

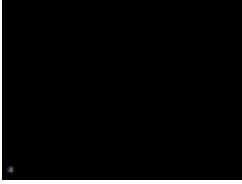
**The Early Years  
of the  
Bahá'í Faith  
in the  
West  
1890 to 1912**

A script to accompany the PowerPoint program  
by  
Dr. Duane K. Troxel, CEO  
Digital Transformations Ltd.

45 Minutes

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01 [Black slide with music.] 13 sec.



02 [Title: Digital Transformations Ltd. Presents] 10 sec.



03 "The Early Years of the Bahá'í Faith in the West: 1890 to 1910." 06 sec.



04 In The World Order of Bahá'u'lláh Shoghi Effendi directs our attention to the earliest years of the Cause in America in his 1933 letter, "America and the Most Great Peace." 13 sec.



05 "The East hath verily been illumined with the light of the Kingdom. Ere long will this same light shed a still greater illumination upon the West. ... Rejoice, therefore, O denizens of America, rejoice with exceeding gladness!" 17 sec.



06 The preparation for this talk drew very broadly on Dr. Stockman's two volumes—The Bahá'í Faith in America. Of course many other sources were also consulted as well. 21 sec.



07 "Our Story begins in the late 1880s in Cairo, Egypt." 06 sec.

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08 “Though Bahá’u’lláh was a Prisoner of the Ottoman Empire-Bahá’ís took up residence in nearby lands—in the hope of visiting their Lord.”



09 “One of these Bahá’ís was ‘Abdu’l-Karím-i-Tihrání, a Persian merchant who lived in Cairo.” (Stockman, Vol. 1, p.16.) 07 sec.



10 “Also living and working in Cairo at that time were two Syrian nationals of Christian background-Ibrahim George Kheiralla and his best friend Anton Haddad. Kheiralla had been trying to study black magic and heard that there was a Persian who knew white magic; and this is how he came to meet Tihrání.” 21 sec.



11 “Kheiralla and Haddad both became Bahá’ís and both reached the United States in 1892.” (Stockman, Vol. 1, p. xxvii.) 08 sec.



12 “Ibrahim Kheiralla became a Bahá’í in 1890. He received a Tablet from Bahá’u’lláh that urged him to be “charitable, upright and pious, holding fast to that which will draw you nearer to God...” Stockman, Vol. 1, p. 23) four years later he became the first Bahá’í teacher in America.” 18 sec.



13 “Nearly the same moment Kheiralla was becoming a Bahá’í in Egypt, a young Englishman was arriving in ‘Akka. The time was now April, 1890.” 11 sec.

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14 “That young Englishman was Prof. Edward Granville Browne of Cambridge University who had come to the Holy Land to interview Bahá’u’lláh as part of his scholarly work as an orientalist. He had just come from visiting Mírzá Yaha—the arch-breaker of the Bahá’u’lláh’s covenant [*God Passes By*, p. 223]—in Famagusta, Cyprus and described him as a kindly old man. (EG Browne, *A Traveller’s Narrative*, p. 21.



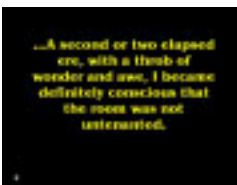
15 In those days ‘Akka was the home of ‘Abdu’l-Bahá—Bahá’u’lláh lived at Bahjí, a mansion some miles from ‘Akka.” 09 sec.



16 “[H]ere did I spend five most memorable days, ... It was in truth a strange and moving experience, but one whereof I despair of conveying any save the feeblest impression.” *God Passes By*, p. 194. 14 sec.



17 Shortly after Browne’s arrival a man appeared and gestured for him to follow. They stopped in front of a curtain. Browne said, ‘. . . My conductor paused for a moment while I removed my shoes. Then, with a quick movement of the hand, he withdrew, and, as I passed replaced the curtain ... *Bahá’u’lláh The King of Glory*, p. 371. 20 sec.



18 ‘...A second or two elapsed ere, with a throb of wonder and awe, I became definitely conscious that the room was not untenanted.’ *Bahá’u’lláh The King of Glory*, p. 372 15 sec.

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19 ‘...in the corner where the divan met the wall sat a wondrous and venerable figure.’ *Bahá'u'lláh The King of Glory*, p. 372. 07 sec.



23 ‘. . . Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the ‘Most Great Peace’ shall come.’ ‘ *Bahá'u'lláh The King of Glory*, p. 373. 09 sec.



24 Professor Browne was also greatly pleased with meeting ‘Abdu’l-Bahá. “Seldom have I seen one whose appearance impressed me more. A tall strongly-built



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man holding himself straight as an arrow. ... About the greatness of this man and his power no one who had seen him could entertain a doubt.” ‘ *Bahá'u'lláh The King of Glory*, p. 379-380. 20 sec.



25 [Title: Bahá'u'lláh ascended May 29, 1892. Two years after Professor Browne's visit Bahá'u'lláh passed out of this world.]



26 At the time of Bahá'u'lláh's passing in 1892, no Bahá'í had set foot on the American continent. 'Abdu'l-Bahá was now appointed 'Center of the Covenant' in Bahá'u'lláh's last will and testament. He was now Head of the Bahá'í Faith and would remain so until His passing in 1921. 25 sec.








27 “Just 11 days after Bahá'u'lláh's passing Haddad headed for America. He and Ibrahim Kheiralla had a business arrangement. Haddad was to go to America to sell Kheiralla's ticket invention. Kheiralla went to Russia and joined Haddad later in the United States.” *BFA*, Vol. 1, p. 26. 24 sec.



28 “When Haddad reached America in the summer of 1892, he became the first Bahá'í to set foot on American soil.” *BFA*, Vol. 1, p. 26. 09 sec.



29 “FIRST PUBLIC MENTION of the BAHÁ'Í FAITH IN THE WEST took place in Chicago September, 1893.” *God Passes By*, p. 256. 09 sec.

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	30	“The Columbian Exposition-also known as the Chicago World’s Fair-was many years in the making.” 09 sec.
	31	“The electricification of the Fair’s 150 permanent buildings earned it the name, “The White City.” 13 sec.
	32	“The World’s Congress of Religions was held in conjunction with the Chicago World’s Fair.” 05 sec.
	33	“Representatives of many of the world’s religions were present in the gathering. Many papers were read including one that made reference to the Bahá’í Faith.” 10 sec.
	34	“On September 23rd, 1893, the Reverend Henry Jessup, director of Presbyterian Missionary Operations in Syria arose and delivered his paper. At the close of it he said,” ‘In the place of Bahji, or Delight, just outside the fortress of Acca, on the Syrian Coast, there died, a few months since, a famous Persian sage named BAHHA’O’LLAH-the Glory of God. “Three years ago he was visited by a Cambridge scholar to whom he uttered sentiments so noble, so Christ-like that we repeat them as our closing words—‘We desire but the good of the world and the happiness of the nations—that all nations should become one in faith and all men as brothers; that the bonds of affection

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and unity between the sons of men should be strengthened; that diversity of religion should cease and differences of race be annulled-and so shall it be; these fruitless strifes, these ruinous wars shall pass away, and the most great peace shall come.’ ‘*Abdu’l-Bahá* by H.M. Balyuzi, p. 64. 59 sec.



35 “Both Thornton Chase-first American Bahá’í-and Lua Getsinger-’Mother teacher of the West’-trace their first contact with the Bahá’í Faith back to the 1893 World Parliament of Religions.” *BFA*, Vol. 1, p.34. 13 sec.



36 “Ibrahim Kheiralla arrived in New York City in December of 1892. He started out as a seller of Oriental goods. He spent a few weeks in Michigan; by February, 1894 he had settle in Chicago and taken up the occupation of healer.” *BFA*, Vol. 1, p.xvii. 13 sec.



37 “In 1894 Khayru’llah began offering 13 secret lessons on the Bahá’í Faith. Almost the entire course was invented by him. He did use the Bible as a reference for some of his interpretations of prophecy and doctrine.” *BFA*, Vol. 1, p.50. 15 sec.



38 “Sometime around this period, Kheiralla purchased a bogus “Dr.” degree for \$20.00 and used the title for the rest of his life. Although he did accept Bahá’u’lláh he knew very little about His teachings. Kheiralla taught his own erroneous version of the Bahá’í Faith:



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•Bahá'u'lláh was God incarnate. •'Abdu'l-Bahá was Christ returned. •Abraham had founded Hinduism; and •Bahá'ís believed in reincarnation! There was no mention of Bahá'í ethical teachings, Bahá'í administration, and almost no Sacred Writings." *BFA*, Vol. 1, pp. 31; 58; 68; 82. 37 sec.



39 "Despite all of his shortcomings, Kheiralla was remarkably successful; and Illinois became the first state where a version of the Bahá'í Faith was taught." *BFA*, Vol. 1, p. xvii. 37 sec.



40 "Thornton Chase read in the newspaper about Jessup's mention of Bahá'u'lláh at the Parliament of Religions and began investigating the Bahá'í Faith. In June of 1894 he studied with Kheiralla in Chicago and later accepted the Faith, becoming the first American Bahá'í. *BFA*, Vol. 1, p. xvii .17 sec.



41 During a vacation taken by Kheiralla and his family Kansas was opened to the Faith. "Through a vacation taken by Kheiralla and his family, Kansas was opened to the Faith.



42 A community was established in Enterprise." 02 sec.



43 "The third Bahá'í state was Wisconsin, ... *BFA*, Vol. 1, p. 110. 02 sec.

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44 Where a Bahá'í community was established in Kenosha. 05 sec.



45 "The Mother Teacher of America-Louisa Aurora Moore-embraced the Bahá'í Faith on the 21st of May 1897. Five days later she married Edward Getsinger." *BFA*, Vol. 1, pp. xvii; 90. 12 sec.



46 "Here is a photograph of Lua and Dr. Getsinger taken shortly after their marriage. I daresay most American Bahá'ís in this room can trace their spiritual lineage back to Lua." 12 sec.



47 "Almost immediately after her declaration Lua began to teach. She started with a small class of nine, out of which six became believers." 08 sec.



48 "She and her husband went out to California where they met Phoebe Hearst who was the founder of the P.T.A. and ... 07 sec.



49 The mother of William Randolph Hearst, the subject of *Citizen Kane*." 06 sec.



50 "Phoebe Hearst was the wife of Senator George Hearst, who left her a considerable fortune." *GPB*, p. 257. She was already planning to go to Egypt before she heard about the Bahá'í Faith. She decided to

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extend her plans and include a visit to ‘Abdu’l-Bahá. She invited Dr. and Mrs. Getsinger along with her, as well as some other relatives of hers.” .” *BFA*, Vol. 1, p. 140. 20 sec.



51 “The Hearst group reached Paris in November of 1898.” 05 sec.



52 “Phoebe Hearst had an apartment in Paris. Among those staying there were May Bolles and her brother and mother.” 09 sec.



53 “May noticed an inner fire in Lua; and when she found out what it was she accepted immediately, becoming a Bahá’í and joining the party going on to ‘Akka.” 10 sec.



54 “Meanwhile back in ‘Akka, ‘Abdu’l-Bahá found Himself ... 05 sec.



55 Closely watched by the authorities. The enemies of the Faith had been plotting against Him and for this reason the pilgrims had to behave cautiously. 07 sec.



56 By now a large group had gathered in Cairo. The broke themselves into three groups.... 06 sec.

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57 and came one group at-a-time to visit the Master 07 sec.



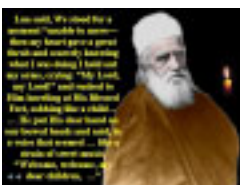
58 Kheiralla and his family had gone ahead from Cairo to 'Akka with Lua's petition for 'Abdu'l-Baha's permission to come on pilgrimage. He granted her wish and Lua's group arrived in Haifa on 8 December 1898. 16 sec.



59 "One of the pilgrims described the night journey this way: ... 'We took a carriage after the night had fallen, and drove along the hard sand ... which led us to the gates of the prison city.'12 sec.



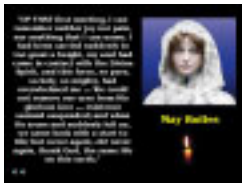
60 'We started up the uneven stairs that led to Him. Someone went before us with a small piece of candle which cast strange shadows on the walls of this silent place. Suddenly the Suddenly the light caught a form that at first seemed a vision of mist and light. It was the Master.... His white robe, and silver, flowing hair, and shining blue eyes gave the impression of a spirit, rather than of a human being.'



61 Lua said, 'We stood for a moment "unable to move- then my heart gave a great throb and scarcely knowing what I was doing I held out my arms, crying: "My Lord, my Lord!" and rushed to Him kneeling at His Blessed Feet, sobbing like a child... ... He put His dear hand

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on our bowed heads and said, in a voice that seemed ... like a strain of sweet music, “Welcome, welcome, my dear children, ...”



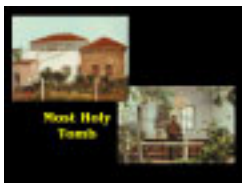
62 May Maxwell later recalled: “OF THAT first meeting, I can remember neither joy nor pain, nor anything that I can name. I had been carried suddenly to too great a height, my soul had come in contact with the Divine Spirit, and this force, so pure, so holy, so mighty, had overwhelmed me ... We could not remove our eyes from His glorious face ... existence seemed suspended; and when He arose and suddenly left us, we came back with a start to life; but never again, oh! never again, thank God, the same life on this earth.” 44 sec.



63 They had the privilege of meeting ‘Abdu’l-Bahá’s revered sister, ‘The Greatest Holy Leaf.’ 08 sec.



64 “They visited Bahji. This is how it may have looked at that time.” 05 sec.



65 “They were also able to pray in the Most Holy Tomb.” 04 sec.



66 While Lua and May and the other Western pilgrims were attaining heights of spiritual ecstasy, the principle of light and darkness was at work in the heart of Ibrahim Kheiralla.” 13 sec.



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67 “Although Kheiralla had been hailed by ‘Abdu’l-Bahá as ‘Bahá’s Peter,’ his real purpose in coming to ‘Akka was to obtain the Master’s approval for his book, which reproduced his spurious version of the Faith.” 15 sec.



68 “Kheiralla proposed to Ibn Abhar-one of the Hands of the Cause of God-his notion that God has a personality. Abhar disagreed and placed the matter before ‘Abdu’l-Bahá Who explained this was not so. By this and the Master’s other clarifications of Bahá’í beliefs, Kheiralla realized his manuscript would not be approved.” 22 sec.



69 Lua’s husband, Edward, did not help matters by baiting Kheiralla and bringing up the subject of reincarnation in the presence of ‘Abdu’l-Bahá to hear it refuted. Kheiralla got angrier and angrier-and it became apparent later-refused to alter his views to conform to the true teachings of the Faith.” 21 sec.



70 On a more positive note, Robert Turner, Phoebe Hearst’s butler, dropped to his knees when he came face-to-Face with the Master crying, ‘My Lord! My Lord! I am not worthy to be here!’ Whereupon the Master raised him to his feet and “embraced him like a loving father.” He became the first of his race in the West to embrace the Bahá’í Faith. 25 sec.

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71 AFTER tearful farewells the pilgrims made their way back to America, while 'Abdu'l-Bahá remained a Prisoner of the Ottoman Empire; though He once reminded us that the only prison was the 'prison of self.' 16 sec.



72 "Kheiralla reached New York on 1 May 1899. He had an untranslated copy of Bahá'u'lláh's Hidden Words and spoke glowingly of the Master and His family." 09 sec.



73 Perhaps fearing the Getsinger's would expose his many false teachings that had been corrected by the Master, he began to slander Lua and Edward to the friends." 11 sec.



74 The Getsingers returned to the US just 19 days after Kheiralla. They brought along, The Kitab-i-Aqdas; a voice recording of 'Abdu'l-Baha; and His photograph. Instead of slandering Kheiralla they praised him to the skies. This caused Kheiralla to undermine his own credibility with the Bahá'ís. 21 sec.



75 Another controversy—though much less serious than that of Covenant-Breaking—was over the issue of whether of not the Bahá'í Faith was a 'Movement' or a religion to be organized? Most Bahá'ís retained their membership and participation in their church or synagogue. Many believed the Faith was never

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supposed to be organized feeling it was a zeit geist ‘spirit of the times’. • The Getsingers brought news from the Master that a House of Justice was to be established in every city and town.” 32 sec.



76 A time of great testing had come for the American Bahá’í Community. Their teacher-Ibrahim Kheiralla-was no longer the sole authority of Bahá’í knowledge. Many Americans had gone on pilgrimage and learned of the Faith from the Master Himself. Kheiralla asked Haddad to write the Master and ask that He authorize the publication of his book “as the fundamental basis of the Behai teachings in America” He wanted Tablets from the Master praising his work and commanding the American Believers to obey him. These and other demands deeply concerned Haddad who informed Phoebe Hearst.” 37 sec.



77 Mrs. Hearst financed Haddad to travel to ‘Akka and lay the matter before ‘Abdu’l-Bahá.” 08 sec.



78 It was around this time that Kheiralla gave an interview to the New York Herald newspaper in which he announced that he was the head of the Bahá’í ‘centre’ in America. 13 sec.



79 It appears Kheiralla initiated correspondence with Mírzá Muhammad ‘Alí-Arch-Breaker of Bahá’u’lláh’s Covenant; for the edition of his book published in 1900 carried photographs of ... 11 sec.

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80 Mírzá Muhammad ‘Alí-’Arch-Breaker of Bahá’u’lláh’s Covenant—and half-brother of the Master. Mírzá Badí’u’lláh—another half-brother of the Master-and a vacillating Covenant-Breaker, who wrote a Confession of his deeds that is mentioned in *The Will & Testament of ‘Abdu’l-Bahá.*” 17 sec.



81 In late December 1899 Haddad returned from ‘Abdu’l-Bahá and wrote “A Message From ‘Akka” which emphasized the spiritual requirements of Bahá’í teachers and suggested that believers should not claim special distinctions for themselves. And though ‘Abdu’l-Bahá was loving and forgiving towards Kheiralla and sent him Tablets—Kheiralla was outraged.” 23 sec.



82 In April 1900 ‘Abdu’l-Bahá sent ‘Abdu’l-Karím Tihrání-Kheiralla’s first teacher-to America to save Kheiralla and protect the Faith. He also did some valuable deepening. 13 sec.



83 By May 1900 matters had come to a head. The believers were now obligated to choose between their first teacher-Kheiralla—and ‘Abdu’l-Bahá, appointed Center of the Covenant by Bahá’u’lláh and Authorized Interpreter of Bahá’í Scriptures and teachings. 18 sec.



84 The overwhelming majority of the Bahá’ís chose ‘Abdu’l-Bahá. The few who followed Kheiralla in his newly established “Church of the Manifestation” vanished within a decade. Bahá’í enrollments had

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increased exponentially from 1894 to 1899. They now underwent a serious decline. The crisis divided the Bahá'í community into two groups. •Those who followed 'Abdu'l-Bahá, and wished to be obedient to the Covenant. •Those who wanted nothing more to do with the Faith and left it "to seek religious satisfaction elsewhere." 41 sec.



85 CONSOLIDATING INFLUENCES •Behai Publishing Board which printed The Hidden Words & eventually grew to become the Bahá'í Publishing Trust. •Visit (1901-1904) of Mírzá Abu'l-Fadl, foremost Bahá'í scholar in the world, and publication of his book "Bahá'í Proofs. For the first time Bahá'ís had a comprehensive and accurate description of the Faith and its history." 25 sec.



86 •Green Acre Bahá'í School founded by Sarah Jane Farmer. It was a rallying place for Bahá'ís and center of Bahá'í learning. On at least one occasion •Mírzá Abu'l-Fadl gave classes at Green Acre. 15 sec.



87 "It was at this time the first administrative bodies appeared. In the summer of 1900 Chicago elected its board; Racine, Wisconsin followed in August. And on December 7th the New York Board came into existence." 15 sec.



88 When the Aqdas-brought back by the Getsingers-was translated it was seen that the administrative bodies were called "Houses of Justice;" the Boards changed their names accordingly. In 1902



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‘Abdu’l-Bahá advised that “Spiritual Assemblies” be used instead. Someday the name ‘Local House of Justice’ will replace ‘Local Spiritual Assembly.’ 23 sec.



89 “One of the greatest consolidating influences was typed Tablets that were sent from ‘Abdu’l-Bahá, translated into English. And these were retyped and circulated throughout the Bahá’í community. And provided an invaluable source of guidance and inspiration. Next there’s the project of the Bahá’í House of Worship. American Friends sent a petition to ‘Abdu’l-Bahá and permission was granted by Him in 1903. Land was purchased in 1908. 32 sec.



90 “In 1909 a national gathering took place-that was called Bahá’í Temple Unity. This has traditionally become regarded as the first National Convention of the Bahá’ís of the United States.” 13 sec.



91 “By an amazing coincidence that day-March 21st 1909-was the same day ‘Abdu’l-Bahá’í placed the remains of the Báb in His Shrine on Mt. Carmel.” 13 sec.



92 “Another profound consolidating influence was that of Bahá’í traveling teachers, authors and letter writers. Many of those shown here did all three. Books have already been written about three of these individuals-and to cover their life at all goes far beyond the scope of this program. Suffice to say, they had a profound

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effect on the knowledge and understanding and the love that was felt between the believers in those days.” 34 sec.



93 “Returning pilgrims were also a source of consolidation. Shoghi Effendi quoted: ‘Blessed the man,” He, moreover, as confirmed by Baha’u’llah, had declared, “that hath visited `Akka, and blessed he that hath visited the visitor of ‘Akka.” God Passes By, p. 184. 32 sec.



94 “One of the thrilling pilgrimage accounts that was published is “In Galilee” about Thornton Chase’s 1907 pilgrimage. This book, by the way, is still in print.” 12 sec.



95 “In the first decade of the 1900s a number of women—at the request of ‘Abdu’l-Bahá—went to serve at the Tarbíyat Bahá’í School in Tihran. Among them were Lillian Kappes, Dr. Susan Moody (show here seated), Elizabeth Stewart (on the far right), and Dr Sarah Clock (who is not pictured).



96 There were a number of Bahá’ís who’s international travels did much to consolidate the Faith. It was Hippolyte Dreyfus—who along with his wife Laura Barney—circled the globe teaching the Faith. There was Lillian Kappes who went out to the Tarbíyat Bahá’í School where she laid down her life. Lua Getsinger—who at the request of ‘Abdu’l-Bahá—taught the Faith in India for a year. Helen Goodall—who made trips to the

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Hawaiian Islands to consolidate the Friends there. And the nineteenth Disciple of ‘Abdu’l-Bahá—Dr. George Jacob Augur—who was the first from Hawaii to pioneer to Japan.



97 The first Bahá’í teachers to circumnavigate the globe were Howard Struven of Baltimore and Charles Mason Remey of Washington D.C. They made this trip at the request of ‘Abdu’l-Bahá. It took them nearly a year.



98 Another consolidating influence was the publication of a Bahá’í periodical. The first one was the *Bahá’í Bulletin* which lasted only about a year from 1908 and 9. In 1910 the publication of *Star of the West* began and it continued for some 25 years. In that very first year of publication it chronicled the journey of Struven and Remey around the world.



99 It should never be imagined that the lives of the early Bahá’ís of the West were simply humdrum statistics. The conversion of a number of these souls is exciting in the extreme. There was May Bolles Maxwell who was the spiritual heart of Europe for a time and the physical mother of Ruhyyih Khanum. There was Agnes Baldwin Alexander—the first Bahá’í of the Hawaiian Islands and the Pacific Ocean. And there was the mystic—Thomas Breakwell—about whom we know almost nothing but who seemed closer to ‘Abdu’l-Bahá than any soul at that time. 42 sec.

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100 As a child she had a dream in which she experienced a flash of light so bright she was blinded for a day. 09 sec.



101 In another dream she saw the earth from space. A single word was written across the globe but the only two letters she could make out were "B" and "H." 15 sec.



102 May also experienced a vision in which a Man in eastern garb beckoned to her from across the Mediterranean Sea. 08 sec.



103 When May reached 'Akka and met 'Abdu'l-Bahá she was amazed to discover He was the same Man she had seen in her vision years before. 11 sec.



104 May become the "Mother" and the 'heart' of the Paris Bahá'í community. Through her many Hands of the Cause of God found the Bahá'í Faith. 12 sec.



105 "On August 8, 1910 she gave birth to Mary Sutherland Maxwell who would marry Shoghi Effendi in 1937. The Master once said of May, that association with her "uplifts and develops the soul." 17 sec.



106 "May Maxwell won a 'Double Crown' of martyrdom—'deservedly won' said Shoghi Effendi—upon her passing in Buenos Aires, Argentina on March 1<sup>st</sup>, 1940." 18 sec.

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107 [Title: AGNES BALDWIN ALEXANDER (1875-1971)] 06 sec.



108 “Agnes Alexander was born and raised in the Hawaiian Islands. Her grandparents had brought Christianity to Hawaii. She’d always been concerned she had never been ‘born again.’ In 1900 her life was to change.” 16 sec.



109 In May of 1900 Agnes Alexander left the Hawaiian Islands for a tour of the United States and Europe. By late November she was staying in a pension in Rome when she noticed a radiant lady and her two daughters. 15 sec.



110 That lady was Mrs. Charlotte Dixon of Maryland—a Bahá’í who had just returned from visiting ‘Abdu’l-Bahá. Agnes wanted to know what it was that she ‘had.’ But Mrs. Dixon would only speak in a general way about spiritual teachings and didn’t mention the Faith by name. 17 sec.



111 “Agnes would later write: ‘The third evening after meeting with Mrs. Dixon, when I retired to my room, sleep did not come. That night an overwhelming realization came to me, which was neither a dream nor a vision, that Christ had come on the earth.’” 20 sec.



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112 “The next morning Agnes said to Mrs. Dixon “Christ is on this earth!” She replied, “Yes, I can see by your face that you know it.” ‘Abdu’l-Bahá later wrote her in Tablet “By God, the Truth, the Spirit of Christ from the Supreme Concourse doth in every time and aspect announce to thee this Great Good News.” 26 sec.



113 “Some months later when Agnes was visiting Paris she ran into a fellow Islander. Too shy to tell him about her new faith, she grabbed his hand when they were parting and said, “Christ has come again!” He said, “I believed at once.” 17 sec.



114 It was through that young man in Paris and a believer he taught that the first Japanese Bahá’í in the world became a believer.” 09 sec.



115 “Kanichi Yamamoto became a Bahá’í in Hawaii in 1902.”13 sec.



116 For an incredible 70 years. She was appointed a Hand of the Cause of God in 1957. In 1964 she represented The Universal House of Justice at the election of the first National Spiritual Assembly of the Bahá’ís of the Hawaiian Islands.” 22 sec.

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117 “In the Tablets of the Divine Plan ‘Abdu’l-Bahá mentions only three souls. One of those is Miss Alexander whom He mentions twice. In one place He says, ‘At this time, in the island of Hawaii, through the efforts of Miss Alexander, a number of souls have reached the shore of the sea of faith! Consider ye, what happiness, what joy is this! I declare by the Lord of Hosts that had this respected daughter founded an empire, that empire would not have been so great! For this sovereignty is eternal sovereignty and this glory is everlasting glory.’” 35 sec.



118 [Title: Storytelling. Thomas Breakwell.] 12 sec.



119 “In the summer of 1901 May’s mother wanted her daughter to accompany her to Brittany. May said she could not. ‘Abdu’l-Bahá had told her she must not—under any circumstance—leave Paris at that time.” 14 sec.



120 “Meanwhile a young Englishman—Thomas Breakwell—who was on holidays from his job in America was directed to meet May if he wanted to discuss spiritual topics.” 11 sec.



121 “May did not mention the Faith by name at their first meeting. The next day he arrived and said, ‘When

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I was here yesterday, I felt a power, an influence that I had felt once before in my life, when for a period of three months I was continually in communion with God. “ 20 sec.



122 “He said that the day before he had walked along the Champs Elysees when a wind came up and from that wind a “voice said, with an indescribable sweetness and penetration, ‘Christ has come again! Christ has come again!’” May then told him of the Faith and he accepted at once. He penned his declaration to ‘Abdu’l-Baha in these two lines: ‘My Lord, I believe, forgive me, Thy servant Thomas Breakwell.’” 28 sec.



123 “The next day May posted Breakwell’s declaration to ‘Akka. That evening, before Breakwell’s letter could have reached ‘Akka, a cable came from ‘Abdu’l-Bahá which said, YOU MAY LEAVE PARIS AT ANY TIME.” 14 sec.



124 “That same year Breakwell made a three day pilgrimage to his Lord. One of the Persian believers living there said of Breakwell’s visit, ‘The fervour and the faith of this young man were so sublime in character that the blessed name of Breakwell shall ring throughout the centuries, and shall be remembered with deep affection in many chronicles.’” 23 sec.

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125 “Breakwell was a Bahá’í only one year when he died of tuberculosis in Paris. One of the believers in ‘Akka said that the Master seemed to be in some kind of mystic communication with him. Breakwell did not appeal for healing and said shortly before passing, ‘Suffering is a heady wine ... torments of the flesh have enabled me to draw much nearer to my Lord’” 23 sec.



126 “One day in ‘Akka the Master suddenly turned to one of his secretaries and said, ‘Have you heard?’ ‘No, Master,’ I replied, He said: ‘Breakwell has passed away. I am grieved, very grieved. I have revealed a prayer of visitation for him. It is very moving, so moving that twice I could not withhold my tears when I was writing it. You must translate it well, so that whoever reads it will weep.’” 30 sec.



127 O Breakwell, O my dear one! Where now is thy fair face? Where is thy fluent tongue? Where thy clear brow? Where thy bright comeliness? O Breakwell, O my dear one! Where is thy fire, blazing with God’s love? Where is thy rapture at His holy breaths? Where are thy praises, lifted unto Him? Where is thy rising up to serve His Cause?” 31 sec.



128 ‘O Breakwell, O my dear one! Where are thy beauteous eyes? Thy smiling lips? The princely cheek? The graceful form? O Breakwell, O my dear one! Thou hast quit this earthly world and risen

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upward to the Kingdom, thou hast reached unto the grace of the invisible realm, and offered thyself at the threshold of its Lord. O Breakwell, O my dear one!’ 30 sec.



129 THOMAS BREAKWELL was a Bahá’í only one year but was so transformed that his name will live forever. When Hand of the Cause of God George Townshend died, Shoghi Effendi said that Townshend would rank as one of the “three luminaries” of the United Kingdom along with Thomas Breakwell and Dr. John Esslemont.” 24 sec.



130 ‘Abdu’l-Bahá was freed by the Young Turk Revolution of 1908. He began His Western Tour in 1911. 10 sec.



131 ‘Abdu’l-Bahá visited America from April to December, 1912. 13 sec. There’s no time in this program to cover in detail His travels but we’ll give you a few vignettes of His sojourn in America. 13 sec.




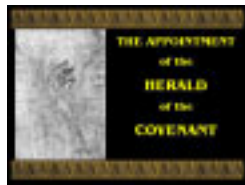










132 In honor of the 1912 visit a special medal was struck. 06 sec.



133 ‘Abdu’l-Bahá journeyed to America on the S.S. Cedric. It was suggested to Him that He might travel on the Titanic—which was about to make her maiden voyage. But He preferred a slow boat and a long sea voyage. 13 sec.



Slide Image	No.	Narration
 <p>Martha Root arranged a public meeting of the Bahá'í community in Pittsburgh where 400 heard Him speak.</p>	134	Martha Root—a Bahá'í of scarcely three years—arranged a public meeting for 'Abdu'l-Bahá at the Hotel Schenley where 400 heard him speak. 10 sec.
 <p>Single Tax Movement asked the Master for a message for their members.</p>	135	On one occasion, a representative of the Single Tax Movement—that is a movement to have only a tax on land—approached and asked the Master for a message to relay to its membership. The Master responded: “Tell them to come into the Kingdom of God—there they will find plenty of land, and no taxes on it.” 19 sec.
 <p>Master's visit to Sarah Jane Farmer - 1912</p>	136	“The Master visited Green Acre and showered His love on its founder, Sarah Jane Farmer. 06 sec.
 <p>THE APPOINTMENT of the HERALD of the COVENANT</p>	137.	[Title: The Appointment of Herald of the Covenant]
 <p>The Master in Juliet Thompson's studio with Lua on 5 July 1912</p>	138.	The Master in Juliet Thompson's studio with Lua on the 5 <sup>th</sup> of July 1912. 07 sec.
 <p>The Master had sat a number of times for Juliet to paint Him. On this day He closed His eyes as if sleeping. Juliet writes: “Suddenly, with a great flash like lightning He opened His eyes and the room seemed to rock like a ship in a storm... Lua and I sat shaking and sobbing.”</p>	139.	The Master had sat a number of times for Juliet to paint Him. On this day He closed His eyes as if sleeping. Juliet writes: “Suddenly, with a great flash like lightning He opened His eyes and the room seemed to rock like a ship in a storm... Lua and I sat shaking and sobbing.” 20 sec.

Slide Image	No.	Narration
	140.	“I appoint you, Lua, Herald of the Covenant. And I AM THE COVENANT appointed by Bahá'u'lláh. . . . Go forth and proclaim, ‘This is THE COVENANT OF GOD in your midst.’”
	141.	“A great joy had lifted Lua up. Her eyes were full of light. She looked like a winged angel. “O recreate me,” she cried, “that I may do this work for Thee!” And added, “Juliet too wants to be recreated.” 18 sec.
	142.	A number of times during the Master’s stay in America He was overcome with emotion when He thought of His blessed Father, Bahá'u'lláh. 07 sec.
	143.	‘O Baha’u’llah! What hast Thou done! O Baha’u’llah! May my life be sacrificed for Thee! O Baha’u’llah! May my soul be offered up for Thy sake! How full were Thy days with trials and tribulation! How severe the ordeals Thou didst endure! How solid the foundations Thou hast finally laid, and how glorious the banner Thou didst hoist.’ 39 sec.
	144.	“The Master dedicates the Bahá’í House of Worship in Wilmette, Illinois May 1st, 1912.”
	145.	‘Abdu’l-Baha laid the cornerstone of the Mashriqu’l-Adhkár in Chicago. The stone had been brought to the building site with great difficulty by Mrs. Nettie Tobin, a believer who had no money and nothing else to offer.” 14 sec.

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146. And Jesus said, ‘And have ye not read this scripture; The stone which the builders rejected is become the head of the corner’ 12 sec.



147. “During His visit to Canada, the Master stayed for a few days at the home of the Maxwell’s.” 06 sec.



148. “William Sutherland Maxwell—who would later design the Shrine of the Báb—and his wife, May Bolles Maxwell, who would later win a double crown of martyrdom.”



149. ‘Abdu’l-Bahá relates this story to Mr. Nakjavani, who was one of His translators on that trip. He said, “Today I was resting on the *chaise longue* in my bedroom. The little girl came in to me and pushed my eyelids up with her small finger and said, ...” 18 sec.



150. “Wake up, ‘Abdu’l-Bahá!’ I took her in my arms and placed her head on my chest and we both had a good sleep.” 12 sec.



151. “In the garden of existence a rose hath bloomed with the utmost freshness, fragrance and beauty. Educate her according to the divine teachings so that she may grow up to be a real Bahá’í and strive with all thy heart that she may receive the Holy Spirit.” 21 sec.

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Narration



152. “From September to November the ‘Abdu’l-Bahá crossed and recrossed the United States by train; speaking sometimes two and three times a day. Here was a 68 year old Man, a time when most men would be in retirement, keeping up a schedule that would exhaust a much younger man, and delighting and thrilling audiences wherever He went.” 33 sec.



153. “During His visit to California, the Master made a special visit to the grave of Thornton Chase—the first American believer.” 08 sec.



154. “According to His secretary, Mahmud, He left the train and walked directly to the grave without any directions. Then leaning against a tree, He stood silently before the resting-place of the first Bahá’í of the Christian West. He asked for some flowers, then with great care and loving attention He arranged them on the grave. 20 sec.



155. “Then He turned in the direction of ‘Akka and chanted a prayer for Thornton Chase and spoke of his services. ‘Abdu’l-Baha had named him “Thabet, “The Steadfast” in his lifetime. 11 sec.



156. He urged the Friends to bring flowers there on His behalf and stressed that ‘traces of this personage will ever shine and that people will honor this grave. Finally He knelt and kissed the gravestone.” 11 sec.

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157. In late November there was a farewell banquet for the Master at the Great Northern Hotel in New York City. 10 sec.



158. On December the 5th He spoke to the Friends for the last time. And then boarded the S.S. Celtic for His journey to Liverpool. He would come to America no more. 13 sec.



159. In the words of Shoghi Effendi, “Abdu'l-Bahá “the incarnation of every Baha’i virtue and the embodiment of every Baha’i ideal, continued for three crowded years to trumpet to a world sunk in materialism and already in the shadow of war, the healing, the God-given truths enshrined in His Father’s Revelation.” 12 sec.



[END OF PROGRAM]

TOTAL RUNNING TIME 43 MIN. & 58 SECONDS.