women say that they believe in capital punishment.

A.B. ----- They must say that our belief is that the murderer who wilfully kills, must be killed. This is the command of Baha'o'llah. According to the Kitab-ul-akdas, they must be killed.

Mrs H --- In the Surat l'Hykl it states that capital punishment is abolished.

A.B. ----- There were many books written before the Kitab'ul'Akdas but but now the Kitab'ul'Akdas is authority.

You do not know how the murdered soul suffers. If you could know and reflect, you would say that the murderer should be killed. It is impossible to protect society unless he is punished. It is not for revenge. God alone has the right to revenge. This punishment is for an example, so that others may not do likewise. Everyone who murders should be killed by the government. This is for punishment, not for revenge.

Nov. 8th, --continued--

Mrs C.---- When Abdul Baha was in America someone asked him what becomes of the soul of a murderer, and Abdul Baha answered that if the murderer was killed by the people that the justice of God would not mete him a second punishment because the justice of God did not allow the meeting of two punishments.

AB-----This is correct, Capital punishment for the murderer is a bounty-- In the gospel, you read: If the right eye offend ye

If the eye be injured, it is better for the entire body, that it be destroyed. It is evident that to pluck out the eye is better, because otherwise, the other parts of the body would become affected.

When the murderer is killed and the people see that he is punished for his act, they take this as an example and abstain from murder. If there were no capital punishment you would hear of a murder every day. Mrs H----That is why the women in America are taking part in Government affairs,

A.B.---- Praise be to God that over fifty years ago, the principle of Baha'o'llah was revealed; that women should have equal rights with men. He revealed this principle when no one else had thought of it.

Which would prefer, to have the murderer punished in this transitory world where the suffering would be for a short time; or in the eternal world where the suffering would be for eternity?

Mrs H---- Does he not, suffer in the next world, if he is punished in this?

A.B.---- He does not suffer in the next world. The punishment has the effect of forgiveness of his sins in the next world.

Nov. 8th-----

A.B. had been with visitors all morning-----

A.B.-- Here one must always be with visitors. They would be offended if I left them,

I am caught among different nations. All refer their cases to me. It is incumbent upon us to deal with them in truth and love.

Some are bad in character, they are not truthful. They bring(?) false charges and I must satisfy all. How difficult is this task. It is very difficult. We must be like rain which falls on the stone, or cultivated ground, and on the sea. Because the favor of Baha'u'llah is assisting all-should reach all. It is a sun which shines upon all or a sea which casts waves upon all sides of the shore: a cool breeze which blows to all nations.

Man must be like that.

This is the teaching of Baha'o'llah. It is difficult for rain falls on ground and the cloud expects that ground to become green and produce flowers, but to its astonishment and disappointment, instead of flowers it has produced thornes. It is difficult to bear.

Man should be mindful, patient, tolerant- not look at the people- His gaze must be above- should act according to the teachings of Baha'o'llah. The people of Syria are neglectful, ignorant they have no spirituality. All are impure, surely fraudulent, they are untruthful. It is difficult to deal and mix with them. I have not seen this type of man anywhere else. They are malevolent- pure

Nov. 8th-- continued---

materialists. They have no spiritual feelings. You see a man whose interest and views is centered around stone and clay ; still another man who looks at stones, he thinks about the creator, who expert to create such wonders. Another who looks at trees. He thinks of the effect and energy of the sun; the effect of the breeze that blows; the influence and effect of rain; who has educated these trees, viewpoints are different .

Pilgrim House Luncheon - November 15-1920

Mrs F----- When a member of a House of Spirituality dies or moves to another city for some reason, what steps should be taken in the election of another member?

A.B.----- The remaining eight should elect one.

Mrs F----- Should the Assembly of Santa Paula join with Los Angeles working as one body?

A.B.-----No, they should have their individual Assemblies.

Mrs H----- Many small assemblies cannot afford to send delegates to the convention there for they have heretofore been represented by some delegate of a larger ~~city~~ / assembly. At the last convention such representatives were disfranchised this giving to each delegate only one vote. Was this a wise decision.

A.B.----- These affairs must be referred to the Convention. The Convention is something like the House of Justice. I do not interfere in these matters.

Mrs F----- A bleiver has written some explanations of the teachings , such as the meaning of Adam and Eve. The tree of life, The prophecies and such things. She asks whether she is permitted to spread these teachings--

A.B. -----She may write it and say it is her own idea. She may say; This is what I understand it to be.

Mrs C----- Mrs Addison has finished the Index of the book of Tablets which she asked me to submit to Aba'ul Baha--Should it be submitted to the Convention?

A.B.----- If you can find some one in America who can translate it in Persian then send it to me. If not it must be sent to the Convention. If passed by the Convention and accepted then there can be no objection. If you can have it translated, then send it here. Then afterwards, it must be passed and sanctioned by the committee. The purpose is that no friction may occur among the friends. In America it is very easy to have friction, but in Persia it is not so.

In America every person has a special idea and taste. There is nothing worse than difference- It is most injurious- There is nothing worse. The Blessed Beauty says if two people have differences both are wrong. We cannot say that one is right and the other wrong. Both are wrong. In every matter if two believers have differences both are wrong. This teaching is for the purpose of avoiding differences.

All matters concerning the Mashrat-el- Askar should be referred to the Convention/

These things are not spiritual they have nothing to do with the fundamental principals of the Cause. I am only concerned with fundamental things.

November 16th. Pilgrim House

Mme and Mons. Dreyfus-Barney arrived last night from Port Said. They came from Paris some time ago and have been delayed waiting for a boat to Haifa.

We all dined with our Lord--many pilgrims from different countries and representing many different religions were there with us.

The two children (boys) for whom the fifty dollars was given for their education for one year----

Badieh and Abdolrasul-- the fathers name is Ibrahim..

Their grandfather was the wonderful soul who used to bring water to Baha'u'llah in the prison. One day when he was carrying it under his coat he was shot in the abdomen. He did not stop, but pressing in the protruding intestine he pushed on until he had reached Baha'u'llah then he fell at his feet dead. The Blessed Beauty counted him as one of the Martyrs.

Nov. 16--1920---Lunch at Pilgrim House.

A.B. --- The Bahais should sacrifice life in the path of each other. Mr Dreyfus said, ~~//////~~ That Nushugati (has a pilgrim house in Port Said) has served him and his wife very much and another friend--Jalal Afshar served them as well. It must be so that each friend should prefer others to himself--the others should be first to him.

It has happened in Persia that one of the friends was caught and another sacrificed his life for that one. The Shau wanted to kill someone. One of the friends said- I am he' so that the Shau might kill him and the other friend might go free.

This is the measure of faith--that one should prefer the friends to himself. His Holiness Christ said "Do unto others % but his Holiness Baha'u'llah says--Prefer him to thy self.

Once they brought seven of the friends to martyr them. Each one said, kill me first. Why- because they did not want to see the martyred bodies of the others.

Mons.D----- I, Paris it is not possible to invite many in one house at one time on account of conditions.

A.B.----- Now everywhere there are strikes. It is very strange- It is necessary that all the nations and peoples should make laws and regulations. At the end all the nations ~~all/the/~~ will be united so that no one can break those laws and regulations. The Blessed Beauty has written that if it becomes other than this, then the result will be Bolshevick-- Even here Bolshevick has been found.

The Blessed Beauty has plainly written that there will be revolutions and disturbances. There are three classes. High-oreducated--middle and low classes, this (lower) class are dominating. The common classes will dominate and that will be revolution. Irreligion will prevail and at the end the whole civilization of the world will be destroyed. Then again religion will be established.

About five hundred Jews came to Jaffa and asked for work ar

Nov. 18th and Jan. 15 continued

enemy territory (Administration South) Col. Bentlerch, the senior Judicial officer of O.E.T (A.S.) and Maj. Kerr, deputy Asst Administrator connected with the Military Governor of Haifa. Each one asked a question in accordance with his bent of mind and all received sufficient convincing answers. The point which was discussed in detail was regarding the legal principles of the courts and the international law problems.

The point is here; that Col. Criton stated that he was especially commissioned by the British Government to go to Acca and to fully inspect the prison of his Holiness Baha' o' l'lah and to give necessary instructions that no damage whatsoever should be done to it. The government considered that its duty is to preserve this prison in which Baha' o' l'lah had spent some of his days; that thus it might become a memorial for future generations.

As a consequence of this statement, the Master Abdul Baha gave a description of the days of the Blessed Beauty; how he was exiled from Persia and finally brought to Acca.

The three gentlemen were greatly touched and expressed their intense joy for having called on the Master with a view of acquiring teachings which could not be gotten other wise.

It is due to the greatness of the Cause that people who were its bitterest enemies, are now realizing the universal greatness of the divine principles.

This is one of the distinctive characteristics of this great Cause of the Blessed Beauty which was lacking in past generations

Nov. 2nd - 1920 Lunch at Pilgrim House.

Mrs Winterburn--- Should the Japanese be educated with the white children or separated?

A.B.----- It would be better if they were educated in the same schools because it would bring love among them; but if it disturbs (dissent) the people then they should be educated separately.

Mrs W----Should the Japanese be permitted to buy and hold land in California?

A.B. Yes, they should be allowed to; the Govt. should try everything that will bring understanding and love. If they prevent the Japanese buying land it will bring enmity. All that is the cause of understanding and love is good.

Q--- Many Californians object to the Japanese because they sent all their money to Japan and live here cheaply.

A.B. The Americans may be justified in taking some measures against the Japanese but if they prevent the buying of land it will create animosity.

Q---- If great numbers of Japanese come to America to buy land the Americans are afraid.

A.B.----- We should not exaggerate the numbers who would come to buy land for land is cheap in Japan and very expensive in America. Those who are born in the states will become attached to the states and do not think of returning to Japan and they will all ask for land.

This same question came up regarding the Syrians going to Egypt.

Intermarriage.....

A visit before dinner at the Pilgrim House

A.B. We are speaking in Persian and you have to listen.

Mrs R. We are glad to hear your voice in any tongue.

A.B. Man has two ears and one tongue, so he should hear twice and speak once. The wise man listens much and speaks little. Why did you not go for a ride in the auto? Mrs Goodall?

Mrs R. Told A.B. that we went for a walk and Arthur picked us up in machine.

A.B. I have walked far and am very tired. One must keep in motion. The air if there is no wind, is without motion, becomes impure. When water is still it stagnates. All the plants are moving there is motion in everything. All bodies move whether great or small. There is no globe that is stationary. The people were thinking that the poles were without motion. In reality they have motion- rotation- they have two motions, that of rotation and revolution. Some of the bodies in the heavens have three motions. For instance the earth has rotation on its axis which produces the day and night; it has the movement around the sun which gives the seasons; the solar system moves around a center; that is, there is a sun which is the center of all suns. Our sun with all its planets is moving around this great center like the moon around the earth.

The point is this: that all existing beings (creation) are in motion. Therefore it is known that motion is the cause of life and lack of motion is indicative of decay or retrogression.

John D. - From this talk the purpose is that sometimes you should have a ride in the automobile when the weather is good- when there is no rain or wind you should go out for a ride. Mrs Goodall should go when the weather is good.

Motions are many: material, essential and intellectual acquirement. The motion of the child from the prebirth stage to the time of maturity is motion toward perfection. Essential is stage from nothingness into being. But the main motion is based upon the holy books: ~~shakaba~~ which give life to man and lifts him from a miserable stage to that of exaltation; it moves man from the center of eternal degradation to the center of eternal life. This is the real and important motion:

(At the time of the appearance of the Manifestation of God there is a new motion--- a spiritual motion.

Translated by Mirza Ayyollah Khan
November - 1920

PILGRIM HOUSE.

Luncheon, November, 21, 1920.

Question- Should the Japanese be educated with the white children or separated?

A.B. It would be better if they were educated in the same schools because it would bring love among them; but if it disturbs (causes dissection) the people, then they should be educated separately.

Question--Should the Japanese be permitted to buy and hold land in California?

A.B. Yes, they should be allowed. The Government should try everything that will bring understanding and love. If they prevent the Japanese buying land, it will bring enmity. All that is the cause of love and understanding and love is good.

Mrs F. Many Californians object to the Japanese because they send nearly all their money to Japan, and live here so cheaply.

A.B. The Americans may be justified in taking some measures against the Japanese, but if they prohibit the buying of land it will create animosity.

Mrs.?? As great numbers of Japanese come to America to buy land, America is afraid to grant them permission.

A.B. One should not exaggerate the numbers of those who come to buy land, for land is cheap in Japan and very expensive in America. Those who are born in the United States will become attached to America and will not think of returning to Japan, and they will all ask for land. This same question came up regarding the Syrians going to Egypt.

Question Is it good for the Japanese and the white people to marry?

A.B. Good- It is very good. It is very good. It is the cause of unity. It is very good. It is the cause of unity.

Question Will the white race hold its own on the Pacific coast, i.e. will the white race predominate?

A.B. I am in favor of the marriage of the black and white races. It is very good. Such marriages are very good. It gives a strong second generation and the color changes. If a white man and black woman marry, and then the child or daughter, marries a white man the children will be very fine- they will be strong and white.

Question Would the children ever become black again?

A.B. No, they will never return to black. They will be very white. This applies to the black of America, not the Africans.

Question Should Japanese immigration be regulated by the United States?

2States?

A.B. Yes, they should regulate it. Some laws should exist regulating immigration. For instance, if a man goes to this country to profit, he should become an American citizen.

Q The Japanese are not allowed to become citizens.

A.B. The American Government should allow them to become citizens. Every man who goes to live in another country, should become a citizen of that country. The great danger is not from Japan, it is from China. The Chinese will come in great numbers when they begin. It is good to have regulations.

Some of the friends in America say that the Fast is not to be observed now but in the future.

A.B. In places where it will be a cause of trouble, such as in Bokhara or Afghanistan, or in some of the towns in Persia, in these places, if they fast, it will be the cause of trouble. People will arise against them. But in those places where there is safety and security, it should be kept.

I fasted sixty years. The first one who fasted was I.

Mrs. F. In a family where it is difficult, should one attempt to keep the Fast?

A.B. Difficulty is not a preventative. But if fasting gives rise to inharmonious it is injurious.

MRS. C. If it is not possible to take breakfast before sunrise, should one keep the Fast the best one can?

A.B. If there be a preventative, it should not be kept. As far as one possibly can, yes; but if there is any preventative at any time, no. But after sunrise one cannot eat. I used to fast from sunset to sunset. Early morning eating was difficult for me therefore, when I ate in the evening and slept at night, I took nothing else until the following evening.

Mrs. H. If one's health doesn't seem to permit fasting, should one try to keep the Fast?

A.B. In that case, the doctor must decide. The object is not this, that not eating is not forbidden; but eating is forbidden. This is the object: not eating is not forbidden, but eating is is forbidden!

Mrs. C. When it is difficult or impossible to begin at sunrise, is it permissible to keep the Fast as much as one can?

A.B. No. After the sunrise nothing should be taken unless the doctor

brief on company

A.B.... This material food is not good. ~~It is not worthy of you.~~ But it is my hope that the spiritual food may compensate, so that you may be filled with the spiritual food; you may receive spiritual strength; your hearts may be strengthened; your life may be strengthened, your heavenly susceptibilities may be increased; you may receive more heavenly grace, and that you may obtain the utmost happiness and exhilaration.

MRS.F....Should those men who are employed in mines, steel mills etc., where it ^{seems} ~~is~~ necessary to eat often to keep up their energy, be exempted? [^]

A.B.....This depends upon the advice of an expert doctor. If the doctor says that fasting would be injurious to the health of such people they should not fast.

Mrs. F....What is the age limit ^{for fasting?}

A.B.....Seventy years.

says that fasting would be injurious (to ones health). In that case, one can eat at any time one wishes. But the whole time (of fasting) is only twelve hours: this is nothing.

Mrs. F. Some of the friends in America think ~~that~~ the life is so strenuous ~~there~~ that it is not possible to work there and keep the Fast.

A.B. In the Torah, the command for fasting is from sunset to sunset, fasting for three days. For three days and three nights they take nothing. This is not obligatory. There are Fasts of three days, seven days and nine days. Mr. X-~~Q~~ in Persia, did not believe this could be done. He brought a Jew and imprisoned him in a room and locked the door, and did not permit anything (food nor water), to be taken to him. Indeed, ~~he took~~ ^{he took} nothing for nine days, not even water. For six days he slept; then he could not sleep any more; but he was very weak. But now, in this Revelation, it is only twelve hours (very little).

A.B. This material food is not good. It is not worthy of you. But it is my hope that the spiritual food may compensate; so that you may be filled with the spiritual food; you may receive spiritual strength; your hearts may be strengthened; your life may be strengthened; your heavenly susceptibilities may be increased; you may receive more heavenly grace, and that you may obtain the utmost happiness and exhilaration.

A. B. - New in Mills.

PILGRIM HOUSE, HAIFA,

October 25, 1920.

THE NINETEEN DAY FAST.

QUESTION: Some of the friends in America say that the Fast is not to be observed now but in the future.

ABDUL BAHA: In places where it will be a cause of trouble, such as in Bokhara or Afghanistan, or in some of the towns in Persia, in these places if they fast it will be the cause of trouble; people will rise against them. But in those places where there is safety and security it should be kept.

I fasted sixty years; the first one who fasted was I.

QUESTION: In a family where it is difficult, should one attempt to keep the fast?

ABDUL BAHA: Difficulty is not a preventative. But if fasting gives rise to inharmony it is injurious.

QUESTION: If it is not possible to take breakfast before sunrise, should one keep the fast the best one can?

ABDUL BAHA: If there be a preventative, it should not be kept. As far as one possibly can, yes; but if there be any preventative at any time, no. But after sunrise one cannot eat. I used to fast from sunset to sunset. Early morning eating was difficult for me therefore when I ate in the evening, I took nothing else until the following evening.

QUESTION: If one's health does not seem to permit of fasting, should one keep the fast?

ABDUL BAHA: In that case the doctor must decide. The object is not this, that not eating is not forbidden; but eating is forbidden. This is the object; not eating is not forbidden, but eating is forbidden.

QUESTION: When it is difficult or impossible to begin at sunrise is permissible to keep the fast as much as one can?

ABDUL BAHA: No. After the sunrise nothing should be taken unless the doctor says that fasting would be injurious to one's health. In that case, one can eat at any time one wishes. But the whole time (of fasting) is only twelve hours - this is nothing.

QUESTION: Some of the friends think the life is so strenuous in America that it is not possible to work there and keep the Fast.

ABDUL BAHA: In the Torah the command for fasting is from sunrise for three days. For three days and three nights they the Jews take nothing. This is not obligatory. There are fasts of three days seven days and nine days. Mr. X. in Persia did not believe one could fast for nine days. He brought a Jew and imprisoned him in a room and locked the door, and did not permit anything (food nor water) to be taken to him. Indeed, his prisoner took nothing for nine days, not

even waters. For six days he slept, then he could not sleep any more; but he was very weak. But now, in this revelation, it is only for twelve hours - very little.

QUESTION: Should those men who are employed in mines, steel mills etc., where it seems necessary to eat often to keep up their energy, be exempted?

ABDOL BAHA: This depends upon the advice of an expert doctor. If the doctor says that fasting would be injurious to the health of such people they should not fast.

QUESTION: What is the age limit for fasting?

ABDOL BAHA: Seventy years.

Talk by Abdul Baha at the Tomb of the Bab.

September 5, 1920.

Are you well, so you like the view here? The truth is that this place has spirituality. There are many beautiful views, but without spirituality: such as the mountains of Lebanon which have no spiritual atmosphere. In this region all the prophets have passed, but on the Lebanon mountains none have passed. It is strange that all the world is one piece of land yet this portion has become specialized: has been mentioned by God continually; but Sumat, Lebanon and Damascus have not been mentioned by God.. Places of worship, temples, are there for idols and the remains exist even today. There was a magnificent temple of the sun in Baalbec and the ruins are there. It is written in the Book(Koran) that God gives His bounty to whomsoever He willeth. # It is thus with this land.

Mrs. X-- It is easier to worship here than in the churches.

A.B. ---Yes, the heart is attracted here. His Holiness Elijah was once in a cave near here. At that time all the children of Israel were opposed to the religion of God: they were engaged in their own passions and only the name indicated that they were the people of His Holiness Moses. If His Holiness had come among them He would not have recognized them, and would have said: "I do not consider them my own for they have entirely forsaken the religion of God; they are deprived of the laws of God; no light remains in them. They are like a colored man whose name is Diamond. His name is Diamond, but the man is black. They were like this.

Then His Holiness Elijah educated certain souls in this cave: he educated sincere and pure souls as they should be and sent them amongst the children of Israel in Egypt. They taught the children of Israel and called them back to God. Again they were invited to the law of God. He invited and brought together on this mountain (the top of) all the leaders. There were 360 people. He advised them much, but there was no result. No matter how much he tried to guide them it was useless. For several years he worked to educate them, but at the end there had been no effect. They were such as would corrupt other souls, so he had all of these put to death and the others ###(sincere ones) returned to the spiritual life as at first-- the children of Israel became spiritually awakened, the the everlasting glory became apparent again..These overcame the neighboring tribes; they built the Holy Temple at Jerusalem. The law of God was put into action. When Elijah had finished his work he left it and went away- he disappeared entirely. They thought he had ascended to heaven, but no, he had finished his work and so retired f from the world.

The person who is sincere and pure makes that apparent in his actions. Elijah labored hard with the children of Israel and when the way became smooth and the time of comfort and ease came then he went away and left them.

All the thoughts and traces of man must be heavenly: literally they must be of the Kingdom of God. Man must have no attachment to this world: he must be attached to nothing in this world. This world is like the waves of the sea: it is ephemeral. The wise person does not attach his heart to the waves.

All the thoughts and traces of man must be heavenly: literally they must be of the Kingdom of God. Man must have no attachment to this world: he must be attached to nothing in this world. This world is like the waves of the sea: it is ephemeral. The wise person does not attach his heart to the waves.

Q-- Is it well for the Bahais to attend the Unitarian Church?

A.B.--There is no harm.

Q--- Is it better to attend the Unitarian or some other church?

A.B.--In any place where one turns to God, whether in a home or in a Mosque or a church- wherever it is, it is good. The object is to turn to God. But if there be a Mashrek'ol'Azkar it is better to be there, for in other worshipping places the hearts are not turned to God, but to the world, therefore the Breath of the Merciful is not there. In the Mashrek'o'Azkar the hearts are returned to God, for it is the place where the breath of the Merciful can be inhaled. If there be no Mashrek'o'Azkar there is no harm in going to other places for worship.

When I was in America I went to the churches to speak. When I entered the church they would be engaged in worshipping. I also would stand up and turn to the Kingdom of God. After they had finished their prayer I would give the divine glad-tidings. I gave the proofs and evidences of God; the teachings of the Blessed Beauty were given and all listened, there was no opposition. In reality I entered the churches with sincerity. When they comm^{me}rated God and sang songs I liked them. When they chanted "My God! My God!" I became happy.

When Christ gathered his disciples that last night it was not in a church, it was in a room. That night they had the Lord's Supper and it was in a room. The aim is that the hearts may be attracted, the spirits may be filled with glad-tidings of God and the souls turned to God. This is the object. Other things are secondary.

At Supper

September 5th.

I hope the health of the friends is good. To-day you visited the Tomb of the Bab, are you happy?

His Holiness Christ was once eating grapes and said: "I will not eat of the fruit of this vine etc." but the grapes of the Kingdom are other than these grapes. In the Kingdom there are no grapes like these.

Now also I will say to you all: We will eat together of the ~~the~~ divine bounties, God willing, in the Kingdom: that is divine fruit, heavenly fruit, its flavor is everlasting, its power is everlasting. God willing we shall eat there together of that heavenly food..

Pilgrim House

September 7th.

Miss C.-- Just before the Master came in we were speaking of the training of the children to be thoughtful and unselfish. Will the Master speak to us on this subject?

A.B.-- The body of man is from the world of nature. His body is similar to that of the animal, and the animal tendencies exist in him, but the divine power is great in him; his spirituality is pure and sanctified; his spirit is heavenly, his body is satanic. If the spiritual susceptibilities overcome the susceptibilities of the body, that is if the spirit overcome the tendencies of the body, the animal tendencies will not remain, and he becomes illumined, he becomes heavenly, he becomes full of activities and good qualities. But if the natural qualities should overcome the spiritual, those of the spirit will not remain at all, all will become natural. In such a state the love of self is found and man is immersed in his passions, he becomes darkness upon darkness—he becomes negligent of God and there will remain no signs of spirituality in him. This is what his Holiness Christ says: "He must be born again".

Once man is born from the womb of the mother and is freed from darkness. In the same way he must become again free from the world of nature, so that he may become free from the darkness of the world of nature. This is the second birth. Man must always try to have the spirit overcome the body, and if it is accomplished he becomes freed from all his imperfections; he becomes filled with virtues, becomes nearer to the divine and will follow the divine teachings. He will become like unto a lighted candle. This is the reality of the subject. When in the world of nature man is immersed he is like an animal, and all defects will appear in him.

Mrs. Paine, Miss Gray and Miss Coy were present.

After enquiring about the health of the pilgrims, Abdul Baha said: Here is the place of health- but the place of spiritual health. Whoever is weak and comes here will become strong, save the person who does not believe in Baha'u'llah and who is not firm in the Covenant and Testament of Baha'u'llah - his spirit is weak and his body is weak in every way. But the person who believes in Baha'u'llah is (spiritually) strong, and will also become cured of the diseases of the body.

Mrs G. said, We enjoy the Persian cooking very much. Abdul Baha said, This is because of your love. Anything which a person likes or any one that he likes, whatever belongs to that person he also likes. Any trouble he may give him he likes- even if he beats him he likes it.

Mrs G. said, We are looking forward to the visit at the Tomb of the Bab tomorrow.

Abdul Baha said, Very good. Tomorrow is the day of visiting the Blessed Tomb of the Bab. The view from the mountain is very good. It has a good view and is very spiritual also. When a person is up there alone at night, especially a moonlight, and meditates, all things speak to him. His spiritual susceptibilities are awakened and through these he hears- not through his physical ears.

Mrs G. said, that when Abdul Baha was walking in the park in San Francisco he said of the birds and trees and flowers: All these things have a certain sense and they are happy because Abdul Baha is here and we are talking about God.

Abdul Baha said; These lower kingdoms are not without certain sensibilities, but compared to man they are without sense. There is nothing without life: The spirit is according to its degree in creation.

For example in the mineral kingdom if the top of a cone is cut off and chemicals which can fuse are placed therein then gradually the cone will regain its natural form.

The philosophers have taken this fact as a proof that minerals have life and that there is nothing without life.

It is also true in the vegetable- even cotton has a feeling. It has been proved that it has a certain motion- it has been proved practically.

Another instance: when a stick is placed above a creeping plant which is growing on the earth, after five minutes it will raise its head. Then gradually it will raise and raise until it reaches the stick- such plants as beans, squash and other vines.

In India there is a kind of tree which is carnivorous like an animal. As soon as an insect alights upon it the blossom surrounds and absorbs it. This proves that this tree has a certain sense.

~~This same is true of the animal kingdom.~~ Everything has sensibility, but man's sensibility is very powerful because the spirit of man is the breath of the Holy Spirit.

One of the party again mentioned the delicious food. Abdul Baha said, Our people here cannot prepare European food. they know how to prepare Persian food only. All their food is Persian food.

Abdul Baha was very solicitous in selecting the proper food for one of the pilgrims who had been ill, motioning her to take a certain dish which was being served, saying , in English, "light food, light food."

Mrs R. spoke of a story which Abdul Baha told when he was in America about a man who did not know that he had a stomach.

Abdul Baha repeated the story.

The man was on his stomach near a spring drinking water. I said to him, do not drink the water this way, bring a cup or bowl and sit down and drink. He said, why not this way what harm is there in it? I said, this is not good for the stomach. He said, what is a stomach? I said, very well, drink any way you like; if you do not know that you have a stomach it will not harm you.

Mrs F. said that she had received a letter from Mr F. and that he had sent Abdul Baha his love and greeting.

Abdul Baha said to enquire about his health and to send his love and greeting.

After luncheon when Abdul Baha was given the picture of the Kenosha Assembly he said: This is the cause of great happiness, for the colored and white are gathered together. When I was in Washington some of the notables there said they wanted to see me but that if we had the colored people they could not come. But now I see in this photograph that colored and white are in the utmost love and unity.

Luncheon, Pilgrim House,
Haifa, October, 23, 1920.

The Nineteenth FAST

Pilgrim House, London,
October 26, 1920.

Question:

Q. Some of the friends in America say that the Fast is not to be observed now but in the future.

A.B. In places where it will be a cause of trouble, such as in Bokhara or Afghanistan, or in some of the towns in Persia, ~~at those~~ places if they fast it will be the cause of trouble; people will rise against them. But in those places where there is safety and security it should be kept. I fasted sixty years. The first one who fasted was I.

*It is
Fast
cannot
be kept;*

Question:

Q. In a family where it is difficult, should one attempt to keep the Fast?

A.B. Difficulty is not a preventative; but if fasting gives rise to inharmony it is injurious.

Question:

Q. If it is not possible to take breakfast before sunrise, should one keep the Fast the best one can?

A.B. If there be a preventative, it should not be kept. As far as one possibly can, yes; but if there be any preventative at any time, no. But after sunrise one cannot eat. I used to fast from sunset to sunset. Early morning eating was difficult for me, therefore, when I ate in the evening I took nothing else until the following evening.

Question:

Q. If one's health does not seem to permit of fasting should one keep the fast?

A.B. In that case the doctor must decide. The object is not this that not eating is not forbidden; but eating is forbidden. This is the object: not eating is not forbidden, but eating is forbidden.

Question:

Q. When it is difficult or impossible to begin at sunrise is it permissible to keep the Fast as much as one can?

A.B. No. After the sunrise nothing should be taken, unless the doctor says that fasting would be injurious to one's health. In that case, one can eat at any time one wishes. But the whole time of fasting is only twelve hours - this is nothing.

Question:

Q. Some of the friends think the life is so strenuous in America that it is not possible to work there and keep the Fast.

A.B. In the Torah the command for fasting is from sunset to sunset for three days. For three days and three nights they take nothing. This is not obligatory. There are Fasts of three days, seven days and nine days. Mr X in Persia did not believe this could be done. He brought a Jew and imprisoned him in a room and locked the door, and did not permit anything (food nor water) to be taken to him. Indeed, his prisoner took nothing for nine days, not even water. For six days he slept, then he could not sleep any more; but he was very weak.

*They
could
fast
for nine
days.*

But now, in this revelation, it is ^{for} only twelve hours- very little.

must

This material food is not good. It is not worthy of you. But it is my hope that the spiritual food may compensate, so that you may be filled with the spiritual food; that you may receive spiritual strength; your hearts may be strengthened; your life may be strengthened; your heavenly susceptibilities may be increased; you may receive more heavenly grace, and that you may obtain the utmost happiness and exhilaration.

Question:

Mrs. F. Should those men keep the fast who are employed in mines, steel mills etc., where it is necessary to eat often to keep up their energy?

A.B. This depends upon the advice of an expert doctor. If the doctor says that fasting would be injurious to the health of such people they should not fast.

Mrs. F. What is the age limit for fasting?

A.B. Seventy years.

At the Tomb of the Bab.

Mt. Carmel, October, 24, 1892

There are many collective forces in the world of existence which bring together the scattered , which unite different ideals and give uniformity to diverse customs. For instance, one of the collective forces is racial consciousness. For example, the racial consciousness of the Germans is the collective force for Germany. Similarly, racial consciousness is the collective force for the Americans, and so on for every nation.

It may be that the collective force is patriotism. People who are very different from one another will be gathered together through patriotism- they act unitedly.

It may be that the collective force is science. The universality of science gathers together people of diverse thoughts.

Again, it may be that the collective force is political. It will gather together people of different nationalities, uniting them under one flag.

Education may also be a collective force. In brief, collective forces are many, but all these become the cause of outward or human unity. But # the Breath of the Holy Spirit is the collective force which brings together the friends of God. This is like unto a firmly rooted tree. The fruit is not for one month or one year- it is eternal. That is the real collective force.

To day the greatest collective force is the Kingdom of God. It collects or brings together different peoples under one banner, it unites people of different religions under one pavillion. Different people become quickened by one breath. It is so all inclusive and mighty that it changes the souls of different people into the waves of one ocean, which is the Kingdom of God.

Now this gathering is a heavenly gathering; its union is divine; its oneness is of the heart and spirit and tongue. This is true in all respects; this is why it is so unshakeable.

The members of this gathering- how different they are, yet the power of the Kingdom has in this way united us. It is my hope that our spiritual sensibilities may progress to such a degree that our material differences will be of no importance; that the darkness of the world of nature may not prevent the heavenly illumination and that we may act according to the teachings of Baha'o'llah as we ought to- this is my hope.

In the time of His Holiness, the prophet (Mohammed) there were two tribes - Ous and Khazraj. These tribes were in the utmost hostility and hatred. For several centuries they were at war. As soon as they would meet they would kill one another, whether in villages, towns or cities. It was impossible for one of the tribes of Ous to meet one of the tribe of Khazraj, without kill-

ing him. Then these two tribes became believers and became as brothers.

Then God says: (Koran) "If you had given away everything on earth you would not have been able to create friendship in their hearts; but God was able to do so."

Faith is the cause of perfect friendship, but it should be complete faith; that will be the collective force.

Every cause which has a firm foundation is the means of unity and harmony; it becomes a collective force. Now what is the collective force in this tree-it is its root. It is the root that unites the trunk, the branches and the leaves. When the root is firm, it becomes the collective force. Therefore, every cause which is firmly rooted becomes a collective force.

On the contrary, every cause which is wavering can never be a collective force.

Abdul Baha showed a picture of the German believers and said: "These are the friends of one city in Germany. In other cities there are also friends." One believer went from America to Germany- Mr Remy. He served the Cause there. Praise be to God, (pointing to the picture) This is through the power of the Word of God. From where are we and from where are they? They (the Germans) were saying, 'We are a civilized nation and the Orientals are uncivilized'.

Now see the power of the Word of God before which all the great heads have bowed. Verily, verily, see what one sincere soul can do. If one sees Mr Remy, one cannot believe that he is the Mr Remy.

His father was an admiral who is now retired. How much his parents tormented him. They said: 'You are not one of us, you do not belong to us, we disown you.' His father was rich, but Mr Remy worked and lived very economically, and thus saved the means for traveling. He traveled to Honolulu, in the Hawaiian islands; to Ischabad, in Russian Turkestan; to Persia and to India. He traveled in the same way that His Holiness Christ instructed: "Shake the dust from your feet, etc.,

Supper at the Master's house, October, 24th 1920.
.....
nineteen at the table.

Mrs. C. We miss Hadji Mirza Hyder Ali very much, we have just heard that he has passed away.

A.B. Yes, he ascended. Hadji Mirza Hyder Ali was one of the souls who was immersed in the Kingdom of God. He was unaware of the material world. He lost himself in Baha'o'llah. He had no thought by day nor by night save that of the Kingdom of God. At the age of thirty he became a believer, and remained a believer until his death. For over sixty years he had no thought save that of service in the Kingdom. Although apparently he was working on earth, in reality, he was among those of the Supreme Concourse. His station is not yet known; in the future it will be appreciated.

In the same way his honor, Mirza Abul Fazl- these two blessed

10/1/1904
New York, N. Y.
October 1, 1904
Lynch

These were two stars in the firmament of the Cause.

There is a proverb in Persia-'The outer is the expression of the inner'. For instance, this lamp is the outer; the light which it contains is the inner. This exterior in this case, expresses what is within.

Now we have gathered here through the grace of His Holiness Baha'o'llah, in a spot of this material world. It is an indication of our meeting in the Kingdom. In the same way that we are gathered at this table, we hope that we shall be gathered at the table in the Kingdom of Abha. This table is the counterpart of that table.

~~Mrs. C. I am glad that Abdul Baha makes my mother eat tonight.~~

A.B. This is the Lord's Supper. Sometimes material things have a spiritual effect. For instance, music is something material, but it has an effect upon the spirit. Sweet perfume is material, yet it has a spiritual effect. Cleanliness is something material, but its effect is spiritual.

It is our hope that although this food is material, its effect will be spiritual.

His Holiness Christ gathered His disciples one evening at supper and bestowed upon them his teachings, because it was near the time of his crucification. He gave them as many teachings as was necessary.

Last Talk at Tomb of the Bab, Nov. 21, 1920.

A. B. How many days have you been here, Mrs. Goodall?

Mrs. G. One month today.

A. B. Very good- God says in the Bible, we promised Moses thirty days and now you have been here thirty days. I have written a Tablet to Bahá'í Francisco, and given to Mirza Asínollah to translate. It is to say, God willing now that you are returning you will be speaking back; you will be the carrier of great tidings and will make all happy. You will refresh them, admonish them, give them advice. Tell them that today nothing is useful except that which is in accordance with the teachings of Bahá'í. Actions must be in accordance with the teachings of God. He whose actions are in accord with the teachings of the Blessed Beauty is a real Bahá'í, because the Blessed Beauty underwent all calamities and difficulties in order that people might follow the teachings of God. Therefore acting in accordance with the teachings is a proof of faith, an evidence of belonging to the Kingdom.

Just as Christ said: "Ye shall know them by their fruits". Every tree is known by its fruit. You do not know a tree by its branches and leaves, but when it brings forth fruit then you can judge whether it be good or bad, whether the fruit be good or sweet or bitter. If we are Bahá'ís in words only, what is the difference between us and others? We therefore must have certain actions to differentiate us from others.

You must speak of the meetings held here. Tell how the believers meet in unity and love and have no other topic of conversation but the mention of God. In whatever meeting they hold there is the mention of God, supplications or talk of the divine teachings. Meetings must be so. No other mention, no other topics. You must speak either of the Blessed Beauty or His Holiness the Bab Supreme (Qas), or speak of the results of their achievements, or the grandeur of the Cause; or speak of the difficulties and hardships the Blessed Beauty and His Holiness the Bab underwent. Speak of the martyrdoms and heroisms of the believers, of the teachings of the Blessed Beauty of the Principles of the Blessed Beauty, the mention of the believers in general, or difficulties they endured, or divine proofs. The meetings must be confined to these topics and should not deviate. Such topics become the cause of joy or such topics are like rain on the grass, just as vegetation finds verdure and red freshness from the rain so human hearts find joy and pleasure from such topics. They give new life to the soul and glad tidings, and even the body becomes refreshed. Your time should be confined to such topics. Any meeting the topics must be within these limits.

Notes taken by Mrs. Haug.

He is the Seer from his Supreme Horizon.

Baku'illah

© Abdul Wahhah, upon thee be the glory of God the Adored and the Bestower! Hear the call of the oppressed! He is mentioning thee in the prison of Aika, because he is a sea of benevolence to the contingent world and the breeze of the Merciful to the people of religions. Blessed is he who has found the breeze of inspiration and has taken the Book with a power from God the Lord of the world. We heard thy call from thy letter, we mentioned thee with that which draws thee near to the horizon of the Manifestation in the days of God, the adored and the praiseworthy. We opened the doors of knowledge with the key of expansion, but the people are in evident error. They have left the book of God behind them holding to what they possess of the suggestions of the superstitions. Say, o people! fear God, the day has come and the Independent one calls with a loud voice: Arise from the sleep of passion and hasten to God, the knower and the wise. The carpet of fancy has been folded and the Merciful has come with a great cause. He is the "great message" that was mentioned by the Merciful in the Koran. Blessed is he who has found the fragrance of explanation and attained to this new day. Say, O people! do not deprive yourself of the great sea and do not follow every ignorant one. Give the glad tidings, there, to those who believed (in God). Say! blessed are ye because ye didst hear the call from the supreme horizon and approached him. Soon will ye see the fruit of your deeds (sent ye) from God the Mighty and Omnipotent. O Wahhah, If my melodious call and the sound of my supreme pen have attracted thee, say: My God, my God, praise be unto thee because thou didst open the doors of wisdom and learning before the face of thy friends, lead them to thy paths, and brightened their hearts with the light of their understanding; and told them of what draws them closer to the court of thy sanctity. O Lord, I supplicate to thee for the sake of those who have hastened to the station of martyrdom with ardent longing to meet thee, and whom the violence of the kings has not detained from facing thee and confessing what thou hast revealed in thy book; also for the sake of those who approached thine horizon within thy permission, stood at the gate of thy greatness, heard thy call, beheld the horizon of thy manifestation and circumambulated thy desire, that thou mayest provide for thy friends what confirms them to thy mentioning and to the praise and the teaching of thy cause. Thou art the omnipotent in whatever thou wilt. There is no God but thee the forgiving and the merciful.

into O my supreme pen change the eloquence (Arabic) language with the luminous (Persian) one.

Say, praise be unto God, Today the horizon of the firmament of knowledge is bright and luminous with the sun of reality, and the speaker of Surai is sitting on the throne of Manifestation. From the rustling of the Sadrat-el-Montaha the blessed word of the promised one has appeared and is heard. That honorable one should with the light of speech and the "fire of the bush" brighten and enkindle the hearts and souls, so that all may attain, ~~and~~ that for which they appeared. This oppressed one has since the first day, without any veil, invited all to the desire of God. Blessed are the souls who have attained to responded to the call and have cried out

the word "yea". Praise be to God! It is not known what the opposers have held to. Miracles have surrounded the world and proofs are clearer than the sun, notwithstanding that the servants are neglectful and astray, save those whom God wished. But the divine power has won, and the force of the word has spread to the extent that notwithstanding the opposition of the kings and subjects and worshipers of fancy, and the strength of opposition by all, the light of the cause is seen to have risen in every land. Soon, what we have revealed in the tablets and books will become manifest, as it became manifest what we told the people before. He is the worshiped and the knower.

In answer to what thou didst ask about the soul and its immortality, ascension: Know that it (soul) ascends during the time of its evolution until it reaches the presence of God, in a form which does not change for centuries and ages, as the happenings of the world and what appears in it; and it continues as long as the Kingdom of God, his sovereignty, greatness and potency. From that soul will appear the signs of God, his attributes, his bestowals and his bounties. The pen cannot move in mentioning sufficiently this station its loftiness and excellence. The land of kindness leads him to a station that cannot be known by speech nor mentioned with what is in the contingent world. Blessed is the spirit that comes from the body freed from the doubts of the people. It moves in the atmosphere of the will of its Lord and enters the lofty paradise. The people of the supreme paradise move around him, he associates with the prophets and friends of God, converses with them and narrates to them what happened to him in the path of God, the Lord of the world. If any one will comprehend what is assigned for him in the realms of God the Lord of the throne and earth, he will be instantly kindled with longing for that supreme, high, sanctified and glorious station.

In the Persian language hear thou, O Abdul-Wahhah, upon thee be my glory! Concerning what thou didst ask about immortality of the soul: this oppressed one testifies to its immortality. And what thou hast asked about its condition. It cannot be described and should not be mentioned save to a certain extent. The prophets and messengers have come to the straight path of God to lead the people, and the purpose was that the servants should be educated, so that at the time of ascension they may aspire with utmost sanctity, purity and detachment to the companionship of God. By the life of God! the splendor of those spirits is the cause of the progress of the world and the elevation of the station of the nations. These (prophets) are the cause of existence and the greatest cause of invention and industries. Through them the cloud pours showers and the earth flourishes. Nothing can exist, without cause and a source, and the greatest cause was and will be the pure souls. The difference between this world and that world is like unto the world of the womb and this world. However after ascension it (soul) appears in the presence of God in a temple which is both worthy of eternality and of that world: This eternality is an eternality of time and not of self, because, it is preceded by a cause. The eternality of self pertains to God, glory be unto him, and is not preceded by a cause. Blessed are those who know! If you think about the deeds of the prophets, with perfect assurance thou wilt testify that besides the world there are many worlds. Most of the wise men of the world, as it has been revealed, by the supreme pen in the tablet of wisdom, acknowledge and testify

Amol

to what has been revealed in the divine books. The naturalists, however, who believe in nature, have written that the prophets were wise men, and for the education of the servants have they mentioned the stations of Paradise and fire as well as reward and punishment. Now observe that all these, in whatever world they were and are, acknowledge the prophets as greater than all. Some call that pure essence a wise man and others know him as sent by God. Now if such souls (prophets) know all the divine worlds as restricted to this world they would never give themselves into the hands of the enemies, and would not bear those unparalleled sufferings and difficulties. If a soul, with a pure heart and keen sight, thinks of what has been revealed from the supreme pen he will speak deliberately, with his innate tongue, that at this moment verily truth has ~~manifestly~~ gone forth.

Concerning what thou didst ask about the (divine) declaration. In the book of Iqan it has already been revealed sufficiently. Blessed are those who know!

We send our greetings to his honor M.H. Today the friends should be busy in the service of the cause. Service is teaching and that must be with wisdom and explanation. All must hold to these. We ask God to confirm ye and assist ye ~~in~~ what is worthy of his day. We mention at this point he who is called Abul-Hussein, we remind him of my words and give him the glad tidings of my favor. We ask God to confirm him under all circumstances in that which will draw him nigh unto Himself.

*Trans. by Rowhi Afnan Effendi
Haifa, Palestine, Nov. 6, 1920-*

Private
Tea with the Master in his own house, (Rouha
Oct. 23, 1920, about 3 p.m. (Khanum
interpreting)

Mrs. C. then gave a message from R.W. regarding the electric lighting plants - the advisability of looking for them in Cairo, etc., etc.,

Abdul Baha: "There is no great hurry. We have lived here many years without electric lights, and a little while longer to wait will make no difference; what is important is the spiritual light. I hope that you will all attain to that. We can illumine this room with a simple lamp, but the spiritual electric light is very important.

Mrs. C. said R.W. wanted the Master to know that he had not neglected the matter, that was all.

Abdul Baha: "I know that very well. I know the hearts and the thoughts of all the believers. The wise physician knows the condition of all his patients; some may be quite well, some may be very ill, some more or less ill; but he does not always tell the patients in what condition they are, because in the case of one who is very ill, for instance, he might become completely discouraged. Mr. Wilhelm is one of those whose spiritual health is perfect.

Mrs. R. told the Master about the log cabin R.W. is building and how the friends teased him, saying that when he finished it must be expecting to get married.

Abdul Baha laughed, then said: "It makes no difference whether one marries or not, that is of importance only to the individual.

I do not command - they make their own choice."

Mrs. R. asked a question for Mrs. W.: Did Methuselah live 900 years according to our reckoning, or has the statement another meaning?

Abdul Baha: "It does not mean that he lived 900 years as we count them. In ancient times the people were much interested in astrology and they always looked at the stars under which any one was born. If, for instance, one happened to be born under the sign of the moon, his age would be reckoned according to the lunar months - each month as a year; or, if one happened to be born under the sign of the sun, his age would be reckoned according to the days of the sun, and in the Bible it says that each day is as a year in the sight of God.

These questions are not very important."

Luncheon Pilgrim House,
November 6, 1929

A.B.,.... Last night I visited the Kufi, the spiritual head of the Moslems. The governor and many notables were there-

I spoke to them of the oneness of humanity and the oneness of religions. I said that fanaticism must be forgotten and religions become one.

Mrs C.,....How did they accept this teaching?

A.B.,.... When I speak it is in such a manner that no one can object. There is no ground for objection. When I spoke in America did anyone object? They could not offer any objections, even in the Jewish synagogue. In spite of the fact that the Jews are fanatical, in the synagogue I proved that Christ was the word of God, and that Muhammad was a prophet of God. No one can say this before the Jews in a synagogue but no one denied. About five thousand Jews were there, all of them alert to criticize, but no one could. They clapped, and after the meeting their spiritual head (Rabbi) said that they wanted to shake hands with me. I said that I could not shake hands with five thousand people, so he said that fifty or sixty might come. I shook hands with a few amongst them as representatives of the Jewish people. One of those who shook hands said, "By God, I am no longer a Jew."

From the time that I entered America until I left no one criticised. His Holiness Christ said; "When you want to speak don't think, say that which comes into your heart and mind. I did so. I had no thought, and all that came to my mind I said.

Mrs F.,....In Abdul Baha's talk at Stanford University in California, he stated that the Greek philosophers journeyed to the holy land, studied with the Jewish doctors and then returned to Greece. Did Socrates travel to the Holy Land.

A.B.,.... Yes, after returning from the Holy Land to Greece, he established the principle of the unity of God and the immortality of the soul.

The people opposed him because this teaching was contrary to their belief. They brought him before the king and gave him poison. When he took the cup he said that he was glad he was going from this land to another one. It is written in Greek history.

Mrs F.,.... It is not stated in history that Socrates went to the Holy Land.

A.B.,.... It is written that Socrates went to other lands; they do not say that he did not ~~leave~~ leave Greece. It does not say where he went but in Oriental history it is given. The principle of the unity of God was learned from the prophets of Israel. In those days no one but the prophets of Israel believed in the divine unity, no one believed in the immortality of the soul, not even the Greek philosophers. They believed in transmigration of the soul. Socrates

established this divine unity (in Greece).

The philosopher Lycurgus came to the Holy Land and returned established his famous constitutional law. He then gathered all the people and made them swear allegiance. Then he said that he wanted to leave Greece and they must declare they would not change one letter of his law until he returned. He came to the Holy Land and never returned. This he did in order that the law he made might continue. He sacrificed his kingship to law. This is mentioned in Greek history.

Mrs F., When we return to America and speak to the Jews about our trip to Jerusalem, what are the best points to accentuate?

A.B. Read the prophecies of Isaiah and Hezekiah concerning the return of the Jews to Jerusalem in the last days. Also that the water of the Nile would come to Jerusalem in the last days. When the British came they brought the water of the Nile in pipes to Palestine, and we drank that water here.

The philosophers were always astonished at that prophecy saying that this was one of the exaggerations of the bible; that this was impossible, the water could not cross the desert and how could that water be brought from the Nile to Palestine. They never imagined that iron pipes could be laid for bringing the water, or that the British forces would come through the desert and need water. Many Turks died at that time for lack of water (at time of the war).

KURRATU'L AYN.

One day she was sitting with our Lord, Abbas Effendi (who was five years old) in her arms behind a curtain in a room where a number of believers were discussing the proofs of the coming of The Bab. She cried, "O men! O men! this is not the time to discuss proofs, this is the time for deeds, actions, martyrdom. Get up, go out, work, teach, act and die."

In 1851 she was thirty-three years old and she was imprisoned in the house of the mayor of Teheran, ^{where} when she taught many women the Truth and finally ~~suffered~~ martyrdom in the same year. Her husband and sons were unbelievers. At one time in Bedasht the Blessed Perfection was ill in a tent with three hundred-sixty believers near him. Up to this date the Babis had always followed the rules of the Musselmen but now the time has come for them to follow the laws of The Bab, so Kurratu'l-Ayn who was living near the tent of the Blessed Perfection tore off her veil, ran among all the men believers with her face uncovered and **cried out** (as the Koran foretells) "When the Lord shall come the bells will ring and the bugles shall blow. I am the Bell. I am the Bugle of the Lord."

She cared nothing for blame of man, she longed only for spiritual things. We can all become like her if we will endow ourselves with her qualities. A Negress suffocated her with a handkerchief covered with dust, **cut** her in pieces and threw her down a well. ~~this~~ ^{this} is the way Abdul Baha relates the story.

Raf

Supper at Winters' House

Nov 27 - 1970

Forenoon taken

Praise be to God you have been here a month and have attained to the privilege of visiting the holy Tomb, have associated with the friends. Although our gathering here at present does not seem important, but in the future it will produce great results. We should not ^{look} at the present, we should look to the future, thus the disciples of His Holiness Christ gathered on the mountain, at that time their gathering together was not considered important by the people, and even there were some among the disciples who could not appreciate the importance. The people were saying "What result can be obtained from the gathering of a few fishermen, or some working people". Afterwards

It became known what a great importance that gathering had.

The importance of that gathering illuminated the world; perhaps some of those disciples themselves could not realize the importance.

But now you are seeing what great results have followed it.

Now our gathering, although does not seem to be important, yet in the future it will have great results.

The Cause was once confined to the city of Shiraz, ~~then~~ very few became believers.

No one paid any attention to them at first - that is, no importance was attached to their gatherings by the people. Then that gathering spread its influence to Isfahan, then to Teheran and Khorasan, and finally all over Persia.

has to other countries until it
 finally reached America and
 God willing, from America it
 will spread its influence to all
 of the Pacific coast to Japan
 China; ~~and~~ for that it will
 exercise its influence all over the
 world. Be assured of that
 all the forces of the world combine
 in order to oppose the influence
 of the Word of God, they shall
 fail in the power of the Word of God
 will ultimately exercise its
 influence all over the world. Like
 water, the Holy Spirit shall
 permeate all parts of the body of the
 world. No power can check it.
 Because it is the influence of
 the Word of God, it is the
 breath of the Holy Spirit.

It is not ~~the~~ a political movement,
It is not an industrial movement
It is not a scientific movement -
but it is the influence of the word
of God; it is the breath of the Holy
Spirit. Therefore, now that you
are returning, you must go with
a greater power, greater influence,
because you have come to
visit the Holy Tomb and you
have attained the privilege
of visiting the holy threshold -
You have visited the tomb of the
First Point, holy breezes have blown
upon you - The fruits will be
known afterwards. Be assured,
that divine confirmations will
accompany you. ~~Be~~ confident
that the hosts of the Supreme
Concourse will support you.
Therefore you should arise

With all your strength in service
 In this world every gathering
 becomes useless, every edifice
 will be destroyed, every lump
 will be ~~of~~ ^{of} ~~the~~ ^{the} ~~language~~ ^{language}, every slate
 will set, but the word of God
 will day by day ~~become~~ ^{will become} more
 and more predominant. The
 teachings of God will spread
 more and more, farther and farther.

This foundation is eternal, there
 is a lamp that will never be ex-
 tinguished, this is a slate that will
 never set, nay rather, it is life in
 life, therefore you should have
 absolute dependence upon the
 word of God and be devoted
 to the Holy Spirit. With all
 your strength, strive day and night
 so that you may be able to
 serve the Kingdom of God. This
 is an impregnable fortress.

is a ^{unshakable} ~~solid~~ foundation; There is
eternal life, this is ^{an} everlasting
bounty. Observe that those souls
who arose in service to Christ
^{during} ~~the~~ days of Christ are shining
even until now.

You came here and asked
almost all your questions, scientific
religious, (problems of the Kingdom)
economic & social, All of these
have been, as far as possible,
answered ~~and~~. It is my
hope that your problems have
been solved. When you return
you should arise in service
as much as possible.

Be very lenient and kind to
the Japanese and show kindness ^{also}
to the Chinese. You should use
all means so that all these
differences between the Japanese
and Americans may be done away
with. Similarly you should use

means to spread the word of God in Japan and China. Be very kind to these people. Explain to them the oneness of the world of humanity, which is one of the basic principles of Mrs Holmes' Club ^{that} all these people are the sheep of God, and God is the affectionate Shepherd. He is affectionate to all his sheep, this is the policy of God. Therefore to us the Chinese, Japanese, French, English, Persian and Germany

~~They~~ are all one, ~~before~~ they are all the sheep of God. We must be kind to all. In brief, you should be kind to the Japanese

I spoke to you about this today. If you should remember what I have said. Now that you are going you should be bearers of glad tidings and you should be

be unto a breeze which blows
 from a rose garden; you should
 be like unto rain which pours
 down from the clouds of mercy,
 You should be like unto waves
 which rise from the sea of truth.

I shall pray for you, that
 you may, day by day, develop
 in the Kingdom of God, and
 obtain greater insight, and
 find ~~some~~ keen cuts; that you
 may become very eloquent in
 speech, so that, as his disciples
 Christ said; the breath of the
 Holy Spirit may inspire your
 hearts - Now, God be with you.
 Marhaba! (I am pleased with you)

America: To the friends of God.

HE IS THE MOST GLORIOUS!

O ye friends of God!

The foundation of the Kingdom of God is laid upon justice, fairness, mercy, sympathy and kindness to every soul. Then strive ye with heart and soul to practice love and kindness to the world of humanity at large, except to those souls who are selfish and insincere. It is not advisable to show kindness to a person who is a tyrant, a traitor or a thief because kindness encourages him to become worse and does not awaken him. The more kindness you show to a liar the more he is apt to lie, for he thinks that you know not while you do know but extreme kindness keeps you from revealing your knowledge.

Then, O ye friends of God! Ye must not only have kind and merciful feelings for mankind, but ye should also exercise the utmost kindness towards every living creature. The physical sensibilities and instincts are common to animal and man. Man is, however, negligent of this reality and imagines that sensibility is peculiar to mankind, therefore he practices cruelty to the animal. In reality what difference is there in physical sensations! Sensibility is the same whether you harm man or animal: there is no difference. Nay rather, cruelty to the animal is more painful because man has a tongue and he sighs, complains and groans when he receives an injury and complains to the government and the government protects him from cruelty; but the poor animals cannot speak, it can neither show its suffering nor is it able to appeal to the government. If it is harmed a thousand times by man it is not able to defend itself in words nor can it seek justice or retaliate. Therefore one must be very considerate towards animals and show greater kindness to them than to man. Educate the children in their infancy in such a way that they may become exceedingly kind and merciful to the animals. If an animal is sick they should endeavor to cure it; if it is hungry, they should feed it; if it is thirsty, they should satisfy its thirst; if it is tired they should give it rest.

Man is generally sinful and the animal is innocent; unquestionably one must be more kind and merciful to the innocent. The harmful animals, such as bloodthirsty wolf, the poisonous snake and other injurious animals are excepted, because mercy towards these is cruelty to man, and other animals. For instance, if you show kindness to a wolf this becomes a tyranny to the sheep, for it (wolf) may destroy an entire flock of sheep. If you give the opportunity to a mad dog it may be the cause of the destruction of a thousand animals and men. Therefore, sympathy to the ferocious animal is cruelty to the peaceful animal, so they (ferocious animals) should be done away with. To the blessed animals, however, the utmost kindness should be exercised; the more the better it will be. This sympathy and kindness is one of the fundamental principles of the divine kingdom. Ye should pay great attention to this question.

Unto ye be the glory of Abha!

(Signed) Abdul Baha Abbas

dated Haifa, Palestine, November 12, 1920
Azizullah S. Bahadur.

At supper Masters house Nov. 18, 1920.

The wedding of Hoveah Khanum and M. Badi.

and record
This is a very happy evening, one of joy. *for two reasons - first* ~~In one respect~~ it is a wedding night, ~~in another way~~, praise be to God, people of different races and kinds are present, Americans, French, Italian, Arab, Turk, and Persian Japanese and Indian, Syrian, Egyptian, briefly from every kind. It is like a flower garden where every kind of flowers are grown, and found there. It is like a sea which contains all kind of fish. It is like a mountain where are all kinds of birds. All are commemorating God in utmost love and friendship.

Their hearts are detached from all things, their spirits are gladdened; their attraction is to the Kingdom of God.

It is a very happy evening, God willing, in the same way that we have met together, all the world of humanity may gather together; all become cordial, all become friendly, all may associate together in utmost love. We hope that this meeting may effect the world of humanity, so that they may become evanescent in God, all may have goodwill toward each other, all may become one family, all may act according to the teachings of the blessed books. God willing it (this meeting) will have such an effect that in the world of humanity war and struggle may cease, that in the world of humanity bloodshed will be done away with, that in the world of humanity, ferocity may not remain that all the people may become like unto the angels of heaven, that they may have complete goodwill towards all, that they may become alive with the spirit of God and with the breath of the Holy Spirit. This is my hope.

A visit before dinner at the Pilgrim House.

A. B. We are speaking in Persian and you have to listen.

Mrs. R. We are glad to hear your voice in any tongue.

A. B. Man has two ears and one tongue, so he should hear twice and speak once. The wise man listens much and speaks little. Why did you not go for a ride in the auto Mrs. Goodall?

Mrs. R. Told A. B. that we went for a walk and Arthur picked us up in the machine.

A. B. I have walked far and am very tired. One must keep in motion. The air if there is no wind, is without motion, becomes impure. When water is still it stagnates. All the plants are moving there is motion in everything. All bodies move whether great or small. There is no globe that is stationary. The people are thinking that the poles were without motion. In reality they have motion- rotation- they have two motions, that of rotation and revolution. Some of the bodies in the heavens have three motions. For instance the earth has rotation on its axis which produces the day ^{and} night; it has the movement around the sun which gives the seasons; the solar system moves around a center; that is, there is a sun which is the center of all suns. Our sun with all its planets is moving around this great center like the moon around the earth.

The point is this; that all existing beings (creation) are in motion. Therefore it is known that motion is the cause of life and lack of motion is indicative of decay or retrogression.

From this talk the purpose is that sometimes you should have a ride in the automobile when the weather is good- when there is no rain or wind you should go out for a ride. Mrs. Goodall should go when the weather is good.

Motions are many; material, essential and intellectual acquirements. The motion of the child from the prebirth stage to the time of maturity is motion toward perfection. Essential is stage from nothingness into being. But the main motion is based upon the holy books; which give life to man and lifts him from a miserable stage to that of exaltation; it moves man from the center of eternal degradation to the center of eternal life. This the real and important motion.

At the time of the appearance of the Manifestation of God there is a new motion--- aspiritual motion.

Translated by Mirza Azizollah Khan

Nov. 6, 1920.

Haifa, Palestine.

Pilgrim House, October 24th, 1920. Luncheon.

Look at the beautiful view and the beautiful weather. If you are ill we will have to fine you!

A.B. How is Emogene? It is good that thou didst not go until the friends came.

Emogene I am very happy.

Mrs. C. We are also happy to find her here.

A.B. When I look at the flag in the distance, it reminds me of the King (Louis) of France. He killed many of the christians. Wherever they could be found he would kill them. Then at last a thought came to him. 'We have killed the christians, what result did we get out of it - day by day this lamp grows brighter and this sun shines brighter. It is sure that the end of it is greater than this.

As much as I caught them, punished them, banished them and killed them, their flag was raised higher. There is no doubt that this flag (christian), will be raised in the future, and our flag will come down. Therefore it is better that we remedy the past before our flag is defeated and we come under that flag.

He gathered all the princes and ministers addressing them, saying: 'What have we done to the christians?' They said, 'With the utmost power we began to kill and annihilate them' .. Then Louis said: 'What was the use of it, could we annihilate them, could we extinguish this light, could we ~~bring down~~ ^{keep} this flag from being upraised? There is no doubt that this flag will be raised, and it will bring down our flag. Now as long as our flag has not come down, let us go under that flag..

They became excited and brought objections. He advised them saying: 'You do not know, but I know what the result will be.

this from me; there is nothing better than this, that we should go under that flag, and repent and beg and lament - perchance, God may forgive our sins'.

Gradually he satisfied them. Then he sent for the christians, but all were hidden. Hethen published a notice saying: 'If one of the reverred christians will come before me, I will guarantee his safety and his comfort. I will ~~#####~~ guarantee absolutely.'

One of the blessed and reverred souls who was in reality following Christ, went to the king. After the king asked many questions and received answers he said: # 'If one wishes to become a Christian what is one to do?' We want to come under this flag of Christ and announce it, so that all our country may become christian - what are we to do? The christians said: # 'You have repented - that itself is faith - all your sins will be forgiven, and you will enter the everlasting ~~life~~. You will be cured from all illness and trouble. Command that one of the temples be cleared and put in order; and some day you will come to the church and pray, and then you will announce that the state religion is the religion of Christ.'

The king did so. He emptied one of the temples of its idols, put it in order and placed a bell therein. When the bell was rung they cried, 'What does this mean?' They were told that the king had become christian with all his family and court. The people came in crowds to watch the king and his courtiers come from the palace dressed in their royal robes.

When they arrived at the door of the church, the king threw his crown on the ground. All the others *fp*

Others followed his example. Then Louis entered the church with the utmost humility and commanded that the prayers should be read. When he came out he said: 'The state religion is to be that of Christ.' His family remained Christian.

Mrs C. Is this the whole wheat bread that the Master said contained all the elements necessary to the body of man?

A.B. Yes, if man had no other food he could live well on this bread - it would be sufficient for his health.

This is why Christ said: 'I am the heavenly bread; he who eats of this bread shall never die' i.e., of this heavenly bread'.

Abdul Baha told Mrs. F. not to eat a certain food on her plate as she had been ill. Mrs. F. said that if she went home so thin her husband might not receive her.

A.B. Thou art accepted before God. Even though you may be weak here, he your husband ought to accept you. ~~whether he accepts you or not~~ If man accepts a person, at the end he will not be with him. If a man leaves this world his friends ^{can} will not go with him under the ground; ~~he goes~~ ^{they} only to the grave and returns. But God is everywhere with him. He will not leave man, either over or under the earth.

#
When
Don't forget these days - remember them. The more you remember them, the more you ~~will become~~ spiritual you will become. Appreciate the value of these days. The cool breeze does not always blow; the rain does not always come; the trees do not always bear fruit.

Now you are in ~~such~~ such days that the breeze is continually blowing; the rain is continually falling; the divine tree

ring fruit continually. Appreciate their value. These are the days of spring, the days of Baha'o'llah. The days of autumn and winter will come. Now these days are the days of Baha'u'llah. Trees grow in the springtime, in the springtime they blossom, in the springtime they bear fruit. In autumn they do not bear fruit - nay rather their leaves become yellow and drop and they become like dry wood. Look here Fugeta, ~~ex~~ - see - here are Mrs. Goodall and Mrs. Cooper. God has brought them here to thee. (to the ladies) Fugeta was longing to see you here. See the power of God: this is a Japanese youth - see how He has brought him here and made him to enter the kingdom of God. These people who have lived in Akka for fifty years have not realized the importance of the Cause of God - they are totally deprived. This is the condition which Christ foretold: "(men) shall come from the east and from the west, etc. * * * but the sons of the Kingdom shall go out, etc., (find correct quote).

Mrs. F.: Mrs. C. was ill in bed for several days in Naples.

Mrs. C. : And called a doctor; for Abdul Baha taught me that when I was in Akka before.

A.B. : The Blessed Beauty says that, man when ~~he~~ becomes ill he should refer to a doctor, for he knows how to diagnose the illness, however much a man may have done carpentering (or learned carpentering), the carpenter is better. A learned man may try to become a chauffeur but he will not be like a real (trained) chauffeur - one who has studied in college, naturally such a one is better. A good number of people in the Orient become afflicted with diseases, and the reason is that they do not refer their cases to a doctor. For instance, these Arabs may have twenty children but only two or three will live; the others die, for when they

become ill they do not refer to a doctor: they say, Let him eat
whatever he likes, etc., (when he is ill)

Oct. 24, 1920. At the Tomb of the Bab, Mt. Carmel

There are many collective forces in the

Copy of a letter from Mrs. Harlan F. Ober . . . Written Sept. 1920.

 On May 6, 1920 at luncheon the Blessed Master gave us the following talk:

"I hope that God willing, there shall be many such tables laid, ^{and} that the Grace of His Holiness Baha'o'llah might be partaken of.

"These are good gatherings the like of which is not found in the world of existence, because all the gatherings (different) are of this physical world, while this one belongs to the world of Divinity.

"All the gatherings that are formed are based on certain interests, but this gathering has no object except the Divine Love. I hope that just as we have come together in the physical world, we may have reunion in the world of the Kingdom.

"After these meetings there is no separation, there is a union that knows no dispersion. The President of that gathering is His Holiness Baha'o'llah."

 Such power, such love, such majesty as one beholds in the Beloved of our hearts is unspeakable. The Power of Baha'o'llah is so manifest in the Master that the members of the Holy Family spoke of it many times. The voice, the laughter, the tone of voice all, - all are those of the Blessed Perfection. Verily the Light is One!

To the Occidental woman a visit to the Bahai women of the Orient is indeed a Bounty and an inspiring experience.

The women of the Household are of a new creation. From them emanates a fragrance and a beauty that is distinctly of another station. They have rent the spiritual veils.

The Greatest Holy Leaf is so unique, so peerless among women that one finds no words in which one can express her reality. To sit by her side, to hold her hands, to have the warmth of her smile rest upon you, is indeed to be in paradise. The Master says of her "She is the holiest woman who has ever lived."

While in London we met Shoghi Effendi who asked us as a personal request that we invite the friends in America to supplicate for the Greatest Holy Leaf as her health is failing, and that her passing out at this time would be a great calamity to all. ~~He said he felt~~ if all of the American friends would ^{make} in special supplication to GOD, that her precious life would be spared. He urged having special meetings of prayer for this sole purpose. This was his heart's request. ~~He has done much for~~ us all in America: we will assuredly avail ourselves of this great privilege.

In those most sacred and holy days, we "walked with GOD". In that world one hears no criticism of any soul, one sees only the beauty of every one, the dross is burned away in the warmth of His Love. There is no room or inclination for even a thought of criticism of any soul. In every face one beholds the "Face of the Father." All are as one soul in different bodies.

In His Joy and Radiance,

Your sister, *Grace Ober.*

Talk by Abdul Baha at the Tomb of the Bab.

September 3, 1920.

Are you well, so you like the view here? The truth is that this place has spirituality. There are many beautiful views, but without spirituality: such as the mountains of Lebanon which have no spiritual atmosphere. In this region all the prophets have passed, but on the Lebanon mountains none have passed. It is strange that all the world is one piece of land yet this portion has become specialized: has been mentioned by God continually; but Sumat, Lebanon and Damascus have not been mentioned by God.. Places of worship, temples, are there for idols and the remains exist even today. There was a magnificent temple of the sun in Baalbec and the ruins are there. It is written in the Book (Koran) that God gives His bounty to whomsoever He willeth. * It is thus with this land.

Mrs. X-- It is easier to worship here than in the churches.

A.B. ---Yes, the heart is attracted here. His Holiness Elijah was once in a cave near here. At that time all the children of Israel were opposed to the religion of God: they were engaged in their own passions and only the name indicated that they were the people of His Holiness Moses. If His Holiness had come among them He would not have recognized them, and would have said: "I do not consider them my own for they have entirely forsaken the religion of God; they are deprived of the laws of God; no light remains in them. They are like a colored man whose name is Diamond. His name is Diamond, but the man is black. They were like this.

Then His Holiness Elijah educated certain souls in this cave: he educated sincere and pure souls as they should be and sent them amongst the children of Israel in Egypt. They taught the children of Israel and called them back to God. Again they were invited to the law of God. He invited and brought together on this mountain (the top of) all the leaders. There were 360 people. He advised them much, but there was no result. No matter how much he tried to guide them it was useless. For several years he worked to educate them, but at the end there had been no effect. They were such as would corrupt other souls, so he had all of these put to death and the others (sincere ones) returned to the spiritual life as at first-- the children of Israel became spiritually awakened, the everlasting glory became apparent again..These overcame the neighboring tribes; they built the Holy Temple at Jerusalem. The law of God was put into action. When Elijah had finished his work he left it and went away- he disappeared entirely. They thought he had ascended to heaven, but no, he had finished his work and so retired from the world.

The person who is sincere and pure makes that apparent in his actions. Elijah labored hard with the children of Israel and when the way became smooth and the time of comfort and ease came then he went away and left them.

All the thoughts and traces of man must be heavenly: literally they must be of the Kingdom of God. Man must have no attachment to this world: he must be attached to nothing in this world. This world is like the waves of the sea: it is ephemeral. The wise person does not attach his heart to the waves.

Q-- Is it well for the Bahais to attend the Unitarian Church?

A.B.-There is no harm.

Q--- Is it better to attend the Unitarian or some other church?

A.B.--In any place where one turns to God, whether in a home or in a Mosque or a church- wherever it is, it is good. The object is to turn to God. But if there be a Mashrek'ol'Azkar it is better to be there, for in other worshipping places the hearts are not turned to God, but to the world, therefore the Breath of the Merciful is not there. In the Mashrek'o'Azkar the hearts are returned to God, for it is the place where the breath of the Merciful can be inhaled. If there be no Mashrek'o'Azkar there is no harm in going to other places for worship.

When I was in America I went to the churches to speak. When I entered the church they would be engaged in worshipping. I also would stand up and turn to the Kingdom of God. After they had finished their prayer I would give the divine glad-tidings. I gave the proofs and evidences of God; the teachings of the Blessed Beauty were given and all listened, there was no opposition. In reality I entered the churches with sincerity. When they commemorated God and sang songs I liked them. When they chanted "My God! My God!" I became happy.

When Christ gathered his disciples that last night it was not in a church, it was in a room. That night they had the Lord's Supper and it was in a room. The aim is that the hearts may be attracted, the spirits may be filled with glad-tidings of God and the souls turned to God. This is the object. Other things are secondary.

At Supper

September 5th.

I hope the health of the friends is good. To-day you visited the Tomb of the Bab, are you happy?

His Holiness Christ was once eating grapes and said: "I will not eat of the fruit of this vine etc." but the grapes of the Kingdom are other than these grapes. In the Kingdom there are no grapes like these.

Now also I will say to you all: We will eat together of the divine bounties, God willing, in the Kingdom: that is divine fruit, heavenly fruit, its flavor is everlasting, its power is everlasting. God willing we shall eat there together of that heavenly food..

Pilgrim House

September 7th.

Miss C.-- Just before the Master came in we were speaking of the training of the children to be thoughtful and unselfish. Will the Master speak to us on this subject?

A.B.-- The body of man is from the world of nature. His body is similar to that of the animal, and the animal tendencies exist in him, but the divine power is great in him; his spirituality is pure and sanctified; his spirit is heavenly, his body is satanic. If the spiritual susceptibilities overcome the susceptibilities of the body, that is if the spirit overcome the tendencies of the body, the animal tendencies will not remain, and he becomes illumined, he becomes heavenly, he becomes full of activities and good qualities. But if the natural qualities should overcome the spiritual, those of the spirit will not remain at all, all will become natural. In such a state the love of self is found and man is immersed in his passions, he becomes darkness upon darkness-- he becomes negligent of God and there will remain no signs of spirituality in him. This is what his Holiness Christ says: "He must be born again".

Once man is born from the womb of the mother and is freed from darkness. In the same way he must become again free from the world of nature, so that he may become free from the darkness of the world of nature. This is the second birth. Man must always try to have the spirit overcome the body, and if it is accomplished he becomes freed from all his imperfections; he becomes filled with virtues, becomes nearer to the divine and will follow the divine teachings. He will become like unto a lighted candle. This is the reality of the subject. When in the world of nature man is immersed he is like an animal, and all defects will appear in him.

Mrs. Paine, Miss Gray and Miss Goy were present.

The Ninety-Day Fast.

Pilgrim House, Haifa.

October 28, 1920.

Question: Some of the friends in America say that the Fast is not to be observed now but in the future.

Abdul Baha: In places where it will be a cause of trouble, such as in Bokhara or Afghanistan, or in some of the towns in Persia, the Fast cannot be kept. In these places if the friends fast it will be the cause of trouble, people will rise against them. But in those places where there is safety and security it should be kept. I fasted sixty years - the first one who fasted was I.

Question: In a family where it is difficult, should one attempt to keep the Fast?

Abdul Baha: Difficulty is not a preventative. But if fasting gives rise to inharmony it is injurious.

Question: If it is not possible to take breakfast before sunrise, should one keep the Fast the best one can.

Abdul Baha: If there be a preventative, it should not be kept. As far as one possibly can, yes; but if there be any preventative at any time, No. But after sunrise one cannot eat. I used to fast from sunrise to sunset. Early morning eating was difficult for me, therefore when I ate in the evening I took nothing else until the following evening.

Question: If one's health does not seem to permit of fasting should one keep the Fast?

Abdul Baha: In that case the doctor must decide. The object is not this, that not eating is not forbidden; but eating is forbidden. This is the object: not eating is not forbidden, but eating is forbidden.

Question: When it is difficult or impossible to begin at sunrise is it permissible to keep the Fast as much as one can?

Abdul Baha: No. After the sunrise nothing should be taken unless the doctor says that fasting would be injurious (to one's health). In that case, one can eat at any time one wishes. But the whole time (of fasting) is only twelve hours - this is nothing.

Question: Some of the friends think the life is so strenuous

in America that it is not possible to work there and keep the Fast.

Abdul Baha: In the Torah the command for fasting is from sunset to sunset for three days. For three days and three nights they the Jews, take nothing. This is not obligatory. There are Fasts of three days, seven days and nine days. Mr. X. in Persia did not believe that one could fast for nine days. He brought a Jew and imprisoned him in a room and locked the door, and did not permit anything (food or water) to be taken to him. Indeed, his prisoner took nothing for nine days, not even water. For six days he slept, then he could not sleep any more but he was very weak. But now, in this revelation, it is for only twelve hours - very little.

Question: Should those men keep the fast who are employed in mines, steel mills, etc., where it seems necessary to eat often to keep up their energy?

Abdul Baha: This depends upon the advice of an expert doctor. If the doctor says that fasting would be injurious to the health of such people they should not fast.

Question: What is the age limit for fasting?

Abdul Baha: Seventy years.

From Notes taken in Persian by Mirza Lotfullah S. Hakim and translated by Mirza Azizullah Khan Bahadur.

Pilgrim House Haifa, November, 15, 1920

Abdul Baha: Mrs. Goodall has recovered her health. She was very weak- she has become strong again. One does not notice weakness in her now; but it is my hope that she will have spiritual strength- that is the real strength. Physical strength will ultimately end in weakness, but spiritual strength will not be followed by any kind of weakness.

Praise be to God that you have attained to this spiritual strength. Your season is always the spring time, your day is always bright- there is no darkness; it cannot be followed by darkness. You will be always in the light!

Abdul Baha's words to her during the
last pilgrimage to Mt. Carmel

(Read last)

From Notes of Mrs. E. G. Cooper, taken at Haifa, in 1920.

During our last visit to Haifa in 1920, 'Abdu'l-Baha was asked several questions regarding different matters all of which he answered by saying that they must be decided by the Convention. Then he added:

"The main purpose is that no friction may occur among the friends. In America it is very easy to have friction but in Persia it is not so. In America every person has a special idea and taste. There is nothing worse than difference. It is most injurious - there is nothing worse. The Blessed Beauty says that if two (believers) have differences both are wrong. We cannot say one is right and the other wrong. Both are wrong. In every matter if two believers have differences both are wrong. This teaching is for the purpose of avoiding differences among the friends because it is most destructive.

"Now in America if any individuals express an opinion some will oppose others will object. If some one should say, 'God is One,' others will try to prove that He is two. It is impossible not to have opposition. Sp Baha'u'llah said 'both are wrong.' Differences must be suppressed."

When Mrs. E. G. Cooper of San Francisco, Cal., went to the home of Abdul Baha in November, 1920, she took with her a copy as it was in circulation at the time, of these Notes of a Pilgrim to Akka, for verification and, if correct, the signature of Abdul Baha. Mirza Azizullah S. Badahur translated them into Persian and gave them to Abdul Baha for his verification. Abdul Baha corrected this translation with his own hand and returned it to Azizullah, and the following is a copy made from it as retranslated into English.

"Christ healed by the power of his word, because the word of the Messiah was the breath(s) of the Holy Spirit. The words of the people are mixed with the lusts of the soul of the speaker and his worldly appetites; therefore they will have neither authority nor success.

"Jesus said, 'Arise, take up thy bed and walk.' He used spiritual authority in the command, which was the power of the Holy Spirit manifest in him. Therefore his word was obeyed, because it was creative."

Note!: "The correction of this note was made by the Master himself."

(Signed) "Azizullah S. Badahur."

Excerpt from a conversation with
Abdul Maba, at the Pilgrims House
Haifa, Nov. 6 - 1920

Question: Is Capital punishment
forbidden in the "Baker Teaching"?

Abdul Maba: No, the murderer shall
be killed - not beheaded (changed) - but it
should be done by the electric chair.
There are three kinds of murderers: first,
the one who kills with a purpose, using
weapons such as sword, knife, gun, etc.
The murderer has the intention of killing.
This they call murder with a purpose - which
is murder.
The second kind is one who does not
use fire arms or sword etc, but he beats
his victim with a stick, not intending

to keep' This is called 'not well paid
'murder' or, a person may throw a
glass of water at some one and kill
him. Now the glass is not an instrument
for killing yet death may be caused.

The third kind is accidental: a
man may go hunting and intend to
shoot a bird and accidentally
he may kill a person.

The 'wicked murderer, who will
deliberately look for his victim with intent
to kill - should be punished. For instance,
he may climb ~~at~~ a wall and wait
for his victim then jump down and kill
him; this is murder with intent to kill.

In the book (Kitab-ul-Mu'adab) it is
specified that such a man should be

2
killed. If he is sentenced to
life-imprisonment, this is worse than
death, for every day he dies.

Question: If he is accused of being there,
may be a chance for repentance?

Aban Baba: Every murderer has remorse
and repents.

Question: Is this repentance accepted
before God?

Aban Baba: No. There are some
affairs, however, in which repentance has
effect. God has His divine rights
and the people have their rights. God
might sacrifice His divine right but
He may not sacrifice the rights of
His people. If all murderers are
exonerated because they feel remorse,

It is wrong to continue to encourage
murder. Repentance is not for the
murderer. If repentance were sufficient
then any ~~murderer~~ ^{murderer} could say, "I will kill
~~and God will forgive me such and such a~~
person, then repent, and God will forgive
me." But if a man, for instance, has
done another an injury - if he has
tortured him a troubled him - if he reports
it has effect. But the wilful murderer
should be punished by death.

Question: When a woman in America
serves on a jury she must state whether
or not she believes in capital punishment.
Should the Bahai women say that they
believe in capital punishment?

Answer Bahai: They must say, "Our belief
is that the murderer who wilfully

Killer must be killed", This is the 3
command of Balah-e-Allah, according
to the Kitab-e-Akdas, they must be killed.

Question: In the Qur'an H4K2 - it
states that capital punishment is
abolished.

Answer: There were many books
written before the Kitab-e-Akdas, but
now Kitab-e-Akdas is authority.

You do not know how the murdered
soul suffers. If you could know, and
reflect, you would say that the
murderer should be killed. It

is impossible to protect society
unless he is punished. This is
not for revenge. God alone has the
right to vengeance. This punishment
is for an example so that others

May not do likewise! Every one who
murders should be killed - Through
the laws of the Government! This
punishment
is for an example - not for revenge!

Question: When Abdul Baha was in
America some one asked Him whether
he came of the soul of a murderer? He
answered that if the murder was killed
by the people that God would not mete
to him a second punishment, because
the justice of God would not add on
the meting of two punishments.

Abdul Baha: This is correct, Captain
punishment for the murderer is a
bonum. In the Gospel you read; "If
thy right eye offend thee, pluck it out, etc
If the eye be injured, it is better for
the entire body that it be destroyed."

It is evident that to place out the eye is better, because otherwise other parts of the body would become affected.

When the murderer is killed and the people see that he is punished for this act, they take this as an example and refrain from murder.

If there were no capital punishment you would hear of murders every day.

~~Question: That is why the governments of America are taking part in the suffering~~

I see your emotion, but which would you prefer - to have the murderer punished in this transitory world where his suffering would be for a brief time, or in the eternal world where he would suffer eternally?

Question: Does he not suffer in the next world if he is punished in this?

Answer: He does not suffer in the next world - The punishment ^{meted out} in this world has the effect of purgation in the next world.

Native States of 1891, during ~~the~~ ^{the} visit
Goodall - Cooper - Franklin - Kalamia family

(perhaps date could be here?)

You see this needs ~~to be~~ ^{to be} corrected
way I wanted to correct it
after rough typed copy was
made - but for many ^{years} ~~years~~ ^{years} ~~years~~
to do it at once and mail it
to me - it would take some ^{time} ~~time~~ ^{time} ~~time~~
minutes - ~~minutes~~ ^{minutes} ~~minutes~~ ^{minutes}

Capital Punishment

[Also included in ...]

excerpt from a conversation with 'Abdu'l-Baha, ~~at the Baha'i~~
House, Haifa, November 3, 1920.

Question: Is capital punishment forbidden in the Bahá'í Teachings?

'Abdu'l-Baha: No. ^{put to death} The murderer shall be ~~killed~~
not beheaded ^{changed}, ~~but~~ ^{It} should be done by the electric
chair, ^{or some other humane method.}

There are three kinds of murderers: First, the one who kills with a purpose, using weapons, such as sword, knife, gun, etc. The murderer has the intention of killing. This ~~they~~ ^{is} called murder with a purpose, -wilful murder.

~~The~~ ^{The} Second kind ~~is~~ ^{is} one who does not use firearms, or sword, etc., but ~~he~~ beats his victim with a stick, not intending to kill; This is called not-wilful murder, or a person may throw a glass of water at some one and kill him; ~~the~~ the glass is not an instrument for killing, yet death may be caused;

~~The~~ ^{The} third kind is accidental: A man may go hunting and ^{intend} to shoot a bird, ^{he may} and accidentally ~~he may~~ kill a person.

The wilful murderer, that one who deliberately lurks for his victim with intent to kill, should be punished ^{by death}. For instance, he may climb a wall and watch for his victim, then jump down and kill him; this is murder with intent to kill. In the Book (Kitáb-i-Aqdas) it is specified that such a one should be ~~killed~~ ^{put to death}. If he is sentenced to life imprisonment, this is ^{for him} ~~is worse~~ ^{more} than death, for every day he dies. ^{there not}

Question: If he is allowed to live ~~there~~ ^{there} may be a chance for repentance?

'Abdu'l-Baha: Every murderer has remorse and repents.

Question: Is this repentance accepted ^{ple} before God?

'Abdu'l-Bahá: No! There are some affairs, however, in which repentance has effect. God has His divine right, and the people have their rights. God might sacrifice His divine right but He will not sacrifice the rights of His people. If all murderers are exonerated because they feel remorse, this would continue to encourage murder. Repentance is not for the murderer. If repentance were sufficient then any murderer could say, "I will kill such and such a person, then repent, and God will forgive me." But if a man, for instance, has done another an injury, if he has tortured ^{him or} troubled him - if he repents, it has effect. But the wilful murderer should be punished by death.

Question: When a woman in America serves on a jury she must state whether or not she believes in capital punishment. Should the Bahá'í women say that they believe in capital punishment?

'Abdu'l-Bahá: They must say, "Our belief is that the murderer who wilfully kills must be ^{put to death} ~~killed~~." This is the Command of Bahá'u'llah. According to the Kitáb-i-Aqdas, they ^{be} must be ~~killed~~ ^{punished by death}.

Question: In the Surat'ul Hykl, it states that capital punishment is abolished.

'Abdu'l-Bahá: There were many books written before the Kitáb-i-Aqdas, but now ^{the} Kitáb-i-Aqdas is authority.

You do not know how the murdered soul suffers. If you could know, and reflect, ^(upon it) you would say that the murderer should ^{die} ~~be killed~~. It is impossible to protect society unless

he is punished. This is not for revenge. God alone has the right of vengeance. This punishment is for an example, so that others may not do likewise. Every one who murders should be ^{put to death} ~~killed~~ through the law of the Government. ^{put} This punishment is for an example, not for ~~revenge~~.

Question: When 'Abdu'l-Bahá was in America, some one asked Him what became of the soul of a murderer. He answered that if the murderer was ^{put to death} ~~killed~~ by the people that God would not mete out to him a second punishment, because the justice of God would not allow the ^{out} ~~meeting~~ of two punishments. (meeting)

'Abdu'l-Bahá: This is correct. Capital punishment for the murderer is a bounty. In the Gospel you read, "If ^{thine} ~~thy~~ ~~right~~ eye offend thee, pluck it out; etc." If the eye be injured, it is better for the entire body that it be destroyed. It is evident that to pluck out the eye is better, because otherwise other parts of the body would become affected.

When a murderer is ^{put to death} ~~killed~~ and the people see that he is punished for his act, they take this as an example and abstain from murder. If there were no capital punishment you would hear of murders every day. . . .

~~~~~~~~~

I see your emotion, but which would you prefer, - to ~~be~~ have the murderer punished in this transitory world where his suffering would be for a brief time, or in the eternal world where he would suffer eternally?

Question: Does he not suffer in the next world if he is punished in this?

'Abdu'l-Bahá: He does not suffer in the next world.

*to him*  
The punishment meted out here has the effect of forgiveness  
in the next world.

Notes taken by E. G. C. during the visit of <sup>the</sup> Goodall-  
Cooper-Franklin <sup>and</sup> Ralston party, <sup>Pilgrim House</sup> November 1920. Haifa,

November 8 - 1920.  
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From Notes of Mrs. E. G. Cooper, taken at Haifa, in 1920.

During our last visit to Haifa in 1920, 'Abdu'l-Baha was asked several questions regarding different matters all of which he answered by saying that they must be decided by the Convention. Then he added:

"The main purpose is that no friction may occur among the friends. In America it is very easy to have friction but in Persia it is not so. In America every person has a special idea and taste. There is nothing worse than difference. It is most injurious - there is nothing worse. The Blessed Beauty says that if two (believers) have differences both are wrong. We cannot say one is right and the other wrong. Both are wrong. In every matter if two believers have differences both are wrong. This teaching is for the purpose of avoiding differences among the friends because it is most destructive.

"Now in America if any individuals express an opinion some will oppose others will object. If some one should say, 'God is One,' others will try to prove that He is two. It is impossible not to have opposition. Sp Baha'u'llah said 'both are wrong.' Differences must be suppressed."

## The Nineteen-Day Fast.

Pilgrim House, Haifa.  
October 26, 1920.

Question: Some of the friends in America say that the Fast is not to be observed now but in the future.

Abdul Baha: In places where it will be a cause of trouble, such as in Bokhara or Afghanistan, or in some of the towns in Persia the Fast cannot be kept. In these places if the friends fast it will be the cause of trouble, people will rise against them. But in those places where there is safety and security it should be kept. I fasted sixty years - the first one who fasted was I.

Question: In a family where it is difficult, should one attempt to keep the Fast?

Abdul Baha: Difficulty is not a preventative. But if fasting gives rise to inharmony it is injurious.

Question: If it is not possible to take breakfast before sunrise, should one keep the Fast the best one can?

Abdul Baha: If there be a preventative, it should not be kept. As far as one possible can, yes; but if there be any preventative at any time, no. But after sunrise one cannot eat. I used to fast from sunset to sunset. Early morning eating was difficult for me, therefore when I ate in the evening I took nothing else until the following evening.

Question: If one's health does not seem to permit of fasting should one keep the Fast?

Abdul Baha: In that case the doctor must decide. The object is not this, that not eating is not forbidden; but eating is forbidden. This is the object: not eating is not forbidden, but eating is forbidden.

Question: When it is difficult or impossible to begin at sunrise is it permissible to keep the Fast as much as one can?

Abdul Baha: No. After the sunrise nothing should be taken unless the doctor says that fasting would be injurious (to one's health). In that case, one can eat at any time one wishes. But the whole time (of fasting) is only twelve hours - this is nothing.

Question: Some of the friends think the life is so strenuous in America that it is not possible to work there

and keep the Fast.

Abdul Baha: In the Torah the command for fasting is from sunset to sunset for three days. For three days and three nights they, the Jews, take nothing. This is not obligatory. There are fasts of three days, seven days and nine days. Mr. X. in Persia did not believe that one could fast for nine days. He brought a Jew and imprisoned him in a room and locked the door, and did not permit anything (food or water) to be taken to him. Indeed, his prisoner took nothing for nine days, not even water. For six days he slept, then he could not sleep any more; but he was very weak. But now, in this revelation, it is for only twelve hours - very little.

Question: Should those men keep the Fast who are employed in mines, steel mills, etc., where it seems necessary to eat often to keep up their energy?

Abdul Baha: This depends upon the advice of an expert doctor. If the doctor says that fasting would be injurious to the health of such people they should not fast.

Question: What is the age limit for fasting?

Abdul Baha: Seventy years.

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From Notes Taken in Persia<sup>m</sup> by Mirza Lotfullah S. Hakim and translated by Mirza Azizullah Khan Bahadur.

*Goodall - Cooper - Ralston - Trautland Parly*



From the Haifa notes of Inez Cook, 1920, (April)

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Said to me at breakfast; "You, drinking coffee? Drink tea, good, very good". When asked to explain why tea was better, He said: "Coffee has the particles pulverized in the liquid and is disintegrating, while tea is clear, aids digestion and stimulates the spiritual qualities."

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" You must excuse me tonight if I do not sit at table with you, but Baha'u'llah has created me the Servant of you all, and the servant must stand."

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"Until the sun rises in the West, the door of repentance will remain open".

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