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Aug. 2.

*(On a screened porch at Mrs. Parson's home, 'Abdu'l-Bahá spoke to Mrs. Burton of Pasadena and some of the friends, Mrs. Cerdie Clive and me.)*

"Good evening! How are you? Very welcome, very welcome." (In English)

*(Mrs. Parsons and some friends were practicing golf on the lawn.)*

'Abdu'l-Bahá looking at them said:

"It is customary in Persia today of one who is successful in a certain undertaking, 'He carried the ball out of the field.' But in Persia the players ride horses. A player strikes the ball, then the others \_\_\_\_ to carry the ball past the goal. So success in life has been interpreted by the expression 'Carry the ball out of the field.' If many people attempt to be said 'He carried the ball.' "

"Today all of the women of the world are striving to raise the banner of equality and establish the fact that woman is equal to men. But God willing, the American woman will 'carry this ball' and demonstrates that God has created all humanity equal. "His Holiness Bahá'u'lláh has said that men and women are equal. He did not proclaim this doctrine in America, nor did he proclaim it in Europe, but \_\_\_\_ it in the Oriental, in a country where women are not counted as human. Women are then considered so insignificant that whenever they were mentioned before men, the speaker would say, 'Far be it from you.' The \_\_\_\_ expression was used for animals. In such a place, among such a people did Bahá'u'lláh teach the doctrine of the equality of man and woman"

"Consider these trees, how they are gathered together with the utmost composure and serenity. They are all composed of male and female species. Even the plants have the male and female, yet not one of them claims superiority over the

other. With the utmost of unity and agreement, felicity and beauty, do they associate with each other, and each one is the cause of the \_\_\_\_\_ of the other.”

“How well and excellent would it be if mankind might wave aside these pretention to special privileges, and all might live together in the utmost of peace and tranquillity. It will be so, for God has willed it to be so. The Divine Bestowal is one. The Splendor of the Sun of Reality is one. The world of thing is one. All the atoms and members of the Universe are parts of the same body, and every part must assist and cooperate with the other parts.”

When one looks upon these trees with the inner vision he sees them with their arms outstretched toward the Lord, that they have turned their attention toward Heaven and all in a State of supplication and communication.

‘Abdu’l-Bahá was speaking to a few of us assembled at the Farm House of Mrs. Parson when ‘Abdu’l-Bahá was living. Mrs. Tatum and some others entered. Mrs. Tatum’s auto had been at the disposal of ‘Abdu’l-Bahá while He was in Dublin – after a few greetings, ‘Abdu’l-Bahá said:

“I am thinking of making a Heavenly automobile.”

“His Holiness Bahá’u’lláh has constructed for you the auto of the Kingdom.”

“Have you read that Elias \_\_\_\_\_ up in a chariot of fire? This was not outwardly a chariot of fire, but a chariot of the Fire of the Love of God on which he rode and ascended.”

(Mrs. Tatum remarked that ‘Abdu’l-Bahá always seemed to think of automobiles when He saw her and she wished she might inspire a more spiritual thought.)

‘Abdu’l-Bahá answered:

“One most often bring serious discussions through jokes, and then they will give happiness and rejoicing.”

Some people have furious and are always serious, this is because the narrowness of their thoughts. All should be open hearted and smiling.”

“The Blessed Perfection always spoke smilingly. When He spoke His teeth always showed because of His smiling.”

### **Aug. 13 1912**

House Dublin Cop \_\_\_\_\_

es – we are not to despise beautiful things

A.B. – There is no harm in loving beautiful things. Paul says they are the bounties of God.

Ius – (Luke 16: 8-9) “And the Lord commanded the unjust steward because he had done wisely: for the children of the world are in their generation wiser than the children of light.”

A.B – They are wiser in worldly things, in strategy, in crafty ways. It is evident that the people of the Kingdom have no sides, no hypocrisy – their powers are the powers of the Kingdom. You have read in the epistle of Peter that he could not remember the 7 days of the week. He could not calculate, so he made 7 bundles, one for each day. After eating the sixth he would know that the Sabbath has the seventh and go to the Temple. This is a history of the church. Later he found the Heavenly pines.

For example, as Bahá'ís could you practice the same sides and craftiness what statesmen practice? No! their opinions and craftiness are much greater. Likewise the men of the East, can they have the same political power? The \_\_\_\_\_ are uninformed of the wonderful things revealed to you. You are effective in the things of the Kingdom, but not in politics. The children of Satan are masterful in politics, but the children of the Kingdom are not. Political affairs in the major part, the strategy and falsehood. They have outward expressions of love and fellowship, but still at heart they do not feel it – all is external, there is no reality. It is evident that the believers of God has no effect in external affairs, but progress in affairs of Kingdom. That is the meaning of the verse.

Ius – What is meaning of commanding the unjust steward.

A.B. That means not to be inimical to them. Then their love so as to awaken them. Not to be the cause of their deprivation.

Ius – The children of world are wiser than children of light.

A.B. The first question deals with affairs. The Blessed Perfection said that the \_\_\_\_\_ man who is a believer, who has turned toward the Kingdom of God, who practices the \_\_\_\_\_ of God, shines like a \_\_\_\_\_. Not that poverty in itself is praiseworthy. Poverty is not praiseworthy. Faith is praiseworthy. If the rich man believes, he is beloved. If the poor man believes, he is acceptable.

To be rich and to be a believer are two opposites that seldom come together. To be rich and believer means that one has gone through trials and tests, but wealth has not prevented. Often, it prevents. Thus a rich man who is not prevented than wealth from opening his eyes, he is \_\_\_\_\_ and out of tests. The poor man may become wealthy and that may prevent him. This often occurs. A poor man who is a believer and assured, then later may become wealthy and mindless, - wealth is the cause of veiling. This is a real problem.

Which is the best, a poor man who is patient or a rich man who is thankful? This has been dealt with in ethical books some uphold the poor who is patient, and some the rich man who is thankful. Bahá'u'lláh has said that the rich who gives wealth is better.

According to the proverb thus we the poor who are long suffering, also the man who is poor and grateful. There is the rich man who is grateful and the rich man who gives away.

The grateful rich man is to be preferred to the poor who is patient – but the

grateful poor man is preferred to the thankful rich man. Because while he was poor yet he was grateful to God – notwithstanding his poverty – he is grateful. While the rich man is rich and grateful.

However the rich man who gives is preferable, because he has been tested. Riches we often a hindrance. Therefore blessed with wealth, the man who is assured and self sacrifice is preferred to all.

There are then

The poor man who is patient

The grateful poor man

The grateful rich man

The philanthropic poor man

The grateful rich is better than the patient, poor but grateful poor is higher than the grateful rich man. But philanthropic rich man who is assured and a believer is preferred. It is difficult to be rich and \_\_\_\_\_ amna must have great faith.