

... description: 'Abdu'l-Bahá's 2nd Visit to UK, Dec 5 - Jan 21

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title: 'Abdu'l-Bahá's 2nd Visit to UK, Dec 5 1913 - Jan 21 1914 notes: ...

DRAFT - PLEASE SUBMIT NOTES, AMENDMENTS AND ADDITIONS!

Abdu'l-Baha in Britain, 1913

The Diary of Abdu'l-Baha's Translator

5 Dec 1912 - 21 Jan 1913

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Why this Book is Free

In understanding the many years of untold sacrifice and daily service of the characters in this work, it is only right that a book should not make money out of describing their freely-given service. As a result, this book will always be

placed free on the web, and its printed form will only ever cost the physical cost of its printing.

Credits

We would particularly like to thank the US Baha'i Archives for making wonderful and clear colour scans for this work, and the UK National Assembly's enabling of this; for all the efforts made in typing, checking and formatting; to Ahang Rabbani for initially interesting us in this diary through scans of old black and white photocopies of the Edinburgh section; to Jan Jasion and Adam Thorne for many useful titbits and notes and general encouragement; to the unsung uploaders of numerous newspaper reports and talks we found on the web; to numerous colleagues who provided individual notes; to Gabor Retei for kind permission to use the splendid front photo; and [this work is still to be reviewed, so this is a prepared credit:] for the UK reviewing committee taking the time and effort to review this substantial work.

The Review Process

The production of any work by an individual is liable to overlook a great many matters. Therefore in the UK, any book or work, electronic or physical, that is expected to become a formal public source on the Faith, is submitted for appraisal to ensure matters that have been overlooked are spotted before its release.

Introductions

About the Diary

Every page of this diary is a delight to read, with detailed descriptions of everything Abdu'l-Baha did on board the ship, in people's homes, walking abroad the streets, travelling in trains and cars, until His final fond farewell to the people of Britain. At one moment, Abdu'l-Baha's ship is being tossed in violent seas, at another 700 adults are cheering Him from the tops of their voices, or hundreds of children are waving Him off with their caps; the friends ride on tops of cars, eat and laugh together, and all people, whether tramps, artists, scientists or Maharajahs, come to visit His inviting door; like boats upon a river, these bright stories are borne forward on the flow of life's everyday moments and the tiring schedule He and His companions alike were engaged in.

To this wonderful, engaging diary, have been added copious notes, with an appendix of the talks which were found available at the time of printing. The notes in the electronic version (p1) can be clicked to read more or view photographs.

Abdu'l-Baha's Visit - European Journeys

Abdu'l-Baha visited Britain as part of a wider tour of the West, journeying twice to Europe, in 1911 and 1913, on each occasion visiting Britain.

In 1911, aged 67, Abdu'l-Baha set off from Egypt (11 Aug), visiting Switzerland (22 Aug - 3 Sep), England (4 Sep-3 Oct), and France (3 Oct - 2 Dec), and

then returned to Egypt. Whilst in England, He visited London (4-3 Oct) with journeys out to Byfleet in Surrey (9 Sep), Bristol (23-25 Sep), Byfleet (28 Sep) - that 1911 visit can be read about at www.travelstothewest.org W1 and in the book “Abdu’l-Baha in London” W2, in a section of “Chosen Highway” W3, and both works readily available in print or on the internet, and in the UK Centenary publication “In the Footsteps of the Master”.

In 1912/3, aged 69½, Abdu’l-Baha set off from America (5 Dec), visiting England and Scotland (13 Dec - 21 Jan), France (22 Jan-30 Mar), Germany (1-8 Apr), Austria (8 Apr), Hungary (9-19 Apr), Austria (19-24 Apr), Germany (25 Apr - 1 May), France (2 May - 13 Jun), and returned to Egypt (17 Jun). Whilst in Britain, He visited (see map) Liverpool, London, Oxford, Edinburgh, Bristol, Woking, and this visit can be read in particularly fine detail in these pages that follow. The trip is also described in the untranslated portion of Mahmud’s Diary, Chosen Highway W3, Star of the West, and various letters, newspapers and magazines.

The world at that time was a very different place, and whilst reading this diary more detailed readers may wish to refer to a map of countries as they were in 1913 W4.

Author of the Diary

The author of this diary is Abdu’l-Baha’s translator during this period, Ahmad Sohrab. Whenever he could during the day, and at around midnight every night after a long and tiring day, he would write in great detail about the events of that day in letters to Harriet Magee of New York, which he would post; and it is these daily letters that are published in the following pages. Either this was a natural connection Ahmad took up, or perhaps Abdu’l-Baha had directed it.

The diary is written in ink, and many years later, he or his colleague has gone through and overwritten the original ink with pencil corrections presumably with a view to publishing it after the manner of his book “Abdu’l-Baha in Egypt”. These corrections add virtually no new material, and whilst they fix some grammar and wording, they considerably lower the vitality of the text by crossing out many touching elements and lowering the bright present tense of the original into the reported past. Therefore, we are pleased to say it is the original that is presented here, with the pencil corrections only occasionally included wherever they provide new information or important nuances.

Normalising the Diary Text

Ordinarily, in publishing a diary, it is nice to retain all the diarist’s mistakes, as this all adds a charm of style and sense of human presence. Such a thing is only reasonable when there are only occasional grammatical and spelling errors. However, as we all know, the spelling of the English language is highly creative, and so you can imagine that this diary, written daily in blocks of many pages, probably at break-neck speed (as is sometimes plain to see), every night at about midnight after each long, tiring day full of translating and interpreting, by a

20-year-old for whom english was a very good second language, consequently has numerous trivial grammatical errors, which the author would have written quite correctly if he had had more leisure and rest, but which, coupled with an individual style that often drops ‘a’ and ‘the’ before words and the use of antiquated pronouns (thee, thy etc), would burden its reading and study; because of this, all the very minor grammatical errors and spelling (including peoples’ names) that are trivial mistakes have been corrected and old pronouns changed to their modern form. In so doing, a companion version of the diary containing the uncorrected text is available for download, should a person wish to study it.

Footnotes to the Diary

There are numerous footnotes placed on the bottom of every page in the diary, which in the electronic version regularly include a link to further reading on the web, usually to Wikipedia. These footnotes are intended to cover every reader, whether child, adult, unfamiliar or familiar with Britain, and it not to be expected that every footnote will interest everyone.

Therefore, to assist the reader in knowing whether to glance down at a footnote or not, each footnote number is preceding by a symbol indicating what type of footnote it is. Descriptions of these symbols can be found in “Footnote Symbols” near the end, on p79.

Outline of the Stay and Daily Rhythm

Whilst it is easy to focus on the fascinating and unusual, an ordinary, daily rhythm becomes apparent throughout Abdu’l-Baha’s stay in Britain.

Early Morning : Prayer and Tea, Correspondence, and Visitors

In the early morning Abdu’l-Baha would rise for an hour of prayer, and take tea - He didn’t take breakfast. He would do most of His reading and writing or dictating cables and letters at this time, perhaps because there was little disturbance.

Then throughout the morning, He would receive the bulk of general visitors, in ones, twos or threes, who, having had their problems solved, would leave content and satisfied.

Noon Address

About noon each day (in London), He would give an address in the large room to an eagerly-awaiting audience. The exact time was quite variable depending on visitors, sometimes as early as 11:00, or as late as after 12:00. So people would gradually congregate in the large room and talk amongst themselves until He came through to give the address and answer any questions, with morning visitors staying to attend if they could. On occasions He certainly tailored the address around an individual in the audience, or picked up a topic earlier discussed by one of the visitors. These addresses lasted maybe 30-60 minutes.

Lady Blomfield writes of these meetings: " 'Abdu'l-Baha would come to us, pausing just inside the door, smiling round at the guests with a look of joyous sympathy which seemed to enfold each and all who were present; they rose simultaneously, as though the kingship of this Messenger were recognized by an inner perception.

"How are you? My hope is that you are well. Are you happy?" Speaking so to us, He would pass through our midst to His usual chair. Then He would talk rather with us than to us; so did He reply to unspoken questions, causing wonderment in those who were waiting to ask them - weaving the whole into a beautiful address, in the atmosphere of which all problems and pain and care and doubt and sorrow would melt away, leaving only happiness and peace. "

Hour's Walk

After the noon address, Abdu'l-Baha would go out for an hour's walk usually in the greenery of nature, or on occasions through the streets, although occasionally the weather was too harsh and He stayed indoors. In London there were many large parks close by which He walked in - Kensington Gardens, Hyde Park, Green Park, St James' Park, Battersea Park, Regent's Park - and likewise during His stay in Edinburgh. He would select a few of the friends or visitors to come with Him on the walk, and whilst enjoying the refreshing experience, develop their hearts and minds along the way.

Lunch and Rest

After returning from His hour's walk, He would receive any early appointed guests and with the lunch gong sounding He would have lunch with them and the friends, usually for probably about 30 minutes. He would often hold out His hand to the humblest or shiest visitor, lead them into the dining-room, and seat them at His right hand.

Following lunch, He would rest or sleep for perhaps 15-30 mins; sometimes His rest seems to last a long time, either because He has perhaps been attending to correspondence, or because, as He sometimes states, He had a much longer sleep. This pattern of taking a short night's sleep whilst having a brief midday sleep is one that some people use as a successful alternative to the modern goal of a single eight-hour sleep, and it results in about 4 hours more hours awake each day. During this rest, His companions would discuss among themselves or engage in tasks.

Afternoon and Evening

On most evenings and many afternoons, Abdu'l-Baha would go out to give public addresses or private visits; these could be 1 or 2 hours, or longer. With sunset falling about 16:00, it would be dark by this time.

When giving a public address, He would often be given a private side room for His use, where He could give private interviews before the event, or rest, if the occasion has begun. Following the address, He would shake everyone's hand,

giving them a word of comfort or blessing - and there could be several hundred people - or He might stay for general conversation too if there was more time, though at other times He had to leave shortly after an address.

In engaging in private visits, it would often be around a meal, with a drawing room discussion. At times they ask Him to sign His autograph for them, and He usually writes instead a prayer. Quite a few photographs and two paintings are made on His visits - one wonders where they all are now.

When there was no public address or private visit, visitors would come, or else He would raise an edifying discussion amongst the Baha'is present around.

Evening Dinner

In the evening, if He had not been at a private meal event, then He would have dinner, sometimes as late as 23:00.

Midnight Prayers

At midnight or after, He would then attend to two hours of prayer and communion with the Spirit.

Sleep

Finally, after a long and relentless day of visitors, addresses, correspondence, visits and prayer, about 02:00 or perhaps 03:00 Abdu'l-Baha would take what must have been about four hours' sleep.

Weather

At the start of each diary day, an entry on the day's weather has been added, drawn from London and Edinburgh newspapers, and, for outlying visits, from the diary itself.

Often one may often wonder how Abdu'l-Baha engaged with the British weather.

In fact, 1912/13 was an unusually warm winter, seeing a mixture of cloud, sunshine, rain and fog, but no snow.

Even in a colder winter, probably the hardest experience for anyone visiting or staying in Britain, is not the winter weather, but short days and low light levels, in London often combined with fog. During His stay, sunrise would have been about 08:30 and sunset about 16:00, and the effect of this lack of light is to make a person unused to it very tired, and this tiredness in turn also makes them colder than they might have been, especially from humid air. You will see in the diary Abdu'l-Baha quite often takes a rest from exhaustion when He can, and gets warmer clothing, boots or gloves.

Lady Blomfield

Lady Blomfield was Abdu'l-Baha's main host for the visit. She placed her whole apartment at 97 Cadogan Gardens at His disposal, and herself stayed a few moments away with Lady Elcho in 62 Cadogan Square (now likely 58).

Contents (Daily)

This is a basic daily outline of the diary. For a detailed outline of topics and events within each day, see the end, p79.

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US Lecture Tour	

Our beloved Abdul Baha left Alexandria, Egypt for the United States on March 25th, 1912 on the White Star Line, S.S. Cedric[,] and arrived in New York City on April 11th. He was welcomed by several hundred Bahais and friends and from that [day] to this day He has been travelling and lecturing throughout a large number of American cities and Canada. He spoke before Churches, Clubs and many Civic institutions and everywhere He was welcomed by the people and the Press.

The story of His American tour belongs to a separate book but here I will try to give you a glimpse of Abdul Baha from this day leaving the United States for Europe and the events and incidents belonging to this portion of His Western journey.

Farewell to Abdu'l-Baha

It is eleven o'clock and the Salon of the Celtic ?6 is overcrowded with a very large number of the friends who have come to bid farewell to Abdul Baha. This is the last hour of His stay and many eyes are dim with tears. Dressed in His long flowing robe and with majestic appearance, He enters the Salon. Many of the passengers join the friends and wonder at the sight of this Oriental Patriarch to whom the people are giving such a spontaneous and heartfelt reverence!

Farewell Address to The American Friends

Abdul Baha walks back and forth, giving His last advice and exhortations and trying to impress upon the minds and hearts of His followers the salient point of His teachings. They all listen with the greatest attention and treasure His words.

Alternative Account from later in the diary

Abdul Baha walking to and fro in this very room in which I am writing now, giving His last counsels, the believers gathered around, the eyes tearful, the hearts sad and yet the faces radiant and set aglow with the Fire of the Love of God and the Climax, that wonderful last scene of the waving handkerchiefs in front of the Pier, hundreds of voices reaching to our ears "farewell, farewell Abdul Baha". R7

Alternative Account by Abdu'l-Baha's Secretary, Mírzá Mahmúd-i-Zarqání

A great number of believers from New York and other cities came to the S. S. Celtic to bid farewell to their beloved. The tears in their eyes bespoke of their great sorrow. The sobs and lamentations of both the young and the old could be heard from afar. Although the first class lounge was quite large, it could not contain the crowd of believers. Some were sitting and others standing outside the lounge. As He moved among the friends, the Master spoke to them with words of exhortation and admonition, consoling their hearts as He bade them farewell. He guided the sorrowing ones onto the path of everlasting happiness and reminding[ed] them of the glad tidings of the Abhá Kingdom until the time came for the friends to depart. He then spoke His parting words: R8

Alternative Account in the New York Times

ABDUL BAHÁ SAILS AWAY.

Persian Prophet Bids Followers Here a Farewell for Life.

Abdul Baha, the Bahai prophet and peace advocate, sailed yesterday for Liverpool on the Celtic, after spending seven months in this country preaching to his followers and bidding them farewell on this earth. The prophet, who wore his white turban, was accompanied by his secretary, interpreter, and body servant.

About 100 members of the New York Bahai Society, 80 per cent. of whom are women, went to the pier to see Abdul Baha off and were deeply moved as he delivered his final address to them in the lounge. He said that during his tour of the United States he had converted thousands of men and women and that they would work among their churches after he had gone for the furtherance of the movement for universal peace.

A large bunch of American Beauty roses was handed to him and the prophet then distributed the flowers with a parting benediction among his followers.

Abdul Baha was born in Shiraz, Persia, on May 23, 1844, the very day that Bahaism was established. He is the third of its prophets. The first was Mirza Ali Mohammed the Bab, who purged the Koran of its impurities and gave his compatriots new religious ideals. R9

[Accurate record made in shorthand follows: T10]

Farewell Address Begins

This is my last interview with you, and now I am on this ship to sail away. This is my last exhortation which I am going to give unto you. My last exhortation to you is this:

Servants of One God

I have repeatedly spoken to you, and I have invited you to the Unity of the world of humanity. I have told you that all mankind are servants of the same God; that God is the Creator of all; He is the Provider of all; He is the Life-giver of all; He is affectionate to all; that before God all are as servants of one God; and God is compassionate towards them all.

Love All Nations Without Competition or Prejudice

Therefore, we must act in the utmost kindness and affection towards all the nations of the world. We must set aside all fanaticism and religious prejudices. We must forget all national prejudices. We must forget all native prejudices.

This earth is one sphere, one nativity, one home, and all mankind are the descendants of one Father. All are created by God, and God is compassionate unto all. Therefore, if any one offends another, he offends God. God wishes that all the hearts be rejoiced; that all mankind be in the utmost happiness; that every individual member of human society shall live in the utmost felicity and joy.

But that which prevents mankind from being happy together is racial prejudice, sectional and sectarian prejudice, the struggle for existence, and unkindness towards one another.

Thank God, Unity, Freedom from Prejudice

As to you who are present here: Your eyes have been illumined; your ears have been made hearing; your hearts are knowing. You must be free from every kind of prejudice and fanaticism; you must see no difference among the races; you must see no difference among the religions. You must look to God. For God is the real Shepherd, and all men are His sheep. This Shepherd is One, and He is affectionate towards all the sheep. While the Ideal Shepherd is kind unto all, is it allowable that these sheep should quarrel among themselves? Hence all these sheep must arise in great gratitude and thankfulness, for God, the Shepherd, is very kind unto them; and the best way to thank God is that all mankind shall love one another and show great kindness and affection towards each other.

Beware of Offending Hearts; Help All as One Family

In a word: Beware lest ye offend any heart! Beware lest ye speak against any one in his absence! Beware lest ye estrange yourselves from the servants of God! You must consider all the servants of God as your own kith and kin! Let your whole effort be directed towards rejoicing every offended one, towards feeding every one who is hungry, clothing every one who is without clothing, glorifying every one who is humbled. Be a helper to every helpless one and be kind unto all. This is to gain the good will of God. This is that which is conducive to eternal felicity for you. This is conducive to the illumination of the world of humanity. As I seek from God eternal glory in your behalf, I therefore am giving you this exhortation.

Peace Not War

You all see what is happening in the Balkans! How human blood is being shed! How little children are torn into pieces! How men's properties are pillaged! How cities and towns are sacked! It is a world-enkindling fire that is astir in the Balkans! God has created them as men to love one another; but they bleed each other! God has created them in order that they may co-operate with each other; but they pillage each other's property and shed each other's blood. God has created them to be the cause of felicity and peace to one another; but they are causing trials and hardships unto each other.

Lofty Efforts, Universal Peace and International Assistance

As to you: Your efforts must be made lofty. Exert yourselves with your heart and soul, so that perchance through your efforts the Light of Universal Peace may shine, and this darkness of estrangement and enmity may be dispelled from amongst men; so that all men may become as one family and be kind unto one another; that the East may assist the West; that the West may aid the East, - for all are the denizens of the one planet, and all are peoples of the one nativity, and all are the flocks of the one Shepherd.

Prophets and Sages

Consider how the Prophets who have been sent, and the great souls who have appeared from amongst men, and the sages who have arisen in the world, - have all given exhortations unto men. They have all taught love and affection to humanity. They have all guided human souls towards union and harmony. These great Prophets and saints and seers ?13 and philosophers have all sacrificed their lives in order to establish these teachings amongst men.

Prophets Unheeded; God Loves All

Consider how heedless the world is, - for notwithstanding all the pains taken by these Prophets of God in their time, the people are still fighting one another! Notwithstanding all the Heavenly Commandments to love one another, they are shedding each other's blood! How heedless are these people! How ignorant are these people! How in darkness are these people! They have such a compassionate God who is so kind towards all men, and yet they act against His good pleasure! And yet they live in opposition to His behests! God is kind towards all men, and yet they show the utmost enmity each towards the other! God gives life unto them all, yet they destroy each other's lives! God blesses and builds their houses; they raze and sack each other's homes! Consider how heedless are such people! Consider how ignorant are such people!

Baha'is are Aware and Have No Excuse Before God; Live Life of Light

As to you: Your duty is of another kind, for you are informed concerning, the mysteries of GOD. Your eyes are illumined! Your ears are made hearing! You must therefore look towards each other, and then towards all mankind, with the utmost love and kindness; for you have no excuse to bring before GOD if you do not live this way, for you are informed of that which constitutes the good pleasure of God. You have heard His Commandments. You have hearkened unto His Words of Advice. You must, therefore, be kind to all men; you must even be kind to your enemies as your friends. You must even consider your evil-wishers as your well-wishers. You must consider as agreeable, those who are not agreeable towards you; - so that, perchance, this darkness of conflict may disappear from amongst men and the Light of the Divine may shine forth; so that the Orient ?14 may be illumined; that the Occident ?15 may be filled with fragrance; nay, the East and the West may embrace each other in love and deal with one another in the utmost affection!

Earth into Paradise

Until man reaches this high station, the world of humanity shall not find rest and the eternal felicity shall not be attained by men! But if man lives up to these Divine Commandments, this world of earth shall be transformed into the world of heaven, and this material sphere shall be converted into a Paradise of Glory.

Success in High Calling

It is my hope that you shall be rendered successful therein, so that you may cast light upon the world of humanity like unto lamps, and quicken and stir the body of existence like unto a spirit. This is Eternal Glory! This is Everlasting Felicity! This is Immortal Life! This is Heavenly Loftiness! This is being created in the image and likeness of GOD, and unto this I call you, and I pray to God to strengthen and bless you!

Servants of One God; Forget all Prejudice

He says that this is the last meeting with them, for now he is on the ship ready to sail away. These are his final words of exhortation. He has repeatedly summoned them to the cause of unity of the world of humanity, announcing that all mankind are the servants of the same God; that He is the creator of all; that He is the Provider and Life-giver; all are equally beloved by Him and all are His servants upon whom his mercy and compassion descend.

Love All Nations Without Competition or Prejudice

Therefore they must manifest the greatest kindness and love toward all the nations of the world, setting aside fanaticism, abandoning religious, national and racial prejudices. The earth is one native land, one home, and all mankind are the children of one father. God has created them and they are the recipients of his compassion. Therefore, if any one offends another, he offends God. It is the wish of our heavenly Father that every heart should rejoice and be filled with happiness; that we should live together with felicity and joy. The obstacle to human happiness is racial and religious prejudice, the competitive struggle for existence and the inhumanity of one toward another.

Thank God, Unity, Freedom from Prejudice

Their eyes have become illumined, their ears attentive and their hearts knowing. They must be free from prejudice and fanaticism, beholding no differences between the races and religions. they must look to God for He is the real Shepherd and all humanity are His sheep. He loves them and loves them equally. Inasmuch as this is the truth, should the sheep quarrel among themselves? They should manifest gratitude and thankfulness to God, and the best way to thank God is to love one another.

Beware of Offending Hearts; Help All as One Family

Beware lest they offend any heart, lest they speak against any one in his absence, lest they estrange themselves from the servants of God. They must consider all His servants as their own family and relations. Let them direct their whole effort toward the happiness of those who are despondent, bestow food upon the hungry, clothe the needy and glorify the humble. Let them be a helper to every helpless one and manifest kindness to their fellow-creatures, in order that they may attain the good-pleasure of God. This is conducive to the illumination of the world of humanity and the acquirement of eternal felicity for themselves. He will ever seek from God everlasting glory in their behalf.

Peace Not War

Consider what is happening in the Balkans! Human blood is being shed, properties are destroyed, possessions pillaged, cities and villages devastated. A world-enkindling fire is astir in the Balkans. God has created man to love one another, but instead, they kill each other with cruelty and bloodshed. God has created them that they may co-operate and mingle in accord, but instead, they ravage, plunder and destroy in the carnage and battle. God has created them to be the cause of mutual felicity and peace but instead, discord and lamentation and anguish rise from the hearts of the innocent and the afflicted.

Lofty Efforts, Universal Peace and International Assistance

But as to them: - their efforts must be lofty. They must exert themselves with heart and soul; - so that perchance through their efforts the light of Universal Peace may shine and this darkness of estrangement and enmity be dispelled from amongst men; that all men may become as one family and consort together in love and kindness; that the East may assist the West and the West may give help to the East: - for all are the inhabitants of one planet, the inhabitants of one native land and the flocks of one shepherd

Prophets and Sages

Consider how the prophets who have been sent, the great souls who have appeared and the sages who have arisen in the world have exhorted mankind to unity and love! This has been the essence of their mission and teaching! This has been the goal of their guidance and message! The prophets, saints, seers and philosophers have sacrificed their lives in order to establish these principles and teachings amongst men.

Prophets Unheeded; God Loves All

Consider the heedlessness of the world, for notwithstanding the efforts and sufferings of the prophets of God, the nations and peoples are still engaged in hostility and fighting. Notwithstanding the heavenly commandments to love one another, they are still shedding each other's blood. How heedless and ignorant are the people of the world! How gross the darkness which envelopes them! Although they are the children of One compassionate God, they continue to live and act in opposition to His will and good-pleasure. God is loving and kind to all men, and yet they show the utmost enmity and hatred toward one another. God is the giver of life and yet they seek to destroy life. God blesses and protects their homes but they ravage, sack and destroy each other's homes. Consider their ignorance and heedlessness!

Baha'is are Aware and Have No Excuse Before God; Live Life of Light

But their (the Bahais) duty is of another kind, for they are informed of the mysteries of God. Their eyes are illumined, their ears are quickened. They must therefore look toward each other and then toward mankind with the utmost love and kindness. They have no excuse to bring before God if they fail to live

according to His command, for they are acquainted with that which constitutes the good-pleasure of God. They have heard His commandments and precepts. They must therefore be kind to all men; they must even treat their enemies as their friends. They must consider their evil-wishers as their well-wishers. Those who are not agreeable toward them they must be regarded as those who are congenial and pleasant; - so that perchance this darkness of disagreement and conflict may disappear from amongst men and the light of the Divine may shine forth; - so that the Orient may be illumined and the Occident filled with fragrance; nay, so that the East and the West may embrace each other in love and deal with one another in sympathy and affection.

Earth into Paradise

Until man reaches this high station, the world of humanity shall not find rest, and eternal felicity shall not be obtained. But if man lives up to these divine commandments, this material world shall be transformed into the world of heaven and this terrestrial sphere shall be converted into a paradise of glory.

Success in High Calling

It is his (Abdul Baha's) hope that they (the Bahais) may become successful in this high calling; so that like brilliant lamps they may cast light upon the world of humanity and quicken and stir the body of existence like unto a spirit of life. This is eternal glory! This is everlasting felicity! This is immortal life! This is heavenly attainment! This is being created in the image and likeness of God. And unto this station, he calls them and prays to God to strengthen and bless them in this mission!

Ship to Liverpool (5-13 Dec)

5 Dec (cont) - Departure on Ship

Miss Harriet Magee ?16

226 West 75th St

New[]York City

U.S. America T17

Farewell of American Baha'is

December 5th 1.30 pm 1912

Dear friend!

The wonderful farewell of [the] N.Y. ?18 friends at the dock will ever be remembered +19. We are now at lunch. I am silent. I think over the spiritual scenes of the past eight months and I feel happy that America was so greatly blessed. May God assist to upraise His banner. Ahmad

Spiritual Life Talk, Dinner in Cabin and Meeting Times

December 5th 12 pm. 1912

Dear friend!

The sea is smooth. Our Beloved is feeling well. He spoke about the spiritual life to a woman who heard His farewell address in the Salon. He told us many stories. At ten He had His dinner in His cabin. We can go to the first class ?20 and be with Him all the time except eating and sleeping. We all think of you. Love to all. Ahmad

6 Dec - Calm Sea

Calm Sea, Bath Deck Walk, Speaking and Tablets; Ark of Noah

December 6th. 1912. 2pm.

Dear friend!

The sea as calm as a mirror. Master took bath this morning. He walked on deck for one hour. {He} spoke i21 about you, Louise ?22, your sister N?23, Mrs Kinn[e]y ?24 and Mrs Krug ?25. Revealed many Tablets to American believers in His cabin. In a Tablet, He said: ::

“This is the Ark of Noah, its moving power is the fire of the Love of God and its captain T26 is Baha Ollah” ::

so we are safe. Ahmad

Lunch, Deck Walk; Papers; Teaching on Ship

December 6th 1912 8pm.

Dear friend!

Delightful weather. Sea calm. Steamer most steady. Master well. Had lunch in His cabin. Slept well. We walked on deck with Him. Had tea on deck. He said weather is as balmy as springtime. People read Palo Altan ?27 papers {containing articles about the Cause and}, all are interested. He said. I hope to teach a few souls before reaching destination. Love to all. Ahmad

Early Life of Baha; Roses to Captain; Food Gifts for Stewards; Atmosphere; Translations

December 6th. 1912 11 pm.

Dear friend.

Beloved spoke to us about the early life of Baha-ollah. Wonderful story. He sent two boxes of roses to the captain and is feeding all the stewards with candies and fruits. Lovely night. Fine music. People walking on deck. I translated Tablets this afternoon. Mirza Mahmoud ?28 and Sayad Assadollah ?29 send greeting. God is very wonderful to permit us to travel with Him. Ahmad

7 Dec - Calm Sea

Calmness Remarked by Sailors

December 7th. 1912 7am.

Dear Harriet!

I have been walking on the deck and you come to my mind so I am in the Salon just near the place Our Beloved spoke[,] writing you this note. The sea is calm as the surface of the mirror, the weather is as balmy as spring. All the sailors marvel at such weather at this time of the year. "Most unusual," they say. The sun is just rising from behind the scattered clouds flooding the marmorial ?30 sea with golden lights. The Master is yet in His cabin, Sayad Assadollah is making tea, Mirza Mahmoud is sleep[ing] and I am writing you this note. Ahmad

Tablets to Miss Magee and sisters; Commander visits Master

December 7th 1912 noon.

Dear friend!

We are enjoying a wonderful weather. Master this morning revealed many Tablets; one for you. He said: Miss Magee and her sisters check just two are two angels.

The sun shines gloriously; the weather is warm, the surface of the sea is calm as glass. Commander ?N31 called on the Master and expressed the pleasure of having Him here. Just now He is eating His lunch in His cabin. Ahmad

Master would like Storm; People will cross Atlantic in Airships; Arabian Civilization Moral Effect; Stewards

December 7th 1912 6pm.

Dear friend!

Weather most ideal. Clear sky. Master said He likes to see a real big storm just for once. He said, in future people will cross the Atlantic in airships. Steamers will only carry freight. Had tea on the deck. Spoke for nearly two hours on the Arabian Civilization and its great moral effect. He is now walking on deck. He called many of the stewards and gave me money and put a piece of candy in the mouth of each. Ahmad

Mrs Krug and Kinney can bring Women; Melon

December 7th 1912 11pm.

Dear friend!

The ocean is still. The weather continues to be summer-like. Master in His cabin spoke [of] Mrs Krug and Mrs Kinn[e]y, saying that they can bring the women together {in the Cause}. For more than one hour He walked on deck. One of the melons sent by your sister was served to Him and we partook of the same. He did not eat anything tonight. Ahmad

8 Dec - Calm Sea

December 8th 1912 8am

My dear Harriet!

This morning although cloudy yet the sea is much the same, as the preceding days, calm and still. I have been walking on the deck and the weather is getting just a little colder which adds to the zest of walking. Last night the Beloved said He hopes to take a trip to India i32 but all alone. ["]I will go there incognito and will teach the people in that way.["] He walked on deck till He was fatigued. "I am exercising now, so that when I reach in Acca I may be able to walk to the Holy Tomb of the Blessed Perfection ?33 and carry water from a well which is for to water the Rose[]garden surrounding the tomb. You T34 too walk and exercise."

Ahmad

Two Souls like Columbus

December 8th 1912 11am

Dear friend!

The sun is shining[,] the ocean under the rays of the sun is beautifully calm. I had one hour of walk with [Our] Beloved. He spoke about Columbus ?35 and the discovery of America. :::

"I want" He said "two souls like Columbus in America who may be filled with the Love of Baho-allah and spread His teachings. Then you shall see the results. Columbus discovered America, they must establish the oneness of the world of humanity." :::

Ahmad

Tablet to Persians; Speaks of Mrs Krug and Goodall

December 8th 1912 6pm

Dear friend!

This was indeed a wonderful day. All afternoon Our Beloved dictated great Tablets to Ahmad ?36 for Persian believers which shall make them very happy. He spoke beautifully about Mrs Krug, Mrs Goodall ?37 and other believers. He is now walking on the upper deck. I just left Him 10 minutes ago. He is well and most happy. Our Persian brothers send you greeting. Love to all Ahmad

Amazement at Still Waters

December 8th 1912 10pm.

Dear Harriet!

It is a wonderful night. A few minutes ago I came in from a long walk. This time I was walking all alone, thinking of the blessings and Bounties of Our Lord. The stars are shining, the sea is so still that were it not for the ripples which are

caused by the cutting of the steamer through the water one would think he is on land. Tonight the surface of the ocean is as unmovable as the sandy desert. Really it is a marvel! The attende[a]nts tell me during the 12 yrs[years] i38 of the life of the boat they never had at any season such smooth sea. Dear me! it is unbelievable yet I see it with my own eyes. I wish all the friends could see this!

Love to all. Ahmad

Address to Sohrab for Constancy to End

December 8th 1912 10pm

Dear friend!

At 5.30 pm Our Beloved was walking on the deck. I joined Him. He said do you want to get tired? I said "I will be glad to follow the Master." Mirza Mahmoud was standing by. He turned to him and said: "Do you see, Mirza Ahmad wants to walk with me; but he must accompany me to the end and not flag behind."

Later on looking up at the star of Venus which was shining in the horizon like a blazing Torch, He pointed it out with His blessed Hand and said: Do you see that brilliant star? "Yes Master, it is most luminous." :::

"I declare by Baha-ollah" - His face was wrapped in a sea of white light, His eyes soft with the warmth of divine love and compassion. - "that it is my fondest hope to see each one of the believers of God shining like unto this star. I wish for them this illumination. I desire for them this luminosity; so that they may rejoice the hearts and spiritualize the souls - but alas! How often they let the cloud of self and ego becloud the horizon and thus prevent the stars of their divine verities from shining." Here He stopped, He looked again and looked again earnestly and appealingly at the brilliant orb. "It shines clearest at the early dawn. T39 So at this dawn of the Sun of Reality the stars of our lives must glisten and gleam in the darkness of the world." :::

He continued walking and I followed Him silently T40. Ahmad

9 Dec - Storm Begins

Basket of Fruits Sent to Diners; Calm and Cloudy

December 9th 1912 8am.

Dear Harriet!

The weather continues as lovely as ever and the sea as calm as a small lake, even in summer the lake may have more waves. I have just come in from breakfast and the Master having had His tea is lying down on a steamer chair watching quietly the blue ocean.

Last night He gave us a big basket of fruits and we took it to the second class i41 dining room and there divided [them] amongst the diners of three Tables. When we returned to Him we served to Him the second melon sent by your sister.

This morning is cloudy but not as cold as yesterday.

Love to all Ahmad

Winds Blowing

December 9th 1912 12 am. noon

Dear friend!

Since 10.30 the winds began to blow and the sea is getting rough. The steamer is rocked gently through the waves. I am feeling the effect of it just a little C42; the Master not at all. The winds blowing over the crest of the waves, gather the foams and scatter them like snowflakes in the space. Very lovely sight! I was just walking on [the] proma[e]nade deck. Ahmad

Pocket Book; Trustworthiness

December 9th 1912 12 am.

Dear Harriet!

This morning the Master gave a basket of fruit to the bath steward. In it was fallen a small package which after being opened he finds its contents to be a leather pocket book. He brings it back, for he realizes that it does not belong to him. The Master was most pleased with His trustworthiness. He praised him, gave him back the pocket book which had His initials in it and beside He gave him one dollar. Then He told us apropos ?43 two stories illustrating how certain people are or are not trustworthy, ending His remarks by saying: - Trustworthiness is the most brilliant jewel on the diadem which crowns man's heavenly attributes. Love to all Ahmad

Abdu'l-Baha Delights in the Storm

December 9th 1912 6pm

Dear friend!

At 5 o'clock I went on deck and saw the Master standing like a king watching the storm. The sea looked like a boiling pot or an undulating hilly country. "Look at that imperial wave, how it mounts high, how it devours the smaller waves! It is a wonderful sight! This is the best day! I am enjoying it." Then for many minutes He looked silently at the scene of [the] storm! Ahmad

Storm Subsides; Tablets; Stories About Storms

December 9. 1912 11pm

Dear friend!

The storm is quieting down. I was on the deck. Till ten I was with the Master. He revealed many Tablets to the Persian believers with allusions to the storm raging around and how He remembers them in the midst of the Atlantic Ocean. He told us several stories about storms[,] all graphic and beautiful. He is very

happy. In one Tablet He told a great deal about His trip in America which might interest the friends to know. Ahmad

10 Dec - Enjoyment of the Storm

Appreciation of how the way opens

December 10th 1912 8 am.

Dear Harriet!

Last night while our Beloved was walking on the deck watching the waves His spirit was with the believers in New York. Mirza Mahmoud, Sayad Assadollah and myself were standing near the rail. When He reached us He stood erect and said: ::

“Appreciate the value of the Bounties of the Blessed Perfection, for He made you dear everywhere. The revered ladies of America went into the kitchen and prepared food for you. If the Shah ?44 of Persia had come to America they would not have served him. Think of Mrs Kinn[e]y, Mrs Krug, Miss Krug, Miss Magee and her sister! how they served! The Sea of the T45 Favors of Baha-ollah like unto this sea is tumultuous and waving high.[.]” and with His blessed hand He pointed the sea with its waves. ::

This was a great drama, a great lesson; the Master standing on deck teaching us the lesson of appreciation. Love to all Ahmad

Fever; Enjoyment of Storm

December 10th 1912 12 am.

Dear friend!

Winds are blowing and the sea is rough. [Our] Beloved did not get up this morning till ten. He had fever last night[,] and could not sleep. At ten I walked behind Him on deck. The tumultuous scene, waves rolling over waves, and each step gathering force to strike against the steamer interested Him. He gave candies and fruits to the children. Later He went to His statero[o]m ?46 to sleep. Ahmad

His Love for Those Afar

December 10th 1912 5.30 pm

Dear friend!

I am sitting in the Presence of the Beloved. He dictates Tablets for the Persian believers; thus I remember you. The storm is not yet abated, yet His Love is so great as to write to all those who are far away from Him. He is just now reading another letter and I must be ready to take down dictation. Sayad is preparing tea. Ahmad

Selfless Sacrifice

December 10th 1912 10pm.

Dear friend!

Just a few minutes ago the Master went to His stateroom. Sayad has cooked for Him a nice spring chicken, for the last three days He has not been eating much. He spoke to us about the lives of several Persian Bahais who have [all] made all sacrifices T47 and yet they think they have done nothing. "Such souls are the jewels of existence" He said and left us to our thoughts.

Ahmad

11 Dec - Abdu'l-Baha Applauds the Storm

New Conflagration in the World

December 11th 1912 8 am.

Dear Harriet!

I was taking my customary walk before breakfast. Like unto a sandy Sahara {beaten by [a] sandstorm} the sea is turbulent and waving. The weather is getting cold too, so I had to wear my fur coat for the first time. I am now used to look[ing] at the waves dashing gallantly against the giant steamer and I rather enjoy it.

The other day the Master was walking on the deck with the roaring ocean before Him. He told me to prepare myself for dictation. He dictated several Tablets. I was sitting awkwardly on a steamer chair. He was walking. The following sentence is graphic of the occasion:-

"I hope a new conflagration may appear in the Orient and the friends of God may obtain new tumult and commotion and like unto this great Atlantic Ocean (here He pointed {to} the storm with His hands) which at this moment is in the utmost agitation and motion they may roar and reverberate." :::

Love to all the believers Ahmad

Abdu'l-Baha Applauds the Storm

December 11th 1912 11 am

Dear Harriet!

The storm is at its height. Huge waves wash the lower decks and the sea is as terrible as you can imagine. The winds lash the waves into one gigantic body forming veritable mountains, deep valleys and Niagara Falls. The Master was walking just now; Ahmad following Him. Looking at the giant waves He rapturously exclaims "Bravo! Bravo! that one is a royal wave! It is a great spectacle!" As the steamer speeds along[,] the ocean is like a destructive torrent rushing hither and yonder confusedly. The sprays of the white foams have changed the atmosphere. The sun peeps out now and then from behind the

clouds. The wind is blowing from behind the steamer, thus adding to speed.
Ahmad

America, Peace and Civilisation; Musical Concert; 1500 Km to Go

December 11st 1912 Noon

Dear friend!

[The] Master is feeling well. He spoke this morning about His trip through the United States, how well He was received by all American people and how America on the whole is in the cradle of Peace and Civilization.

Tonight there will be a musical concert for the Sailor's Fund in the second class. The Master may attend it and also speak. We expect to be in Liverpool Saturday X48v morning. We have covered 2000 miles and one thousand miles yet to go i48. Ahmad

Napoleon's Defeat; Mrs Krug; Childhood Troubles of Baha; Master Proclaiming to Iran?

December 11th 1912 6pm

Dear friend!

This afternoon the Master told us many stories about the hero who defeated H49 Napoleon in Acca {'Abdu'l-Baha could be referring to a British officer, whose heroism is commemorated on a plague in the old city of Acre. see Internet. Name forgotten. [JJ].}; then He spoke about Mrs Krug; then about His early childhood and the troubles that overtook Baha-ollah; then He asked abruptly: What will you do if I go directly to Persia and before the Mohamedan clergy proclaim the Cause? Ahmad

Plans For London

December 11th 1912 12 pm

Dear Harriet!

I have just left the Master, the sky is clear, the stars are shining but the storm continues. All night the Beloved spoke on various subjects of T50 voice, music and philosophy, saying that He will speak on these topics in London and Paris. He went on deck several times, enjoying the fresh invigorating air. The ship is rocked by the waves. Ahmad

12 Dec - Calm Sea; Address to First Class

Calm Sea and Sun; Toward Queenstown; Breakfast and Tea

December 12th 1912 8 am.

Dear Harriet!

The sea is calmed down, the clouds are being scattered, the sun is shining and the hearts are rejoiced. I was walking on the deck and breathed the fresh air of

the early dawn. The Master is not up yet. Sayad is making tea and for the last few days he had permission to go to [the] kitchen and cook for the Beloved.

We will arrive in Queenstown ?51 within 20 hours and from that port to Liverpool is about 12 hours. I suppose the weather will continue to be fair, now that it has fired its deadliest ammunition.

The Breakfast trumpet is calling and if I do not want to be left out I must end this silent conversation. Love all. Ahmad

Qualities that Perfect Women

December 12th 1912 Noon

Dear friend!

We are all very happy because the trip is nearing its end. The Master had a good rest for the last few days. He enjoyed the calm and stormy sea alike. Today in the course of His remarks on woman He said: :::

“The most glorious crown, the greatest charm and the most wonderful jewel of woman is her chastity, purity of the heart and sublimity of character.”

Ahmad

Recollecting Farewell from America

December 12th 1912 12. am. Thursday.

Dear Harriet!

While I am writing you this note my mind reverts back to the self same day of the last week. Abdul Baha walking to and fro in this very room in which I am writing now, giving His last counsels, the believers gathered around, the eyes tearful, the hearts sad and yet the faces radiant and set aglow with the Fire of the Love of God and the Climax, that wonderful last scene of the waving handkerchiefs in front of T52 the Pier, hundreds of voices reaching to our ears “farewell, farewell Abdul Baha”. That scene will ever remain in my mind as one of the most T53 thrilling experiences of my life. This is the same day but how different. Our ship is an oasis in a Sahara of water. Ahmad

Baha’u’llah’s Gait and Manners

December 12th 1912 6 pm

Dear friend!

Abdul Baha is well. He is just now drinking His tea. He told us we have to learn everything from Baha-ollah’s manners. His walk, His eating, His drinking, His speech, His every act was an example for us to follow. When He walked, He walked with such majesty and power as though He was the king of the world. Everything He did was a miracle. Ahmad

German Orientalist

December 12th 1912 11pm

Dear friend!

This is a beautiful evening, the sea is calm and the myriads of stars are shining. The Master spoke to a German critic of Oriental Arts ?54; about the excavations in Babylon, Persia, Egypte and Tyre. He told him a charming story about Abraham, how he came to teach the unity of God. The critic is a writer of note and he is going to Paris. We will meet him there. A most intelligent man. Ahmad

Address to 60 First Class Passengers on American Trip, Peace and Oneness; Request for Another Speech

December 12. 1912 Midnight.

Dear Harriet!

In two hours we will reach Queenstown and this mail will be forwarded i55. Tonight the Master addressed the passengers of the first class. More than 60 were present. He spoke about His nine months trip in America, His lectures on International Peace and the oneness of the world of humanity. He likened humanity into a bouquet of variegated flowers which lend charm to each other[,] and encouraged them to work for the Cause of Peace. They were all most wonderfully impressed and came and expressed their pleasure. They requested Him to spoke[speak] to them tomorrow night also X56. It was a most lovely meeting!

Love to all. Ahmad

13 Dec - Arrival at Dock

Last Day; Uncertain Arrival; Cloudy and Rough; Dinner with Master; Dreyfus; Servants Attentive; Commander Visits

December 13th 1912 9. am.

Dear Harriet!

This is the last day on the ship. Some say we will land tonight; others claim arriving late we will sleep on board. I suppose some of the London believers i57 will come to Liverpool to welcome Our Beloved back to England; and I heard that Mon. Dreyfus ?58 is coming.

At this minute the weather is cloudy and it rains; the sea is a little rough and unpleasant.

Last night at 10. pm I had dinner with the Master in His room; because I missed my own, when I was translating for a number of people.

The people, I mean the servants have been very attentive and polite and the Commander has called several times on the Master.

Love to all. Ahmad

Mother and Two Children from British Columbia

December 13th 1912 Noon

Dear friend!

The sea and the sky are covered with mist and the outlook is cloudy. The Master spoke with several of the passengers. One of them ?59 from British Columbia ?60 brought her two children to Him. He caressed them and loved them very much. To each He gave money and fruit and the father and mother were most pleased with the heavenly Blessings bestowed upon their children, a girl of 5 yrs[years] and a boy of two. Love to all. Ahmad.

Abdu'l-Baha Speaks of His Imprisonment, Translator Unable to Speak

December 13th 1912 3 pm

Dear Harriet!

Last night while Our Beloved was speaking to the passengers He made a statement which was most tragic in its significance: :::

“I was a young man, at the prime of age when they put me in prison; I was an old man, laden with years when I came out of prison.” :::

For a few seconds something got hold of my throat and I was speechless. I could not open my lips. He spoke with such tragedy, with such pathos that one could feel the sorrows and hardships of those dreary years. In those few simple words one reads a world of meanings. I wish I could describe to you, how I felt the pangs and how my eyes were filled with tears! My Bahai love to all Ahmad

Land Spied; Arranging Luggage; Master Gives Liberally; Expectations of Docking

December 13th 1912 6 pm

Dear friend!

Since three o'clock we see occasionally mountains and lands. We have been arranging our baggage and Sayad has 25 pieces of them. Just think of it!

The Master gives liberally to all the stewards and servants. We had[ve] just [had] our dinner. The steamer docks at 8 pm.

Ahmad

Arriving at Dock!

December 13th 1912

Dear friend!

This is the last card. We are now near the dock. It is very beautiful. On both sides for nine miles the lights of the Piers are illumining the horizon.

There is a great hustle.

Everyone comes and thanks Our Beloved. He gave 50 shillings £ 61 to the musicians.

In 5 or ten minutes the steamer docks

Ahmad

Liverpool (13-16 Dec)

13 Dec (continued) - Arrival, Hotel, Invites

Weather (Liverpool) : \$L raining, mist and fog (Sohrab).

December 13 1913 11-30 pm

Dear Harriet!

Docks; Welcomers

Here we are at last, the most beautiful hotel N°62 of this city N°63. The steamer docked just at 7.50 pm and there were about 12 believers waving their hats and handkerchiefs and welcoming Our Beloved to England. Amongst them there was Mrs {Isabel} Fraser °64 and Mrs Herrick °65 and a number of other believers whom I did not know. The Master came out two or three times and waved His Blessed Hands to them.

Mon Dreyfus

Then Mon. {H.} Dreyfus came up. The Master embraced him and kissed his two cheeks. Immediat[e]ly four newspaper men surrounded Our Beloved asking Him questions. He told them about His trip into America etc which no doubt will appear tomorrow in the dailies. Then the Master began to speak with Mon. Dreyfus and I talked with the newspapermen {a little} longer giving them some minor details {of our western journey}.

Sailors and Servants Thankful to Master

The Capitain, the stewards, the sailors, the passengers, the maids all of them came to the Master and expressed their pleasure and happiness. One of the maids told Him, she had never seen any person on the steamer who has been as kind and as generous as the Master was to all of them.

To Hotel; Baggages and Customs

The Master immediat[e]ly left with Mon. Dreyfus and Mirza Mahmoud for the Hotel and Ahmad °66 was left behind to attend to {nearly} 30 and odd pieces of baggage. By nine thirty I was through. One thing I must say, the customs officers did not even open one single package or trunk and they were most polite and decorous.

Hotel Quarters

Arriving in the hotel I find lovely quarters appointed. This hotel is only nine month[s] i62^ old, the entrance is all of white marble and even the high walls of each floor is of long pieces of marble T67.

Invites: Theosophical, Unitarian

The Theosophical ?68 Society of Liverpool ?69 has invited the Master to speak and He may do it tomorrow night. On Sunday morning or evening He may X70 speak at the Unitarian ?71 Church. The President ?76v of the Theosophical Society and the Minister will call on Our Beloved tomorrow morning and arrange the details. Please remember me to your mother and sister and Louise. Love to all

Ahmad

Alternative Account of Abdu'l-Baha's Arrival by Isabel Fraser

ABDUL-BAHA arrived in Liverpool from New York on the White Star liner Celtic, December 13th.

The boat was late and it was about nine o'clock before it docked. Miss Elizabeth Herrick, formerly of Liverpool, now of London, had gone up to Liverpool a day ahead to arrange for the addresses. M. Hippolyte Dreyfus-Barney had come from Paris to meet Abdul-Baha and a group from ?i72 Manchester, Liverpool, and Leeds, in all about a dozen, watched the great liner come slowly up the stream, literally out of the dark night. Suddenly we caught sight of Abdul-Baha in the ship's bow, and as she hove ?73 to he walked slowly down the long deck till he stood quite alone, in the very center of the center deck. All eyes on the landing stage were at once riveted upon him as he peered over the ship's side into the rain and gloom of Liverpool. The huge modern boat made a fitting frame for the Master-symbol, as it is of this outpouring of power, designed as it is to bring brothers into closer touch, and Abdul-Baha, the Center of this dispensation, appeared standing in command.

To the little group on the landing stage it seemed ages before the first, second and third-class baggage was arranged in the customs, and the porters and reporters dashed aboard.

Finally we caught sight of the Well-Beloved's white turbaned head, and directly back of him, as they came slowly down the gang-plank, one of the Persians carried a tiny Japanese orange-tree from California. Laden with fruit, it looked like an offering from the tropics as it swayed in the gusts of the broad Mersey ?74.

He stayed two days in Liverpool, stopping at the Adelphi hotel. During that time he made two addresses, one to the Theosophical Society on Saturday night, December 14th, and one at Pembroke Chapel, a Baptist church, Sunday evening, December 15th. He left for London the next morning... R75

14 Dec - Theosophical Society

Weather : \$L foggy and rainy (Sohrab).

1 December 14. 1912

Dear Harriet!

Abdu'l-Baha Pleased at Reception; England Receptive for Peace

Our Beloved Abdul Baha is most pleased with His reception in Liverpool; because the people of England just at this moment when the Ambassadors of the Great Powers are gathering in London to discuss the terms of Peace Negotiation concerning Balkan allies are most interested in any movement which spreads the bennign influence of Peace.

Visit by Theosophical President and Minister of Pembroke Church

::: This morning the President of [the] Theosophical Society, a very intelligent and bright 2 woman ?76[,] called on Our Beloved and had a very interesting interview. It was arranged that the Master may speak at their hall tonight at eight. Then Mr Fraser ?94v, the Minister of Pembroke Church was introduced and he invited Abdul Baha to speak to morrow night at his church. As I understand just now Pembroke Church is an open forum wherein all the great thinkers of the age address the people. It holds about 1500 people. The Master accepted the invitation.

Cablegrams and Letters

::: Then He dictated many cablegrams to all parts of the Orient 3 and to New York, Washington, Chicago and San Francisco giving the news of His safe arrival so that all the friends may be rejoiced and the anxious hearts may be calmed. +77

Mon. Dreyfus brought in many many letters from the Orient. He [(]{Abdu'l-Baha}[])] read some of them and the rest must wait their turn. He said I have brought from America many letters yet unopened and here are some more.

Walk Down Town; Shabby Poverty

Then He called me to take a walk with Him. We left the hotel and walked toward 4 down town district. One thing that struck my notice and I said it to the Master was the apparent poverty of many people. It was a common sight to see children with shabby dresses, bare footed walking in the streets; beggars standing at the corners who received quarters £ 78 from the Beloved; women and girls with most untidy dresses, some of them positively ludicrous. I was really sad to see so much poverty in England with her boasted civilization.

Statue of Wellington; Gloves from Department Store

Our Beloved walked on till He reached at a square where the Statue of Wellington was placed 5 on a high column N?79. The Master asked "Whose statue is this man? They have hunged him so high." Then He entered a department store where He bought a pair of warm gloves for Himself. We returned, many people looking and staring at us.

Young Man Praises Abdu'l-Baha

::: A young man came to us, took out of his pocket a newspaper, and showed the Master His picture. It was yesterday's Liverpool paper announcing His approaching arrival. The young man said: "I have read 6 everything about you! You are teaching beautiful lessons." And he vanished from the sight, perhaps never to see the Beloved, yet receiving a divine Blessing which he will never forget.

Back at Hotel; Dinner

Arriving at the hotel Mon. Dreyfus was there and we had a good dinner in the beautiful dining room.

To Market

I had to go out with Sayad Assadollah in[to] the market to buy rice, meat, celery etc for the evening. He is going to cook for us an excellent polow ?80. I am sorry you and Louise are not here to arrange the Table for the Beloved. 7

Tea; Bounties of Baha'u'llah; Union of East and West

Then the Master had tea and spoke to us about the wonderful Bounties of Baha-ollah. He said were it not for the Favors of the Blessed Perfection this unity and love between the Orient and Occident would have been impossible. There is no bodily relation between us yet these people are showing us so much affection. Praise be to God that His Holiness Baha-ollah is protecting all His believers, both in the East and the West under His Royal wings. All of them are guarded, cared for tenderly beneath His Imperial Canopy. 8 Here to more graphically illustrate how Baha-ollah is protecting His believers under His wings, He opened wide His two blessed hands, His two divine eyes closed, His face wreathing with celestial smiles and heavenly happiness, He slowly brought them together. You could imagine, as He was bringing together His hands, that the divine Bird is slowly closing His wings under which all the little birds are being sheltered.

Recollecting California

Then Monsieur Dreyfus came in and the Master spoke 9 about several interesting events of His trip in California.

Big Welcome Prepared in London

Just now we received a telegram from London stating that the friends are arranging a big welcome reception for Abdul Baha tuesday afternoon and a large meeting for Friday night.

10 pm T81

Theosophical Society then Return for Supper

At eight o'clock the Master and the rest of us went to ?82 the 10 Theosophical Society. The President came herself {to the hotel} with {an} automobile ?83. Her name is Mrs <>[spelling seems confirmed in SOW Isabel Fraser]. There

were[was] quite a large audience considering the short notice, the foggy and rainy weather. +84: The Master spoke A85 on the three aspects of humanity. The animal nature, the human nature and the spiritual nature, encouraging the audience to develop their spiritual nature, not to devote all their times to material or human problems of life and try to become the image and the likeness of God. Toward the end He admonished them 11 to be ever watchful for the coming of the Promised One whose dominion is never-ending, whose potency is eternal and who is the Very Mercy of God to humanity. Toward the end He recited how the Persian Bahais have become the embodiments of these heavenly virtues in Persia by devoting their lives to the promotion of these eternal principles of divine life. Then He ended His address by saying: "I hope that you will assist them in the establishment of the Kingdom upon this earth, so that conjointly you may become the means of transforming 12 this world into another world, heavenly progress may be realized, spiritual powers may be obtained, divine Bounties encircle humanity and this nether world may become the world of the Kingdom"

Then He shook hand with all those who were present.

Supper

::: Coming back we had {a Persian} supper prepared by Sayad Assaollah in His own room. Mon Dreyfus being present.

Epilogue

Please excuse my style. These are just the plain recital of events and no attempt for literary beauty and rhetorical composition. C86

Love to all

Ahmad

15 Dec - Pembroke Chapel

Weather : \$L raining, mist and fog (Sohrab).

1 December 15. 1912

Dear Harriet!

Tea and Morning Prayers; Station of Abdu'l-Baha

This is the early morn of Sunday. The Master had had His tea and is praying for our confirmation and assistance. Every morning He prays for all the believers throughout the world so that they may receive aid and assistance from the Divine Source. He said: At all time[s] I supplicate and implore at the Threshold of Baha ollah to encircle His faithful ones with the spiritual powers, to illumine their hearts, to expand 2 their thoughts; so that they may become enabled to raise the standard of International Peace, to serve the world of humanity and to attract the souls to the Kingdom of Abha.

T87 Today Our Beloved Abdul Baha is the centre of the great spiritual awakening and through His wonderful words of life people are being awakened and realize the deeper and more significant life of the spirit.

Concentration of Powers; Abdu'l-Baha's Love for All

This morning we called on Him early and He spoke to me about the concentration of one's powers: :::

"The water flowing from one spring has more force and energy than if the same water is divided between eight springs." He said 3 "Try always to concentrate your activities in one channel and let that one be the Cause of Baha-ollah! Then you shall see how the confirmations of God are descending."

::: He spoke a great deal along these these lines which really helped and assisted. Since I have left N.Y. I am beginning to realize more and more His tenderness and His love for all humanity, His desire that all humanity may advance, that all the children of the Father may become characterized with divine attributes. 4

Consul of Persia; Walk Down Town

Later on Ahmad Yazdi 788 who is the Consul of Persia in Port Said 789 and is one of the most beautiful Bahais arrived from London. The Master loves him very much and most of the forenoon He was speaking with him. Then He took a long walk through the down town district with Mon. Dreyfus and Ahmad Yazdi[,] returning about one o'clock.

Packages and Newspapers

Meanwhile Mirza Mahmoud and myself made nearly 50 packages of the Arabic newspapers which we 5 brought with ourselves from N. Y. City T90. This newspaper contained the translation of Our Beloved's address R@91 in Arabic in the Jewish Synagogue in San Francisco. This translation was made by Doctor Zia Bagdadi and its circulation in the Orient will have a great effect.

Lunch; Humorous Incidents in America

When the Master returned He took His lunch in His own room and we went 6 down stair[s] in the Louis XVI Salon.

After lunch Mon Dreyfus came in and Sayad Assadollah told us some of the incidents in connection with His trip in America which made us laugh.

Theosophical President's Devotion for Abdu'l-Baha; Promised One

It was during the tea service that the President of the Theosophical Society of another city a young, intelligent man came to call on the Master. Having heard His last night[s] address he was greatly interested and asked questions about reincarnation, the expected coming of their Great Teacher etc. "I believe" he said "that you are the promised 7 Teacher of the Theosophists. In you I see all the prophecies fulfilled." The Master explained to him the question of

reincarnation and said "The promised Great Teacher was Baha Ollah." "Yes," he rejoined "So far as the teachings are concerned we believe in all that you teach, the only difference, then, that exists between the Theosophists and the Bahais is this: The Theosophists are yet waiting for the coming of the Great Teacher and the Bahais believe that He has come."

"Bravo" the Master said "You have well explained the issue." 8

Then He told him about the Jews and their expectation of the Messiah but when He came, they did not reco[g]nize Him. Our Beloved kissed him and prayed for him most eloquently.

Lady from Manchester with Flowers; Suicidal Man Given Light

Then Miss Herrick brought flowers and a little lady from Manchester who has come especially to meet the Master; then a man who had a sorrowful tale of being cast in the depth of despair, desiring to commit suicide. He was very earnest about it. He has a wife and four children. He cannot take care of them. 9 His wife has left him with two of his children; the two others are with him. He does not believe in God. He has no faith. His wife and children are unhappy and in order to release them from this wretchedness he is contemplating suicide. Then the Master speaks in gentle words of advice, consolingly, helping him upward, building up the palace of his life, assisting him to realize his duty, most 10 lovingly telling what to do, to be happy, to cast away these imaginations, God loves him, God cares for him, God likes to see him a conqueror in the face of difficulties and little by little the man feels, senses the Presence of a Superior Being from heaven, he realizes a happiness, a joy, quite distinct. "Then I should go back to my wife, I must go to work, I must throw away these thoughts" "Yes." "All right." And he goes out of the room with a new smile on his face, a new light shining in 11 his pathway, a new star shining in his horizon.

Boy in Hotel

Then Miss Herrick tells a pathetic story about the boy in her hotel. This boy reading articles about Our Master becomes interested. Miss Herrick after giving him some literature asks him: what has he learned about Abdul Baha. "Madame", he says very politely "I have learned that Abdul Baha likes to see all the poor children wear shoes and stockings and not walk in this cold winter bare footed in the streets."

Manchester Lady; Other Visitors

The Manchester old lady 12 says she is the only Bahai in that city. "I hope you will teach many souls. etc"

Then several other men and women came, each receiving blessings.

Pembroke Chapel

At half past six the Master goes to Pembroke Chapel ?92. We all go with Him.

The Minister, Rev. _____[Donald] T93 Fraser ?94 gives an eloquent introduction which you may read later. The Church is crowded to the door, fully T95 fifteen hundred people, all waiting anxiously to hear the Pearls of Wisdom 13 falling from His blessed lips.

Then the Master arises from His chair, everyone is on his or her feet.

[Alternative Account by Isabel Fraser - After a few appreciative words of welcome by the Rev. Donald Fraser, Abdul-Baha addressed the congregation at Pembroke chapel, at the evening service, December 15th. Mr Fraser welcomed this herald of peace and expressed his deep appreciation and honor at having Abdul-Baha in his church. He made a remarkable picture as he stood in the pulpit, which at first he hesitated to ascend, saying that he did not like to be above the rest of the people. But when it was pointed to him that he would not be above some of them - the gallery - and that they could hear better, he complied...] R96v

::: He speaks A96 on the unity of religions, international Peace, discarding prejudices, doing away with the blind imitations, illustrating His a[d]dress with the atrocities which are committed in [the] Balkan[s] etc. It was a powerful address, full of fire, enthusiasm and I tried my best to convey not only the words 14 but something of His all-embracing spirit.

After the address the Minister requests the Master to utter the benediction and the large audience arises with bowed heads receiving the wondrous and effective words of the mainspring of prayer.

[...After the hymn, "All People That on Earth Do Dwell," Abdul-Baha pronounced the following benediction in Oriental fashion, with hands outstretched and upturned: :::

"O Thou most kind Lord, this reverent assembly is calling on thy name. These souls are seeking thy good pleasure. They are seeking the prosperity of the world of humanity. O Lord, confer upon their souls life evermore. O Lord, forgive their sins and keep them in thy protecting shade in both worlds. O Lord, confer upon them thy great pleasure. All are servants of international peace, all are servants of humanity. Thou art The Merciful, The Generous, The Forgiver, The Almighty, The Praiseworthy!"

::: Afterward, in the vestry, Abdul-Baha wrote the following beautiful blessing for the Rev. Donald Fraser. He inscribed it in Persian in the church book: :::

"O Thou Kind Almighty, confirm Thou this servant of Thine, Mr Fraser, in the service of Thy Kingdom. Make him illumined; make him divine! Thou art the Generous, the King!"] R96^

The Minister is most pleased, the people come forward to shake hands and the Cause of Baha-ollah is heard for the first time 15 publicly before such a large audience in Liverpool.

Hotel, Dinner; Pembroke Chapel; Liverpool

We return to the hotel and the Master, Mon. Dreyfus, Ahmad Yazdi and the rest of us have dinner in the dining room.

This is really a wonderful start! The meeting of tonight had something of the life and breath of the gatherings in America. The Master said soon there will be a Bahai meeting here. Already there are many people who are most interested and they are going to teach. 16

Dull Weather

From the time of our arrival we have not seen the sun and we may not see it for a long while. It has been raining, mist and fog making the horizon gloomy.

Setting Mind for London; Woodcock Family

Tomorrow morning at 9.45 am we will leave for London arriving there at 1.40 pm. The friends in London are notified. They have been doing some great preparations. Get Timetable!

I hear that Mr ?97, Mrs ?98 and Miss99 Woodcock are in London and we will have the pleasure of seeing them. Love to all Ahmad

London (16 Dec - 6 Jan) + Oxford (31 Dec)

16 Dec - Train to London

London Weather : BX fine; light wind; 8mm rain; 2.2 hrs bright sunshine.

1 97 Cadogan Garden

London, England T100

December 16. 1912

Dear Harriet

Liverpool Departure; Abdu'l-Baha in Prayer; Papers

This morning we had to get up very early and arrange our luggage. The Master was up early and when I went to His Blessed room to pay my morning homage, He was with hands raised toward heaven praying and supplicating to God.

Attending to the various minor details we were ready by nine o'clock to leave the hotel. As the Lime Street Station ?101 was near, the Master decided to walk, Mon. Dreyfus going before to secure tickets. The morning papers had some accounts about the public meeting held at the Theosophical Hall which you will find in a separate package.

Train to London; Weather; English Railways; Smallness

Arriving at the station we took our compartment, Mon. Dreyfus, Ahmad Yazdi, Mrs Fraser and Miss Herrick travelling with the Beloved. One of the fine things about the railroad in England is this: The officials will let you to carry with you any amount of trunks you have, no charge like America. 2 As soon as we took our T102 seats the sun began to shine. In England and at this time

it is a great treat to have the rays of the sun. The sky was really blue, the air was temperate; the country was green, the farms well cultivated. There was not a patch of ground not <> cultivation. There were small streams C103 over which quite large boats carried merchandise and all manner of goods, a kind of inter-state waterway systems. However, every thing seems to one so small, so tiny, the farms are small, the houses are small, the doors of the houses in the villages are so small that I was wondering how can the people enter therein.

Abdu'l-Baha Please with Mrs Fraser and Miss Herrick; Melt Snow of Materialism

On the way the Master spoke to Mrs Fraser and Miss Herrick. :::

“I am most pleased with you. You are the real servants of the Covenant. You have written (to Mrs Fraser) excellent articles in the papers in regard to the Cause[.] I will never forget these services of yours. 3 You must become like the burning torches, so that you may become able to melt these mountains of snow. Europe is filled with these mountains which are snow capped all the year around. May you attain to such a degree of heat that you may melt all these snows. Europe is submerged in materialism. People are not thinking of God. All their attention is turned toward matter and nature. Like unto the cows they graze in the meadow which is overgrown with grass. They can see nothing beyond their noses. America is much better. People in that country are investigating the Reality. They are more susceptible to spiritual life.”

Arrival and Welcome at Euston Station

At one 40 pm. the train reached i104 in Euston Station ?105, London. There were more than 50 Bahais ready to welcome Our Beloved. Lady Bloomfield ?106 with her automobile and her two daughters ?107 were at the station. The Master 4 went to 97 Cadogan Garden ?108 with them without any interpreter and later on they told us the Master was speaking to them all the time.

We met most of the friends at the Station but I did not know anyone of them except Miss Rosenberg ?109 who has many friends in America. We took a large omnibus ?110 and with Mirza Lotfollah ?111 we arrived at the apt ?112.

At Lady Blomfield's; Lunch (for others); About Lady Blomfield

We were welcomed by Lady Bloomfield and her gracious daughters and our rooms were shown to us. As the Master had His lunch in the train He could not partake of the special repast prepared for Him but the rest of {us} were hungry enough to enjoy it. Lady Bloomfield is a very noble woman, most sincere Bahai, an active worker, an enthusiastic speaker and altogether a most wonderful woman. The Master told her: “You have a sister in America.” “I have a sister in America?” - “Yes! A sister who is 5 just like you.” “Who is she?” “Mrs Krug. She is a good Bahai” - “I hope to see her some day.”

Rest; Miss Rosenberg; Mrs Waite Chicago

The Master rested part of the afternoon and afterward came in the reception room. Miss Rosenberg sat at the feet of the Master. He joked with her on different subjects which made everybody laugh. "You have many friends in America. They all send you greeting and love. Many people in Liverpool came and mentioned the fact that you have taught them. A woman said that she is your follower." She asked about Mrs ?113 of Chicago "the Persian cook." The Master said she is a good woman, a very good woman." Then she asked about Mrs Goodall ?37^ and Miss Thompson ?114 to which our Beloved made appropriate remarks. Then tea was brought in¹¹⁵ and first He served every one, then He served Himself, a wonderful lesson! C116 6

Walk in Garden; Fishes for Dinner

Then He took Mirza Lotfollah and Ahmad Yazdi for a walk in a garden near by. After His return He brought in fishes to be fried for dinner.

Newspaper Reports; Subjects Discussed

Then the newspapers women and men came C117. The subjects the Master spoke about covers a wide range: a review of His trip in America, a message to the people of London, a synopsis of the Teachings of Baha ollah and many minor questions asked by the reporters.

Telegrams and Mail

Then He attended to His mail. Many telegrams from Stuttgart ?118 Bahais expressing their happiness at the safe arrival of the Master, and an invitation i119 from Edinborogh[Edinburgh], Scotland. etc.

Dinner; War Nurses

At eight o'clock we had dinner and several people were present, especially a young man and a young girl who are Greek and will leave tomorrow for Athens to become nurses and take care of the wounded. The Master expressed His pleasure at their intention 7 and said, this is one of the great services to the world of humanity. To take care of the wounded is very good; because they are despondent and they must be helped and assisted.

Minister of a Swiss Church; Religious Processions

There was another man, a minister ?120 from the church in Switzerland who have had the Message. The Master spoke with him in detail, giving him an account of the religious procession in Denver ?R+121 and its contrast with the simple life of Christ. It was very graphic, very impressive, very effective recital and showed very distinctly how far Christianity have[s] grown from its original foundation.

Retires to Room; Suffragette Discussion by Others

This is nine o'clock now. The Master, being tired has gone to His room, Lady Bloomfield and several others are discussing most seriously the suffragette ?H122 question. She says the Ministers have broken so often their promises that the

suffragette 8 leaders have no more confidence in them. So they are committing grave acts, such as pouring hot corrosive materials in the letter boxes of the city destroying the letters. The leaders C123 want to come to ask the advice of the Master, what they should do, what measures they must take. They are desperate and they are against {the} wall. They would walk barefooted in the Streets of London in the snow if this would materially help their Cause.

The Days in London Ahead

Well! This is our first day in London. So far as I know I will not see much of the city, but there will be many meetings; the first tomorrow at 4 pm. It is a welcome reception arranged by Mrs Cropper ?124 in Caxton Hall ?139v where friends and strangers will gather together to welcome Our Beloved!

I hope you are well. Remember me to your mother, Louise, sister and all the friends.

Ahmad

17 Dec - Caxton Hall Address

Weather : R fine - showery with hail forenoon; light wind; 2mm rain; 0 hrs bright sunshine.

1 {December 17th. 1912} T125

Dear Harriet!

Abdu'l-Baha Sleepless; Tea; A Return Trip to America

The Master not being able to sleep the early part of last night, He took His rest in the morning and by half past eight He was in the reception room and Sayad Assadollah ready with the tea tray. The Beloved was kind and loving and poured out tea for all us. He spoke about America and the probability of His return trip. He said "God willing. But if I go to America this time I will go differently. But it is very difficult. This first trip was also made with great exertion."

Collecting and Publishing American Addresses

As I was reading one of His addresses in America, He said it will be well if all His addresses 2 in that country would have been printed in one or two volumes. At present He declared they are all scattered and not collected. See how quickly the Paris and London addresses are printed ?126 and this was done through one woman, Lady Bloomfield.

Pleased by Balkan and Turkey Conference

Then the news of the Conference H@127 of the delegates of the Balkan and Turkey who have gathered in London and are holding their sessions in St James Palace ?128 {were read to Him}. He was pleased to know that the delegates are conciliatory in spirit and are desirous to bring about peace after this terrible loss.

Sincere Poor Women Better than a Thousand Millionaires

Some one mentioned the name of a prominent wealthy woman to the Master and He said: :::

["]One of the poor, sincere, honest women is more beloved by me than a thousand millionaires. 3 Just now this Lady Bloomfield is dearer to me than all the Queens of the world."

Irish Baha'i; Igniting Lamps Around; Persian Persecution

In Belfast, Ir[e]land we have a fine Bahai, a splendid believer and she had travelled all day and night to see the Master. Our Beloved welcomed her more cordially and said:

"You must become the cause of the illumination of Ir[e]land. In Persia a woman came to the city of Ardestan ?129 from one of the surrounding villages. She was made radiant, {because} she became a Bahai. She returned to her home. In one year she was enabled to ignite fourty lamps, but now you {[([the Belfast Baha'i])}] must ignite four thousand lamps in one year. Praise God that you enjoy freedom in this country. There was no freedom in Persia. They used 4 to kill the Bahais whenever they got hold of them. If a Bahai desired to teach another he had to do it with the utmost precaution."

Fear of New Religion; People Long for Decaying Flowers and Food

This lady said that in speaking about this movement to the people they are afraid of a new religion, they say our old religion was good enough for our ancestors, it is good enough for us.

The Master said:- "They are like unto those souls who say we don't like fresh flowers but we are satisfied with withered and decayed flowers. However decayed flowers do not have sweet fragrance. Its odor is not good. It has no freshness and charm. The fresher the flower the sweeter it is and the more charming. If old and decayed flowers was{were} good then the 5 Adamic ?C130 flower would have been sufficient. There was no need of a new bud to blossom forth. Every New Year needs a new flower; new fruits are necessary, fresh and gentle breezes are needed. Every new day requires new food. You cannot partake of the decayed food of yesterday."

Lady from Switzerland; People Gather

Another woman has come from Switzerland and she had an interesting interview. Little by little people began to gather as they are going to be here every day from 10 to 12.

Those Who Feel Imperfect are of the Kingdom

Speaking to Miss Jack ?131, who is known as "General Jack" the Master said: :::

"Those souls who consider themselves as imperfect, they are the people of the Kingdom. And those persons who prefer 6 themselves above others, who are

egoists and worshippers of self, they are deprived of the graces of the Lord of Mankind.”

English Arabic Professor; Americans are Open-Minded Investigators

Then an Englishman who is the Arabic professor in London came to see the Master with his wife. Our Beloved took him into His own private room and spoke with him in Arabic about America. The American people investigate every thing. Their minds are open, their ears are listening. They comprehend the teachings of Baha-ollah. They are thirsty for this salubrious water. They are a mighty nation, a noble people. They love the Reality. They are not limited. They have a vast country. They enjoy all the material blessings. God has perfected His Bounties for them. 7 They listen to every discussion with dignity, urbanity and politeness. If it is in accord with reason they will accept. If they do not understand, they ask questions. But T132: the Egyptian people are very prejudiced, they are very dogmatic.”

Ex-Supreme Judge

Then the Master told the story of one of the ex-Supreme Judges of the United States who came to see Him in Washington in the home of Mrs A. J. Parsons ?133. This Judge listened very carefully to all that the Master had to say but like others did not ask any questions. The Master thinking that the Judge must have some objections; so He asks him whether he was pleased with the problems discussed. Then the Judge drew 8 himself up and said: “All right!” C134

Noon Address on Science and Reason; Unity of New York

Then after talking with this Arabic scholar {on} many other interesting topics, He came out to the reception where people were gathered. He gave His wonderful address. It was on the subject of the conformity of all the problems of life with science and reason. It was very interesting and everybody was pleased. Just toward the end of the address Mr and Mrs and Miss Woodcock came in. They had a private interview with the Beloved. They looked very well and the Master commented upon their look. He told them about the better conditions in New York, the love and harmony which exists among them C135 and the spirit of mutual 9 service and cooperation which is witnessed by all. The Master seemed to be pleased with New York and the spirit which was manifested of late. To another person He spoke in detail about the two <> T136 of religion; to a few Persians He talked about the four standards of understanding.

Walk with Mrz Davoud

::: Then the Master went out to take His customary walk with Mirza Davoud ?137, the translator of the “Mysterious Forces of Civilization”. He has a Persian wife and lately a baby girl was given unto him. Both of them are very happy over it {and the Beloved blessed them}.

Lunch; Monks on Mount Carmel Defrauding Shepherds

On His return, the Master had lunch with many people at the table. Lady Bloomfield's table is like Mrs Kinn[e]y's table. Around it many people gather. 10 While we sat around the table Our Beloved told us the story of several clever monks on Mount Carmel ?138 who wanted to rob the poor shepherds from their lands over which their flocks grazed; and how the governor frustrated their plot.

Rest; Caxton Hall Address on American-UK Unity

After dinner He took His nap, Lady Bloomfield and her daughters went to Caxton Hall ?139 to arrange the reception.

It was about 20 minutes after four that we took a taxicab and arrived a few minutes later in the Hall. There was a very large gathering of people present. The Master spoke on various subjects and gave a great <> to the Americans and emphasized the love and the unity which exists between the two countries. 11 Then the chairman of the meeting made some appropriate remarks and refreshment was served. The Master walked back to His apartment, but {we stayed behind to talk with the believers [and]} it took us a long time to arrive.

Visitors; Woman of High Rank; Influential Indian Editor

No sooner we arrived than people began to come; especially a woman of high rank, whose name may not be wise to mention, who goes to the English Court a great deal and an intelligent old gentleman who has been for eleven years the editor of one of the most influential paper[s] in India. With them the Master spoke about 3 hours and they had dinner with Him.

Balkans; Suffrage; Mary Magdalene; Play Terrible Meek; International Patriotism

::: He spoke about Balkans; about sufferage; about Mary Magdalene ?140 who went to Rome and presented 12 a message from the Christians to the Emperor, speaking to him very fearlessly and eloquently; about the "Terrible Meek" ?+141 which He went to see in New York and giving suggestions how to perfect it; about a broad international patriotism which includes all nations etc etc. These two people were very much impressed and most pleased with their visit to the Master.

Baha'u'llah Pillaged, Imprisoned, Bastinadoed, Death Threats, Saved

When they left the apartment the Master told us one of [the] most thrilling incidents in the life of Baha ollah, how His property was pillaged, how with eleven others He was put in prison and later on brought before the clergy; how they bastonadoed Baha ollah; how He was threatened with death by the populace and how at last 13 He was saved from the claws of these wolves. It was most interesting to hear Him speak about these incidents in the life of Bahaollah of which we know nothing.

Busy; Translating till Midnight

In brief this was a very busy day. I have {been} translating all the time and now it is nearly 12 o'clock T142.

Spirit of Cause Pleasing

The Master is most pleased with the outlook {of the Cause} here. There are many Bahais but I do not know any one of them except a very few. However they are all most kind and loving and the Bahai spirit is visible amongst them.

Theosophist Invite

The Theosophists in London have invited Abdul Baha to speak to them after the busy Xmas {season} which centers all the attention 14 as much as in America if not more.

Attitude to the Sun in England

It is very interesting how people in this land go wild over the appearance of the Sun and the clear sky i143. Well since the time we have left Liverpool the Sun has been shining gloriously without any hindrance and every one can actually see the stars shining and the moon shedding her light. Everybody is happy because they behold the Sun, the moon and the stars. The Master told us a story of His last ship{stay} in London @144; that He was in [the] automobile with Lady Bloo[m]field. Suddenly the sun peeps out of the clouds. Lady {Bloomfield} in a state of ecstasy jumps out of her seat and in the act the translator who was sitting in one of the front seats falls and she exclaims "Oh the sun! the sun! Is not this wonderful!"

Love to all

Ahmad

18 Dec - E G Browne

Weather : Q dull; moderate wind; 0.3mm rain; 0 hrs bright sunshine. (Sohrab: rainy)

1 {December. 18. 1912} T125^

Dear Harriet!

Walking; Tea; Peace Conference News

This morning I had a few minutes to go out and walk around this quarter. It is a very good district. When I returned I found the Master up, having His tea and waiting for the news of the Conference of Peace. Well, it seems the Greeks are being refused by the Turks; and they do not want to deal with them. So they have adjourned till thursday.

President of Persia's Society's Wife

Lady Barkely[Barclay] who is the wife of Sir Barkely[Barclay] ?145, the President of Persia's Society ?146 in London called on the Beloved. The Master thanked

her and Sir Barkley[Barclay] for the services they have rendered to Persia. She is a believer and on leaving the room she kissed twice th{H}is Blessed Hands.

Minister and Woman

Then a Minister called on the Master. 2 He was very open minded and attentive. He listened carefully to all that was said and left the room most impressed and happy. Another woman entered in the Presence of Our Lord. He advised her to think of God, to open her ears to the Call of the Kingdom, to devote her time to the spread of Reality etc.

Woman With Troubled Eyes

Another woman was admitted whose eyes {had} troubled her for some[]time. With His fingers He rubbed on the ball of her eyes saying ["]Be thou confident, thou shalt[you shall] get entirely well. Do not worry. Be ever happy. Be always joyous! Do not let thy[your] mind be disturbed.["]

Dreyfus Family

Madame Dreyfus arriving from Paris had an interview with the Master and the question of His trip to that city was discussed. 3 She looked well and very happy.

Noon Address on Spiritual Worlds

Then the Master delivered an address on the spiritual worlds and was translated through Mon. Dreyfus. The address was very inspiring and eloquent. It conferred spiritual uplift and exalted one's aspirations above this mundane life. The Master alone can speak with divine authority on this subject. His words are borne out of the spirit. His utterances create conviction; His very Presence is a heavenly proof.

Then He shook hands with all those who were present. There were a few children who received His celestial kisses and benediction.

E G Browne

Professor {Ed. G.} Brown[e] ?147 who has written so much on the subject of the Bahai Movement was present in the meeting and afterward he 4 was called in the Master's room. "The last time I met you" He said "was 22 y[ea]rs ago in Acca under {a} different environment but now I have the pleasure of seeing you in London."

[or their] discussion commenced in Persian, for Prof Brown[e] speaks the Persian language most fluently.

Many subjects as usual were discussed about Persia, history of the Movement, education of woman, invention, etc. I hope the result of this meeting will be very good; for lately Prof Brown[e] has not been very friendly to the Bahais and he devotes most of [his] time to the literary, political and historical events of

Persia [rather] than the Bahai Movement. He had his wife ?148 with him too.
5

For nearly one hour the Master spoke with him and when he left all of us talked with him. He is a most intelligent and Persian[-]loving man.

Doctor from Chicago and Khirullah

Then the Master received a Doctor who is from Chicago who had heard the Message many years ago in that city from Kirulla ?H149. Later on witnessing many selfish ambitions and petty quarrells he leaves the Cause and devotes his time to the study of various sects and different kinds of philosophy.

The Master told him now is the time that he must study carefully the principles of Bahaollah, for they are a healing to the sick body of the world. "May thou mayst[you] become as bright as this lamp! May thou mayst[you] become able to guide many souls to the Kingdom of God." 6

Walk in Hyde and Regent Parks Although Dinner Served; Electric Signs

Then, although the dinner was ready T150, the Master had to take a walk, so He took with himself Ahmad Yazdi, Mirza Lotfollah, and myself. After walking a few blocks He called a taxi and we drove through the famous Hyde Park ?151 and Regent Park ?152. It was a rainy day, the streets were not very clean. Then the Master spoke about the cleanliness of Broadway ?R153 and its wonderful illumination by night. He told [us] about {the} Ben Hur {electric} horses, the ad ?154 of spring water, the add of Pepsin ?T155, add T156 of automobiles, the add of many other things which are lighted by night T157. He told [us] about the electric office in Denver, which 7 is a tall and magnificent building, how at night, the whole structure from top to bottom is lighted {with thousands electric signs}. I assure you our Persian friends in the taxi enjoyed the recital very much. Perhaps if I told them about these many wonders of the New World ?158, they would think I am out of my wits.

Lunch; Minister; Jews in Tiberias

On our return we had our lunch. There was another Minister from one of the suburbs of the great Metropolis ?159. The Master praised his lack of Prejudice, his fair-mindedness, his impartiality to investigate the Reality; saying that most of the Ministers of today do nothing but to teach men prejudices and blind dogmas. 8 The[n] He told him the story of a Jewish Rabbi in Tiberias ?160 who was giving to the Jews along such lines that made them haughty and stuffed with pride and prejudices.

Rest; Counsellor of the Persian Embassy; America; Turks

He took a nap after His lunch and in the afternoon the Counsellor of the Persian Embassy called on Him. The Master spoke about the greatness of America, its wonderful civilization. Then the Balkan wars were touched and the Co[u]nsellor who is a very excellent man gave an account from his own standpoint why the Turks were defeated in several engagements.

Story of Baha'u'llah Ordering a Man Punished

::: Then the Master spoke about the time of Baha-ollah in Bagdad ?161 and a story, how Baha-ollah ordered a man to beat T162 another because he said unseemly words; 9 and how that man tore his own clothes, scratched his face and ran to the Persian Consul, who happened to be the grand-father of this present Counsellor, - and cried out:- the Bahais have beaten him. The Consul instead of sending for Baha-ollah, put in{sent the} man {to} prison, saying: "You must have done something, you would not have been beaten." After two hours the wife of that man goes to Baha-ollah and pleads his release. Baha-ollah sends a man to the Consul, that this man has a wife and it is better to be released.... The Counsellor was very much touched and on his departure expressed his belief in the Master and kissed His hand T163.

President of Esperanto of England

Then the President of Esperanto ?164 of England called on the Master 10 bringing with him the first translation of the New Testament ?H165 in Esperanto. He offered a copy to the Master. The Master spoke a great deal of the necessity of International language, that the nations must organize an international Congress H@166 of language, ratify it and then let it be studied in all the schools. The Master said all through America I have encouraged the Bahais to study Esperanto and to the extent of my ability I will strive in its spread and promotion.

Haji Ameen and Three Others Arrive from Paris

Later on Haji Ameen ?167 who is an old Bahai of the type of Sayad Assadollah with three other young Persian Bahais arrived from Paris. These have been staying in Paris for the last two weeks waiting for the arrival 11 of the Master. They have just arrived from Persia. The Master received them. They threw themselves at His feet and wept. It was a touching scene. He, however, took them up, kissed their cheeks and showed them much love. Haji Ameen is a most wonderful Bahai, the Master loves him very much and he is a kind of grandfather to all the friends in Persia. Whenever the name of Haji Ameen is mentioned, those who have seen him before and hear the name, are made immediately happy. We have rented rooms for them just very near here. They are going to be here all the time except when at night they go to sleep. {Haji Ameen is the treasure[r] of Abdul Baha and all the Persian Bahais send to him their contributions. "Ameen" means "faithful" and the Master trusts him completely.} The friends in London 12 are very busy just at this time being Xmas ?168.

Alice Buckton and Eager Heart

You are no doubt interested to know about Miss {Alice} Buckton ?169. Eager Heart is being presented for all T170 this week and she has invited Abdul Baha and His entourage to attend one of the {matinee} performances on Saturday afternoon. She was here last night and was very pleased and happy. One of the

Lady Bloomfield's daughters ?171 is in the play, taking the part of the Eager Heart. I have never seen the play so I suppose if the Master goes all of us will have a chance to see it.

End Greetings

Remember me to Louise, your sister, Miss Edith Champney, Mrs Champney, Carrie Kinn[e]y, Mrs Krug, your dear mother and all the dear friends

Ahmad

19 Dec - E G Browne

Weather : Q fine day; light wind; 0.3mm rain; 0 hrs bright sunshine.

1 {December 19, 1912} T125^

Dear Harriet!

Haji Ameen and Companions

It was most interesting to see dear Haji Ameen this morning coming in with the other Persians in the most reverential and happy frame of mind to ask "the Lord of mankind" what they should do and what course of action they should follow as long as they have the privilege of being with Him.

Two Loaves and an Apple from Russia

A most touching incident of the Cause was unfolded when Haji Ameen opened his handkerchief in which he had petitions from many believers from the Orient and one thing that caught my eyes at first sight was two small loaves of bread and an apple which were sent from a Bahai from far off Russia. 2 This was all this poor man could send to our Beloved with his devotion and love. The Master looked at this love offering with such tenderness, with such joy and kin[d]liness in His eyes that one can never forget. I am sure if the millions of the world would have been sent to Him He would not have been so happy. He ate a piece of the stale bread and gave the rest to Sayad Assadollah:- so that he may bring them at the table.

Alternative Account by Lady Blomfield

A Persian friend arrived who had passed through 'Ishqabad. He presented a cotton handkerchief to 'Abdu'l-Baha, Who untied it, and saw therein a piece of dry black bread, and a shrivelled apple. The friend exclaimed: "A poor Baha'i workman came to me: 'I hear thou goest into the presence of our Beloved. Nothing have I to send, but this my dinner. I pray thee offer it to Him with my loving devotion.'" 'Abdu'l-Baha spread the poor handkerchief before Him, leaving His own luncheon untasted. He ate of the workman's dinner, broke pieces off the bread, and handed them to the assembled guests, saying: "Eat with me of this gift of humble love. +R172

Hospitality of Hakim Bashi

Haji Ameen spoke about a wonderful Bahai we have in <> ?173 Hakim Bashi who is the embodiment of hospitality, whose love is limitless and who is the “New Creation of this new dispensation”. 3

Unity and Joy in Persia

Then he told Our Beloved, the general news of Persia, how the friends are united and happy, serving the Cause most faithfully, receiving the news {most joyously} of the Master’s trip in America and holding divine Feasts of Peace and good fellowship.

Telegrams to America

Then the Master sen[t] several telegrams to America, one of them to Mrs Krug giving the news of His safe arrival.

Interview with Suffragist

Then the long line of interviews commenced. One ?174 was a strong suffragist, a militant one. The Master advised her that the women who are working for the interest of the woman’s enfranchis[e]ment should not commit such unseemly acts and should not resort to such violent measures, such as window smashing, police-beating, train-wrecking, letters-box - destroying, {poisoning[,] } etc, nay rather they should demand their rights 4 with the power of intelligence, with scientific accomplishments, with artistic attainments. Such {destructive} deeds would rather retard the realization of their cherished hope. In this age a weak person resorts to frightful measures but an intelligent person uses the superior power of intelligence and wisdom.

Cosmos Society Invite

Then a prominent woman came and invited the Master to speak at the Cosmos Society the latter part of this month.

Telegraphic Communication with Edinburgh

Later on telegraphic communication with Edinburgh, Scotland established T175 the fact that the Master is going to visit that country the second week of January @176. Is not this very wonderful?

Miss Rosenberg Interview and Praised

Miss Rosenberg was with the Master T177. He answered her many 5 questions and gave a beautiful testimony of her services; how her whole aim is to spread the truth, her wish is to serve the world of humanity, her longing is to hold aloft the Banner of Baha-ollah.

Lady Blomfield; Her Qualities; She to Communicate with America

Then lady Bloomfield came to see the Master. She is a splendid, most wonderful Bahai. She is enthusiasm embodied, gentleness, kindliness and dignity personified. She has an impressive personality, an effective power of delivery, cultured, and refined T178. The Master showers upon her love divine and she is happy.

He told her to communicate with five women of America, Mrs Krug of N.Y.[,]
Mrs {Agnes} Parsons of Washington, Mrs {May} Maxwell ?179 of Canada, Mrs
{Corinne} True ?180 of Chicago and Mrs {Ella} Goodall of Calif[ornia] ?181.
“I want you to know these people, to correspond with them 6 and to write
to them” He directed me to give her the addresses of these ladies and I have
already supplied her.

Persian Studying Agriculture

Then a young Persian who is studying agriculture in one of the schools of London
came to see the Master. He is a Bahai from Acca. The Master is very pleased
with him because he has passed through his examination with flying colors.

Large Meeting Tomorrow; Sir Thomas Barclay and an MP Present

Tomorrow night there will be a meeting in which probably there will be present
several hundred people. Sir Barkely[Barclay] ?145^, the President of Persia’s So-
ciety, and if I understand correctly a Member of the House of Commons ?C182
will introduce the Master and preside at the meeting. Before the meeting, how-
ever, Lord Weardale ?183, who was the President of [the] 7 Universal Races
Congress H@184 will call on the Master T185.

Lord Lamington

Lord Lamington ?186 also has expressed [desire] to meet the Master and {the}
date is fixed.

Miss Natalie Barney from Paris with White Lilies

Miss Natalie Barney ?187 has come from Paris to meet the Master. She brought
a large bouquet of white lily for the Master and had a pleasant interview.

Walk with Ahmad Yazdi; Lady Blomfield Recites Poetry

Our Beloved with Ahmad Yazdi went out to take a walk and I spent a most
delightful hours with Lady Bloomfield, who recited for me some of the beautiful
poetry of Tennyson ?188 and other poets. I enjoyed it very much and will ever
remember it.

Return, Lunch

When the Master returned we had lunch. There were ten Persians at the table.
Lady Bloomfield’s daughters serving, although she has four servants.

Noon Address on Women’s Vote

The Master’s talk before noon C189 was 8 on {the} Suffragette question, an
elaboration of His morning private talk with the woman who is a leader in that
cause. She was present. It was translated by Madame Dreyfus Barney.

Prof E G Browne

In the afternoon Prof. Brown[e] with his wife called again and had a two hours talk with our Beloved. It was most interesting (and on leaving he kissed the Master's hands) (Don't read the last sentence aloud).

Economics and Social Reform for Newspapers

Then a newspaper reporter called on the Master. He spoke to him in detail about Baha-ollah's plan on economics and socialdom T190 and other teachings and a message to the readers of the paper.

Mr Sidley; Joking; Miss Rosenberg

Then a Mr Sidley, who I suppose is a Bahai was admitted to the Presence of our Beloved. 9 Our Beloved spoke upon the unity of religion, the requirements of this illumined century etc. At table He joked with Lady Bloomfield. Miss Rosenberg is the favored one in London with whom the Master jokes and laugh{s} and causes others to laugh. If I want to write about these matters, then I must write a book. You know well. You have seen our Beloved! You have been with Him as well as all the friends.

Suffragette Societies Plans for Abdu'l-Baha; Theosophists

There are some plans on [a]foot about a meeting of all the Suffragette Societies in London for the Master to speak [to] which I hope will be brought about. 10 Probably there will be some meetings of Theosophists.

Stuttgart Excited Master Will Visit

The Stuttgart believers are all aflame with joyeousness realizing that the Master is going to bless that land and they write glowing letters of happiness.

Morning Meetings Getting Large; Adding Evening Meetings

Today the Master received many believers. The Morning meetings are getting larger and larger and as there are many people who cannot attend morning meetings we are going to have a few evening meetings in the evenings.

Please remember me to all the dear believers

Ahmad

20 Dec - Westminster Palace Hotel Address

Weather : H fine day; light wind; 0mm rain; 1.3 hrs bright sunshine.

1 December 20th. 1912

Dear Harriet!

Weather Pleasant

We are by this time getting acclimated to London weather. It has been very nice so far and often the sun is shining and the moon and the stars combine their forces together to make the weather very pleasant.

Morning Tea; Persians Arrive; Woman Uplifting Egyptian Women

About 8.30 the Master came in the reception room. He had His tea and later on T191 Haji Ameen and the other Persians arrived. By and by a few people gathered in the room. There was a lady who said she is a friend of Mrs {J} Stannard ?192 of Cairo. I think Mrs Stannard is an English woman and devotes her time to the education and 2 the uplift of the Egyptian women and girls. She is doing a most worthy work in that country and Our Beloved uttered most wonderful praises and commendations in regard to her devotion, faith, {and} steadfastness.

Very Strict Conditions for Divorce

Then someone spoke about divorce whether it is permissible in the Bahai movement. The Master said yes, but under certain restrictions. All means of reconciliation must be tried and if there is absolute incompatibility of temper then one year separation is advised perchance the old union might be established. However if in the mean time they meet each other C193 and no reconciliation is realized, then, they start the year again. Then He told us a 3 story of the Italian consul in Acca whose wife turned [out] to be immoral T194. After many intervening events he wrote to Pope ?195 to issue a decree of divorce. The pope said it is impossible. Finally the man was so ashamed in the community that he sent a man to Smyrna ?196, where his wife was living at the time to do away C197 with her. T198 C199

Greek Couple Dressed in Ancient Tunics

Then a Greek with his wife and child came to see our Beloved. They were all dressed in the old Greek tunic fashion, with sandals on the feet. The hands and arms were visible, very strange personalities in this modern civilization. They said the rough yellow clothes they were wearing was woven by themselves, even the child of 6 or 7 y[ea]rs had woven the 4 scanty dress he wore. Their ideas were very radical in character. We were told they have rediscovered the lost art of Hellenic ?200 music and athletics and they are trying to revive the same {in the West}. They did not believe in wearing much clothes and they said near Vienna ?201 there is actually a community of these people whose dictum is back to nature and often they walk around naked.

Consoling Visitors Mourning for Departed

Many people called on the Master and each one naturally received the inspiration of His words and presence. However it happened that many of these men and women callers were mourning for the deaths of their husbands or daughters or their mothers and the Master consoled them very much encouraging them to be happy, to forget their sorrows 5 to pray for the departed so that God may surround them in His Divine Sea of Mercy. He talked to each a great deal and all were greatly comforted and received the blessings of happiness.

Noon Address on Trials of Material World and Freedom at Death

Therefore when at eleven o'clock the Master entered in the crowded drawing room He spoke on the narrowness of this world, its trials, its vicissitudes, its ordeals and how a soul is really freed when he breaks this physical cage and ascends to the world of the Kingdom; when he wings his way from this dark world into the realm of radiance. Therefore we must not feel unhappy over the fate of those who have departed from this life but ⁶ think of those who are living.

Miss Stevens (Drower); Promised One; Acca

While I was translating there was a face in the audience who was smiling all the time. When the Master finished speaking I found out the smiling face was Mrs D[r]ower, the former Miss Stevens ²⁰², authoress of the "Mountain of God" ²⁰³. She has come from Southsampton ²⁰⁴ to meet the Beloved. Three years ago she stayed three or four months in Acca and Haifa and gathered the materials for her book. The Master called her in and talked with her a great deal; one by one the private room of the Master was again crowded by eager listeners. He was speaking about the Promised One and how all the nations and religions have circumscribed limits for His coming. However when He ⁷ came they rejected Him. The Master spoke with Mrs D[r]ower a great deal about the time she was in Acca. She is now going back to Jerusalem for a trip of a few months. She is writing a book or novel about the second coming of Christ, a number of Christians going to Mount Olivet ²⁰⁵ expecting the descent of Messiah from heaven and then quarrell[ing] breaks [out] amongst themselves {and [they] forget their object}. I think it will be [a] very interesting book. She is a very intelligent woman. She has a well developed power of imagination. She can describe events and objects very minutely. The Master invited her to dinner and gladly she accepted.

Walk in Hyde Park

::: Then He went out with Ahmad Yazdi and Mirza Lotfollah for a walk in the Hyde Park. I was left home with other Persians and had a very interesting talk with Mrs D[r]ower about her work, America and all other ⁸ kindred subjects.

Lunch; Eleven Persians

As soon as the Master returned we had our luncheon. There are now about eleven Persian Bahais who sit at the Master's table in lady Bloomfield's home and I will not be astonished if the number goes on increasing.

Rest; Prominent English educator; Enthusiasm for America

When the Master arose from His nap Mr , a very prominent English educator came to see the Master. Miss Steven was also present. The discussion was first turned upon America and Our Beloved gave the utmost praise to that country for her freedom, her civilization, her spiritual susceptibilities, her readiness of advancing toward the Kingdom of God, her quenchless thirst for knowledge, her progressive ideals, {and} her future extraordinary illumination. In fact I had never seen Our Beloved so filled and enthusiastic about the wonderful

9 possibilities of America. Europe is steeped in a sea of materialism. People are either agnostics or full of religious superstitions. In America it is different, people are more spiritual, they seek the knowledge of God, they ha[i]le the truth no matter from what quarter it comes. If they hear that there is a house in China whose architecture is novel they like to know all about it. They analyze everything, they dissect everything. In brief they are a nation of independent investigators.

Spiritual Communion

Then the question of spiritual communion was asked. :::

“Yes, it is possible. Often people speak together without the means of tongue. There are two means of intercourse. One the outward tongue, the other the ideal tongue. When the spirit is {in an} abstract 10 mood, when the heart is in a subjective state, then the ideal tongue can speak, but as long as the spirit is preoccupied and the heart is objective in its activity it is impossible to attain to that station. Is there not a wonderful ideal union between the loved one and the beloved? Often with a glance of an eye, with a handshake a whole world of thought is conveyed to other side without uttering a word. It is possible to attain to such a state of absolute, concentration if we are set aglow with the Fire of the Love [of] God, if we are attracted, if we are as [a] burning torch, if we overlook material phenomena and objects.”

In brief the Master spoke a great deal along these lines, He uttered many significant statements. The man T206 was very happy and hoped that 11 the interpretation of this spiritual interview will become unfolded to him later on.

Persian Ambassador; Praises America, Speaks of Persia and Turkey

At first time the Persian Ambassador came. The Master received him very graciously and kindly. He praised the Republican form of government in America, its federal system, its independent and soverei[g]ng states, its liberal institutions, its educational system, its parliament, and its vast resources. He gave a great tribute to Washington D. C. ?207: all the houses are built amidst lovely surroundings, there are many Parks, the avenues are shaded with trees. In Chicago ?208 and New York there are many large Parks. He spoke about {the political} situation in Persia and Turkey, about the {moral} conditions of Persian students in Europe etc. He was here for nearly one hour and discussions were changed from time to time. 12

Westminster Palace Hotel Address; Lord Weardale

At seven and 10 minutes, Our Beloved, Lady Bloomfield, Haji Ameen and myself in an automobile drove to Westminster Palace Hotel ?209 where the meeting was going to be. The rest of the Persians coming by the omnibus ?210. On our arrival I witnessed the very large Hall holding more than 600 people was nearly filled. Lord Weardale was introduced to the Master and in a private {room} he had an interview with Our Beloved for quite a long time. He is an old man but

clean shaven. He is going to Paris for two weeks and return again hoping to see Our Beloved and have a long talk about Peace.

At eight the Hall was full and many people were standing around. This meeting was arranged by Mrs Thornburgh Cropper who is 13 one of the finest and loveliest Bahais we have in London. Many writers, thinkers, literary men and distinguished personages were in the audience. At eight Sir Thomas Birkley[Barclay] opened the meeting by delivering a very appreciative introduction referring to Our Beloved as the "Master". Then the Master spoke A211 very wonderfully about the law of love and hate and then went into the explanation of the principles. The audience was set aglow. All the faces were shining, all the 700 or 800 people were responsive {enthusiastically}. Indeed to have such a warm and well attended gathering in London at this time of year is nothing short than[of] a miracle. The Master finished His address about 14 9 o'clock. There was great applause! Every one was delighted and happy. All inquired when they should come to see Him, to hear Him, to touch His hand. Really from many standpoints it was a most representative London gathering. After the Master Miss Casper T212 (?) a leader in the suffragette Movement spoke, stating that just at this time it is the greatest honor to have "the Master" in the British Isles, then Miss Buch[k]ton spoke, then Mon. Dreyfus, each only a few minutes. The meeting was closed by a very heartfelt prayer uttered by the Master in regard to the Balkans.

After the meeting everybody wanted to shake hand with 15 Him but realizing that He was very tired so [He returned] in an automobile with Ahmad Yazdi, Haji Ameen and Sayad Assadollah returned to the house and all the Persians including myself returned by the Omnibus. This was the first time that I had a chance to see the streets of London.

Alternative Account by Isabel Fraser

A Remarkable cosmopolitan gathering filled the large hall at the Westminster Palace Hotel, Friday evening, December 20th, to listen to an address by Abdul-Baha. His topic was one that is agitating many of the thinking minds of today - the vast subject of Peace. Sir Thomas Barclay was in the chair, and among the audience were scientists, diplomats, leaders of the great movements of the day, including a number of Orientals. So great was the overflow that many were compelled to sit on the floor and a fringe standing at the outer edge extended out into the hall [...Introductory Address...] Abdul-Baha commenced speaking at once, Mirza Ahmad Sohrab translating. Abdul-Baha remained seated. He spoke earnestly, gesticulating freely and one could almost follow his thoughts as the light and fire played over his countenance... [...Abdu'l-Baha's Address...] Miss Buckton read the Hidden Words... She spoke of the significance of the Peace Conference being held in England and recalled Queen Victoria's answer +213 to Baha'o'llah's message... The chairman then introduced Mrs. Despard ?214, president of the Women's Freedom League... [Her Address]... Closing remarks by M. Hippolyte Dreyfus-Barney, of Paris... Again a deep and reverent hush fell on the people as Abdul-Baha gave the blessing in Oriental fashion with hands

outstretched and palms upturned... R215

Evening Dinner; The Deaf and Stories of the Deaf

After the return we had dinner. Because there were some in {the} audience with deaf ears and hearing-instruments in their hands the Master spoke to us at the table about two incidents in Constantinople. One about the Minister of Poste and cables being deaf and another about a hungry Persian who makes himself {appear} deaf and dumb, enters a restaurant, eats a 16 square meal and finally the manager is forced to eject him, because he looks around in a blank manner as though he does not understand anything.

Epilogue; Poetry; Eager Heart

Altogether this was a very busy day. It is nearly one o'clock after midnight and I am writing this letter. Everybody is [a]sleep and London is quiet.

I am getting interested in poetry. Lady Bloomfield has given me a book of poetry called the Epic of Hades ?216 by Lewis Morris ?217 who died a few years ago. This book that I read was offered by the author to the Lady.

Today Lady went to see the performance of the "Eager Heart", because her daughter is playing that part and tomorrow the Master and all the Persians are going.

All love to all

Ahmad

21 Dec - Eager Heart

1 December 21. 1912

Dear Harriet!

Harriet's Letter Received; Abdu'l-Baha in America

Just an hour ago (1 pm) I received your welcome letter of December 10th and it made me very glad to know that all the friends feel the Presence of the Beloved. It is indeed a great joy to realize that He has walked upon the soil of America, that He has blessed that land beyond any measure, that He has poured His divine Teachings upon that wonderful nation, that they listened to His heavenly music with rapt attention, their hearts attracted to the Love of God, their souls inspired by the knowledge of God, their beings exhilarated by the Fragrances of the Rose-Garden of Abha, their lives transformed through 2 the Breathes of the Holy Spirit. His Presence in that free land was a great benediction and future generations will record it. Last night as He was in the private room of this home {He} remarked that many people may think that a Persian has come, giving a lecture and that is the end of it. No! in the future every word uttered in the far cities of America will be collected and preserved. This is through the Bounty and Favors of the Blessed Perfection.

Morning Visitors from Last Night

In these days the Sun of Reality is shining upon all these regions, many souls are being quickened and are alive to the importance of the Cause. As the result of the {meeting} last night meeting many people came this morning to see Our Beloved.

Woman Comes 60 Km; Invalid Dumb Man

::: There was a woman ³ who had come from forty miles last night to hear the Master and this morning she brought her book for the Master to sign. She told the story of a young man who is invalid and dumb but he is so eager about the Cause that he likes to have the photo of the Master with His autograph. Although he is dumb and his hands are completely paralyzed owing to an automobile accident ¹²¹⁸ yet he holds the pen in his mouth and writes very well. She showed us some of his writing and it was really wonderful. He reads all kinds of books and writes interesting articles for the magazines and papers. The Master sent to him a beautiful message that although he is speechless yet he has the language of the heart and speaks with the ⁴ tongue of the intellect. He hopes that he will acquire the language of the Kingdom which is not in need of any outward means to convey the thought.

Syria and the Spirit

Another inquirer was presented to the Master and he spoke to her about the climate of Acca and Syria and Egypt saying that Syria is the abode of the prophets, Jerusalem is located there, the tombs of all the prophets are there, the traces of David and Solomon can be witnessed there; the birth place of Christ is there. In Palestine the spirit of man is dilated, because all the prophets have come from that land, the divine call has been raised in that country, the Holy books have been revealed there.

America and England

Then He spoke about America. American people have great capabilities. In England also one witnesses the ⁵ {signs} of awakening. In reality the American and the English people are of the same race, have the same language. The governments and the nations of both countries are noble and democratic.

Auras

Some one asked about the colors which according to the Theosophists each person is surrounded with a certain hue. The Master gave an answer which was very wonderful and too long to quote it here. The Secretary of the Theosophical Society came to see the Master and after the interview asked Him to write a message for the Theosophists to be printed in their weekly organ which is published in London. Then a Minister was taken in. He has brought a cross to be blessed by Him. He said whenever he looks at the Cross he feels sad. The Minister is almost a Bahai and before ⁶ leaving he kissed His Blessed Hands.

Many People; Jokes Alleviate Sorrows

Many, many other men and women had interviews, each one {of} them with his or her peculiar problems. They all came before the universal physician and He knowing so well the ailments of each prescribed medicine. This morning He told many jokes which made the listeners forget their sorrows.

Noon Address on Types of Love

At about a quarter {to} T219 twelve He came in the crowded Reception room and spoke about the various kinds of love; family love, racial love, patriotic love and human love[,] showing that each of these loves are not sufficient except the love which is spiritual and is born of the Breath of the Holy Spirit.

Walk in Kensington Gardens and Lake

After that with Ahmad Yazdi and Ahmad Sohrab He left 7 the house for a walk. At the door we met Miss {Alice} Buckton. The Master invited her to be with us. Calling a taxi we drove to Kensington Gardens ?220. There we walked behind the Beloved for nearly one hour. There is a large, beautiful lake there ?221.

Lunch; Two More Persians; House Like Mrs Kinney's; Lady Bloomfield "Mother of Believers"

Two more Persians have come from the school so our family is increasing. There were more than 12 Persians, all sitting at the table. How similar to Mrs Kinn[e]y's house. Instead of Harriet and Louise serving at the table the two daughters of Lady Bloomfield are doing that. Lady Bloomfield mothers all of us. The Master has given her the title of the Mother of believers. She is graceful, dignified and most cultured. I told her it will be a fine thing if she could travel through America for a few months. 8

Rest; Eager Heart Performance; Meeting Actors

After lunch the Master took His nap. Mrs Thornbourg[h] Cropper was present. At 3[.] 30 pm, Our Beloved with Mrs Cropper[,] Sayad Assadollah and myself left home in her automobile for the church ?222 where Eager Heart is being represented.

There were more than 1200 people present. The Master sat in the first row of seats. Mrs Cropper on His left and Ahmad on His right side to translate.

The play on the whole was very effective. Miss Mary Bloomfield who took the part of the Eager Heart interpreted the character with a delicacy and artistic appreciation that was very wonderful. There were such longings, such unutterable desire in her every movement and word for the {appearance of [the]} King, when Mary and Joseph came in with the child 9 in her arms the Master was so deeply touched that He wept. I could not help myself but to weep. The story is so direct, so touching, so sincere, so holy and so above the sordid elements of life. The Master sat through the whole performance and was keenly interested in every act and move. When the play was finished He was invited behind the stage and congratulated the players and musicians for their delightful work. He

gave them a long address about the prophecies of the old testament in regard to the Second Coming of Christ and how the Jews took those prophecies literally and what were their real significances. Toward the last the actors were introduced to Him and when He reached to the angels He recommended them all to remain as angels as long as they live.

Alterative Account by Lady Blomfield

Miss Alice Buckton was an earnest visitor. She had written Eager Heart, a very interesting Christmas mystery play. The performance of this mystery play at the Church House, Westminster, was honoured by the presence of 'Abdu'l-Baha. This was a memorable occasion, as it was the first time He had ever witnessed a dramatic performance. The Master wept during the scene in which the Holy Child and His parents, overcome with fatigue, and suffering from hunger, were met by the hesitation of Eager Heart to admit them to the haven of rest which she had prepared, she, of course, failing to recognize the sacred visitors. The Master afterwards joined the group of players. It was an arresting scene. In the Eastern setting the Messenger, in His Eastern robes, speaking to them in the beautiful Eastern words of the Divine significance of the events which had been portrayed." R223

Persian Ambassador's House; Oriental Politics and History

From the Church He drove to the house of the Persian Ambassador. For more than two hours various subjects touching [the] Balkans, the lives of the various Turkish Ministers, the English rule H224 in Cyprus ?225 and incidents in connection with it etc etc were discussed. At the door the Master put one English pound £ 226 into the hands of the footman of the Embassy.

Head of the Bahai Publishing Society of London; Dinner

Having reached home we find Mr and Mrs <> who are at the head of the Bahai Publishing Society of London. They are invited to take dinner with the Master.

Mary Magdalene

After the supper the Master told us the wonderful story of Mary Magdalene who 11 went to Rome, presented herself in person before Emperor and delivered a message from the part of the Christians. It was a most dramatic story and it takes me a long time to write it so I just refer to it. The Master admires so much the character of Mary Magdalene +?227.

The World a Great Theatre

After this meeting He spoke of the world as a great theatre on the platform of which we see all kinds of plays, from tragedy to comedy are acted.

Dinner; Letter from Harriet; Some Exemplary American Baha'is

At eleven o'clock He asked for His dinner. I took an occasion to read your letter to Him. He listened carefully to every sentence. As soon as I told Him that I have a letter from Miss Magee, He said go and bring it. 12 She tells the truth.

When I finished He was silent and after a moment He said there are several souls in America who have great capabilities, amongst them is Miss Magee. Then He spoke wonderfully about Mrs Krug how enkindled and attracted she is, how firm and steadfast she is, how Louise and <> love her and how ere[before] long she will be assisted to render great services in the Cause.

Ahmad Yazdi to Paris then Orient; Scotland; Mr Campbell; Oxford; Prof Cheney

Ahmad Yazdi has left us tonight for Paris. He will stay one week there to attend to his business and then returns to the Orient.

The date of Scotland is fixed for Jan. 6th.

On Dec. 30th X228 Mr Campell[Campbell] ?396v who is now sick will call on the Master.

On the 28th X229 we will go to Oxford to call on Prof. Cheney[Cheyne] ?344v but not to deliver an address X230 because it is now vacation. Love to all Ahmad

22 Dec - Head of Educational Association for Working Men; Christian Commonwealth Editor

Weather : 3 overcast, fair day; light wind; 0mm rain; 0.2 hrs bright sunshine.

1 December 22d 1912

Dear Harriet!

Days Speed By; View from and Work of the Future

The days come and go like a dream. I am sure that sometimes in the future I may look upon these divine days with the eyes of envy and longing, yet while constant association with the source of light and life imbues a person with a feeling of devotion to the Cause, severance from all else save Him and resignation and submission. I often look upon these divine days, so far as I am concerned, as a period of preparation for future activities in the Movement. If after all these blessings and benedictions we remain passive and do not rise to do that which is demanded of us, it is very mean and ungrateful on our parts. 2

Translating; Hymn to Peace

This being Sunday most people were up late but I got up very early and was in the Presence of Our Lord. First He dictated some Tablets to the friends, especially one to an English woman who has composed a hymn to Peace. He was most pleased with the translation C231 and told me to send the original to Mrs Krug. He also desired {it} to be translated in Persian and be spread in the Orient.

Head of Educational Association for Working Men

Then a Mr Marshall [any connection to the early Baha'i?] was presented to the Master who is at [the] head of some Educational Working Association {for working men} which strives to diffuse higher sciences and arts amongst the laboring class. Our Beloved said that any movement which aims to spread public education is divine and heavenly Confirmation shall assist that movement. 3

Irish Baha'i; Be a Lighted Torch

Then another woman, a Bahai, who has come from Ir[e]land, to see the Master was brought in by Lady Bloomfield:- ::

"In that thou[you] art[e] returning to Ir[e]land" the Master said "thou[you] must become a lighted torch. That light[ed] torch is the effulgence of the Love of God, summoning people to the Kingdom, proclaiming [to] the people to international Peace; it is the oneness of the world of humanity; it consists of the teachings of Baha-ollah. Thou[You] must carry away with thy[your]self this light of Reality" He spoke a great deal more encouraging her in the path of the Cause.

Bouquet of South Africa Flowers

A touching incident happened that was the Master received a beautiful Bouquet of some strange flower from South Africa. A believer had sent {it} to Him through an English Bahai. The flowers were 4 yellow, very delicate and very fragrant. The Master sent this message to her:-

"Convey to her my special greeting. Announce to her my loving kindness. I will pray for her, that God may surround her with His Confirmation and assistance and that the means of happiness and well[-] being be prepared for her."

London Bahai, Mr Arthur Cuthbert; Happiness Through the Cause

Mr Arthur Cuthbert, who is an active and prominent London Bahai was ushered in by our charming Hostess.

"You are welcome, most welcome. How are you? Are you very happy?" "Yes. I am happy." Mr Cuthbert answers. Then Our Beloved:- "In reality the Cause of Baha-ollah is absolute happiness, absolute advancement, absolute perfection, were one to live in accord with its behests."

Lady Blomfield's Grandchildren; One Outstanding Girl

Then Lady Bloomfield brings in her grandchildren. They are three. Amongst them there is a girl of a few years, very 5 bright. She goes to the Master. He kisses her and keeps her in His arms. She receives a big piece of rock candy. "My dear baby. My sweet, very sweet baby" Our Beloved says [aloud]. Then to lady Bloomfield: "God will give to you many children and grandchildren. I have not seen a child for a day or two["] and hugs her more to His blessed breast. Her mother asks her to sing the hymn of Christmas ?232. She does it very sweetly. Then a most charming conversation starts about her doll, elephant, horses, automobile, how He would like to take her to the land where Christ was born, where orange-grove[s] blossom, where the Sun always shine[s], the stars

always glow, the weather [is] always bright and clear. But she prefers to see the spot where Christ was born; she likes to become a soldier in the Army of Christ, she does [not] like those outward things, but 6 she likes to be a good girl."I hope," the Master answers while He kisses her "that you may become a general in the Army of Christ." To her mother: This girl will progress very much. She is intelligent and keen. Educate her properly. Give her Bahai instruction so that her thoughts may become luminous, her susceptibilities become keen, she may become absolute good to the world of humanity. God willing she will study in the school of God, she will acquire ideal and heavenly knowledges and she will be informed with the mysteries of phenomena. Her name is Magarete Honor{e} Bloomfield.

Persian Merchants; Interviews

Then a number of Persians who reside in London were taken to the Master. They are merchants etc. After them many people had private and interesting interviews 7 .

Noon Address on Eager Heart, Misexpectations of the Promised One

Now it's nearly half past eleven and being sunday many people are waiting to hear the words of the Master. He comes in with the words of "Good morning" on His golden lips. As His subject He takes "Eager Heart"; first He praises the actors; then from entirely another standpoint, different from the address He gave to the actors yesterday, He discourses on the expectation of the people and when the promised one comes no one is willing to give Him a shelter. They prepare palaces for Him, they decorate the streets, they arrange [a] downy couch, but He, the son of man, cometh when no one knoweth. Through the highways and byways He walks, people unconscious of His divine Presence, pursuing their own pleasure and yet expecting the arrival as a King and ruler. 8

Drive through London Streets Decorated for Christmas past Thames to Richmond Park; Mrs Cropper

At twelve o'clock Mrs {T.} Cropper comes with her lovely auto to take the Master to{for} a ride. A young student from Bagdad and myself He takes as attendents. We drive through the London Streets and avenues, most of them decorated in honor of Xmas. Throngs of people coming out of churches are feeling their ways toward the parks. The air is warm and cloudy. Our auto. threads its way to Richmond Park ?233. We pass by [the] Thames. The Park is very large, the trees are bare but here and there green sward ?234 is visible. The Master comes down to walk. After a few minutes the sun floods the field with its golden rays. Mrs Cropper asks a question about reincarnation. A detailed and satisfactory answer is given while we are walking. The Master enjoys the weather. He pushes off His 9 fur coat. For one hour He walks, sometimes talking, sometimes silent, again answering questions, anon ?235 making witty remarks on the horsemen and horsewomen. In brief it was a heavenly hour never to be forgotten. I came to know Mrs Cropper so much better. She is a very wonderful Bahai, as pure as chrystal, very sincere, very firm and very kind. I

liked her ever so much. And so every Bahai will like her as soon [as] he meets her.

Lunch; Too Many Persians for Two Tables

We return. It is nearly 2.30 pm. We have our lunch. Now we have so many Persians that notwithstanding of arranging another table, yet some of us have to wait for another course [to be through].

At Miss Herrick's; Haji Ameen Tells Stories

At four o'clock the Master is up. All the Persians are invited to the home ?236 of Miss Herrick. Haji Ameen who has been a Bahai for 55 yrs[years was] to tell some of his 10 experiences. C237

Callers; Miss Rosenberg Away; MP Deeply Impressed on Logistics of Peace

Having tea a stream of callers began to flow. Miss Rosenberg who is going to the country for a few days to spend with her brother says farewell. Another prominent man has an interview with the Master about his affairs. Then a member of Parliament who has been in [the] Balkans for two months, writing daily articles for two of the most important dailies[,] is presented. The Master speaks to him strongly on Peace, and on the Court of Arbitral Justice recommended by Baha-ollah, the evils of wars, the education of {the} public as to the horrors of war. The talk was so impressive that the man could say not a word. It created a deep impression upon him.

Actress; The Theatre of the Kingdom

Then a theatrical woman was introduced. She was tall, graceful, and very charming. 11

[Abdu'l-Baha said:] "We have also a theatre." The woman immediately becomes all interest, set aglow with enthusiasm. "Yes, where is it? I love to see it. Can I play in it?" "Our theatre" the Master answers smiling "is built in a country where there is eternal springtime, the streets of that city are as clean as the surface of the mirror, the lights of that play-house are the rays of the Sun of Reality, the actors of our drama are the Holy Manifestations of God, the audience is composed of pure and sanctified souls. They play their parts with the most delicate art, they deliver their words with power and potency, the stage of our theatre is the arena upon which is played the sublimest tragedy, the most terrible dramas, the most thrilling and heart-throbbing events of life. 12 Come and join our company. You have acted all your life on this material stage, now come and act upon the celestial stage. Your fellow-actors will assist you, will cou{a}ch you in your part and step by step you will become a star shining in the galaxy of these heavenly-inspired dramatists.

Neighbour; Blue Donkey Beads

Lady Blomfield has a neighboo[u]r ?238 who lives above her apart[ment]. She is taught by the Master last year. She is called by Him "Neighboo[u]r". She comes

in and requests Him to visit her apart[ment]. This theatrical woman lives with her too. The Master accepts the invitation and immediately starts {to go}. For fifteen minutes He is there, blessing her apart[ment]. He jokes with her all the time. She brings to the Master a string of rough big blue beads. "What are these?" the Master asks. "These are to 13 decorate the neck of the donkey and when my friend went to Persia she sent me these beads, saying because I love you very much I like to decorate your neck" Then everybody naturally laughs, the Master more than all.

Christian Commonwealth; Editor Mr Dawson

Coming down, Mr Dawson ?239, the Editor of Christian Commonwealth, is presented. He knows the Master. A long interview is the result. The Beloved thanks him for all the services he has rendered to the Cause, especially 10000 copies of {a} Bahai edition [being sent]sending to America without a cent of charge. An interesting conversation on the effacement of the present misunderstanding between nations and religions is carried on.

It is arranged that another Bahai edition containing some of His late addresses delivered 14 in London be printed in the number of January 1st.

Mr Dawson is outwardly a young man, a very pleasant happy man. I liked him very much. Having corresponded with him often from America I was looking forward to the time of meeting him. He stayed after the interview and had dinner with Our Beloved. He made him sit in His own chair at the table which was a great honor.

Then after ten I had to go over some of the addresses which must go into the Christian Commonwealth with Mrs {Isabel} Fraser. She is an American woman and an ardent Bahai[,] and an excellent newspaper woman {helped me in this work}.

Give my Bahai love to all

Ahmad

Alternative Account - Christian Commonwealth

Abdul Baha rose to receive me with a gentle courtesy and a murmured Persian sentence, which his interpreter, Mirza Ahmad Sohrab, explained meant that the Master was pleased to welcome a representative of THE CHRISTIAN COMMONWEALTH, which had done much to promote the progress of his mission. The stir and movement beyond the threshold of the room where Abdul Baha held his audience seemed to die away, and the familiar roar of London's traffic through which I had passed a little earlier receded into immense distances as we talked. Sentence by sentence as they were translated to me, the Master told me of his itinerary...

[Abdu'l-Baha said:]... I observe that, praise be to God, in this capital a conference of peace is sitting. It is conducive to the utmost of joy to me that in this great centre of civilisation and culture such an important gathering is being

held. Therefore I hope that the rays of universal peace may radiate from this great metropolis to all parts of the world, and that the noble nation of England and its just Government, like the people of America, will strive their utmost in promoting the principles of international peace and brotherhood. I pray that the war in the Balkans will be transformed into peace, and the rights of both sides may be protected.”...

A further question regarding the Master’s plans elicited the information that he would visit Edinburgh, Oxford, Liverpool X240, and perhaps other provincial centres before he leaves for Paris. In Liverpool it is arranged that he will address a large gathering of workers. He returns to the Orient after this programme is completed, and told me that the possibility of a later visit to Europe is uncertain: “It is not probable.” He has been very much encouraged by all that he has witnessed, and repeated his hope that the cause to which his life is dedicated would prosper in Europe. The Master rose again as I took my leave, and clasped my hand with a smile that was as much a benediction as his parting words. R241

23 Dec - Mr Hammond; Persian Ambassador; Walk in the Rain

Weather : 8H3 overcast; fine and bright middle part of day; light wind; 2mm rain; 1 hr bright sunshine.

1 December 23d 1912

Dear Harriet!

Persian Respectfulness; Abdu’l-Baha’s Example

One of the most interesting scene{s} is to see our Beloved surrounded every morning by a large number of Persians. They will either stand erect and respectful if He walks or sit on chairs with the greatest devotion if He sit[s]. His gentleness and courtesy, love and affection toward all the people touch the hearts of everyone who comes in touch with Him. His Life is the greatest example for right thinking and right living. If we could only let the empty desires of the world go, and grasp the Reality.

In the Presence of the Master no two days are the same, each has a peculiarity of its own; a fragrance particular to each day.

Woman Studying Music

Today we started with music, with song the giver of joy and happiness. There was a woman, who while in the 2 Presence of the Beloved asked Him to confirm her in the study of music. “The{re are} is two kinds of music,” He says “divine music and earthly music. Divine music exhilarates the spirit while earthly music has an effect over the body. Divine music belongs to the Kingdom of God{;} earthly music is of this mundane world. I hope that thou[you] wil[l]t be confirmed to study both kinds of music so that thou[you] mayst be able to sing the anthems of heaven and the songs of this world.”

Mr Hammond Author of “Splendor of God”; Encouragement

Then Mr Hammond, the author of the book of the “Splendor of God” came in the Presence of the Master. He is of course well known to the Bahais through his book. He is really more than a Bahai. He has spoken most wonderfully at many large gatherings about the Movement and has attracted many souls to it. Our Beloved talked with him on various subjects, encouraging him to rise higher, serve more, aspire to ri[ea]ch T242 to nobler height{s}, be a real servant of the world of humanity and attract the souls to the Kingdom of God. “Today,” He said ”there are two powers which have attacked the world. One is that of 3 blind imitations of the so[-]called religions and the other the power of materialism. The world has been made dark. I hope you will become the means of dispelling these dark clouds and let the sun of reality shine.

Strangers Visiting

Then a number of strangers, one after another entered in His Presence, each receiving words of wisdom and comfort.

Noon Address to Those in the Salon on Education of Self and Teaching

At nearly 12 o'clock He was enabled to come out and speak to those who were gathered in the salon. Today there were not many, owing to the approach of Christmas. However He gave a very wonderful address on the education of one's self, teaching the Cause etc.

Walk in Battersea Park

::: Again Mrs. {T.} Cropper was present and took the Master in her auto to P[B]attersea ?T243 Park which is quite near. The meadows were green. Haji Ameen and Mirza 4 Lotfollah Hakim were with us. He walked for about one hour through the Park, passing once or twice by the Thames ?244 river. Today we spoke very little, because He was speaking all morning.

Affairs of Some Persian Baha'is; Lunch; Rest; Persians Roaming

::: On our return He spoke to Haji Ameen about the affairs of some of the believers in Persia and other parts of the Orient. The Master having His dinner went to take His nap. The Persian contingent roamed around the rooms talking, reading and generally not disturbing anybody except themselves.

Persian Baha'is Visit Ambassador

At four o'clock all the Persians except two called on the Persian Ambassador. He is a very good man. For two hours we spoke with him on almost all the conceivable subjects C245.

Special Correspondent of Christian Commonwealth; Editor of Theosophical Magazine

::: Returning home there were a number of people present; special correspondent of the Christian Commonwealth and Editor of the Theosophical Magazine each desiring an interview. 5

Labouring Men; Napoleon of Peace

The Master first met several laboring men who had come from far to see Him. One of these men said that although I am not a Bahai but I like to tell you what I think of you. You are “the Napoleon of Peace”. I thought this was a very good thought.

Cause of God like a Rose-Garden

To another one He said: ::

[”]The Cause of God is like unto a rose-garden. As long as man is far from it, he cannot survey its artistic beauty, he cannot see how many kinds of flowers are planted therein, he cannot inhale the sweet fragrances of the roses. But when he approaches the garden, he experiences new feelings; he hearkens to the melody of the birds, the delicate perfume is wafted toward him by the gentle breeze; he beholds the variegated flowers; 6 his soul is rejoiced by the charming scene and his spirit is refreshed.”

Cause of God like a House

To another one He said: ::

[”]The Cause of God is like unto a house. As long as man has not entered therein he does not know what it contains. In the house there are many precious jewels, many rare objects the like of which cannot be found anywhere in this world. But the men in the street may pass by the house a 1000 times and know nothing about it. Only the one who has the key can enter. That key is the love of God.”

A Spirit of Combustion

To another He said:-

Every object in this world has the power of combustion. The objects by themselves and in themselves will not be ignited. A flame is necessary. I hope you will become that flame to enkindle the hearts. 7

Paving a Straight Path to Heaven

To a railroad man He says.

Thou[You] art[e] paving the material roads. May thou mayst[you] become able to straighten the pathway to heaven. That is more important. Straighten the path for the Kingdom of God is nigh. Be thou a heavenly lineman ?246.

It goes on like this all day. I might write you a book.

Editor of Theosophist Paper

The Editor of [a] Theosophist paper is given a beautiful message for his New[]Year copy. The correspondent of the C{hristian} C{ommonwealth} is given a most wonderful interview which will appear with other addresses of the Master in the New[]Year[']s copy.

Monsieur Dreyfus; Crazy Atheist in Hyde Park

Then Mr Dreyfus comes in. Having heard in Hyde Park some 8 crazy man speaking on religion, denying the very existence of Jesus Christ, decrying the evils of the Church - he gives to the Master an account of it ?247.

Bible Authenticity and Crusades

Then another hour is spent about the authenticity of the Bible{,} the thrilling events of [the] Crusaders ?H248.

Suffragists Discussion

At dinner the question of Suffragists come[s] up. The Master tells a story which makes everybody laugh, Lady Bloo[m]field tells a story which makes everybody serious about the wretchedness of man denying [wo]men [the] vote.

Walk in the Rain; Christmas Goods in Windows

It[']s nine o'clock. It rains. The Master calls me: Let us go out and take a walk. I run for my overcoat and umbrella. For one hour we walk in the lighted avenues, the Master watching the windows decorated with all kinds of Xmas goods. We return wet and tired.

Then again another hour of talk.

Love to all Ahmad

24 Dec - Lord Keinard, YMCA

Weather : \$ cloudy - squally and rainy in afternoon; fresh wind; 6.9mm rain; no bright sunshine.

1 December 24th 1912 midnight

Dear Harriet!

Harriet's Greetings Received; Seeking Happiness; New Year Resolutions

This being the eve of Christmas, I was very glad to receive your greeting, today. You were indeed very kind and thoughtful to think of this unworthy one. I appreciated it most highly and wish you in turn not only many Christmas greetings but pray most fervently that the New Year may bring to you happiness, serenity and joy which is pure, heavenly and divine. A joy not tempered with human alloy is lasting, a happiness not mixed with the dross of human passion is eternal, a felicity not associated with the earthly desires is age-abiding, a unity not dragged in the rough turmoils of life is indissoluble. May each and all of us be imbued in this New[]Year with the attributes of the Master who has set for us an example so 2 high, a pathway so straight, a paradise so delightful, a heaven so studded with luminous stars and teachings so simple yet so sublime, so easy to read them and so difficult to practice.

The New Year is approaching and I suppose each person is passing before his view a set of resolutions, some of them as old as he can remember, others may

be the result of the bitter experiences of the year just gone by. Whatever they are, I hope we will all keep them and try to live by them.

Quiet Day; Letters; Animal Welfare

Altogether we had comparatively speaking a quiet day, not so many people, however enough to keep us busy. Many letters were read to the Master. He answered some of them, one, to a Humanitarian Club whose aim is to decrease the killing of animals and birds for “milina[e]ry ?249 craze”, avoiding the “butchery of sentient beings” and begging the Master to speak against it in His Public addresses.

Abandoned Woman Consoled

Then a woman comes to Him with a burden, wishing the Master 3 to alleviate the load. Her husband has left her, he has carried away their only child and no one knows where they are. Is not this the tragedy of life? She weeps. He consoles her. They will return to thee[you] real soon. Don't be unhappy! Do not weep! Be joyful! God is merciful to thee[you]. God is thy[your] kind Father. Then she leaves in a more happy frame of mind.

Woman with Two Children

Then another woman comes in. She has two little children. The Master kisses them; speaks to them in English, caresses them with love, candy and fruits are given to them. They receive His Divine Blessings, perhaps ever to remember in the future that as children the King of Kings loved and embraced them.

School Room Floor Cleaner

Look at another woman. She is a good Bahai; is working for the children in the school. She shows her hands to the Master, so that He might see how she has scra[b]bled ?250 the floor of the school rooms. 4 He keeps her hand into His and says:- Hands which has{have} labored in the Cause of education are ever blessed. I am pleased with your hands. I love such hands very much, because they have worked for the children. May thou mayst[you] become a great educator and guide to humanity!

Baha'i Making Hats for the Poor

Another Bahai lady is presented. For the last 35 y[ea]rs she has been making hats to cover the heads of the poor. She desires to serve. She longs to do some actual service in the Cause. The Master smiles in her face. She is earnest. Then He slowly opens her{His} heavenly treasury of wisdom!- :::

”For 35 years thou hast[you have] been making hats for the heads of the poor people. Now is the time to make heavenly crowns for them so that they may adorn their heads - such crowns whose brilliant jewels may scintillate throughout centuries and cycles. This crown is the guidance of God and the knowledge of the Kingdom of Abha! 5

Gardener

To another person He enjoins: :::

Make the plain of thy[your] heart the Rose Garden of the Love of God and let the nostrils of the people be perfumed with the sweet fragrances growing in the prepared soil of the spirit. Thou art[You are] endowed with great capacity. May thou mayst[you] become a centre of the virtues of the Almighty.

Other Visitors

Then a number of other people receive the heavenly instructions, the words of life. Their hearts are cheered, their souls are made joyous and the gloomy outlook of life changed into the[a] scene of iridescent glory.

Noon Address on Christmas and Christ's Trials and Poverty

The subject of the address for today was Xmas, an{d} the trials of Mary, the birth of Christ in a Manger, the poverty and hardship of the Blessed family, their travel to Egypte, their return, the proclamation of the Cause, and the crucifict{x]ion with its attending 6 trials. But today, they worship His name, they commemorate His Birth in thousands of churches, they celebrate His virtues and they spread sumptuous Feasts. Kings glorify in His Name. Emperors are proud to wear the golden crowns of Christendom. Royalties in their luxurious p{a}laces sing the hymn of praises and glorification because the Son of Man ?251 is born. But the King of Kings was born in a stable, He did not have a place to lay His head, He was shunned, persecuted, a crown of thorns adorned His heavenly Brow. This has ever been the custom of the people, to worship those who are dead, to martyr those who are living.

Walk in the Park

Mrs Cropper was present with her automobile. The Master took with Himself Mon. Dreyfus and Lady Bloomfield. For an hour and [a] half they were away, walking in one of the many parks of London.

Lunch; Tablet to the London Theosophical "Vahan" Magazine

Lunch we had about two o'clock and [in] the afternoon I translated a wonderful Tablets to the Readers of "the Vahan" the organ of the Theosophists 7 in London. It will appear in their New[]Year issue.

Persians Collecting in Groups and Merging into One

The Master left us all the afternoon to ourselves. You could see the Persians collecting into groups and talking about various things. I had one of these groups, naturally discoursing on America and little by little other groups joined mine. By the way[,] one of these Persians is going to America to enter the school. He speaks English quite well. He has studied in the American school and the school of Tarbiat in Teheran.

Lord Keinard and the YMCA Christian Alliance

One of the many people who called on the Beloved today was Lord Keinard[Kinnaird] ?252, well known in England for his connection with [the] Y.M.C.A. Christian Alliance ?253, Temperance ?254 and other good movements. The subject was turned around the realization of a better understanding between the religions and the nations and the talk was illustrative of the wonderful power of the Master who for {more} than one 8 hour spoke, keeping the Lord spell-bound.

Dinner; Message for the Christian Commonwealth

Then we had others. Before dinner He dictated a Message which with its Persian and English will appear in the New[]Year {copy} of the Christian Commonwealth.

Drawing Room Filled with Flowers

Just now although it is long past midnight I hear His voice speaking to the Persians. The friends have sent much flowers to the Master for Xmas and the drawing room is transformed into a Rose Garden.

Prayers for Harriet's Sister; Greetings

I am sorry to read in your letter that your sister is not feeling well. I hope that by this time she has entirely recovered. You know how we admire her nobleness and spirituality. Remember me to her. I am praying for her at the Threshold of the Beloved.

A happy Xmas to Mrs Krug, Mrs Kinn[e]y , Mrs Champney, Louise, Edith N255and all the friends of God.

Ever your sincere friend

Ahmad

25 Dec - Salvation Army Xmas Meal

Weather : \$ dull, wet day; light wind; 8.1mm rain; no bright sunshine.

1 December 25th 1912.

Dear Harriet!

Joy of Abdu'l-Baha's Presence

To be with the Master is a source of never-failing joy; to listen to His words is a heavenly boon; to bask under the sunshine of His Love is eternal honor; to follow in His footstep is the greatest happiness; to serve Him is to serve Humanity; to receive His advices is the source of spiritual beatitude and to spread His Teachings and Instructions is the supreme privilege!

Christmas Brought to Life in Abdu'l-Baha's Life

This was a notable day in the history of the Cause in England. It was not only the Xmas {in memory} of 2000 y[ea]rs ago but to us {it} had a double

significance, for before our eyes we could see how Christ lived in that far-off period, how He taught the people, how He conversed with them and how He associated with the lowly and downtrodden. 2

Doctor Ahmad Khan; Miss Yandell; Marvels of 20th Century

Early this morning Doctor Ahmad Khan ?256 who has lived in London for many years and who is a good and sincere Bahai came to see the Master. He is the relative of one of the prominent Bahai teachers in America. Later on Miss Yandell came in with several others and when each had [had] their private interviews while I was translating some Tablets, the Master about 12 o'clock gave His public address on the marvels of the 20th Century. He said that at the birth of every manifestation the world receives a new stir, a new motion. This was the case in the past prophetic Dispensations and so it will be in this glorious Revelation. Everything will be renewed. The worlds of the minds and intellects unfold new powers, the spring time of this Day will yield marvelous discoveries and the Sun of Reality will attain to its highest zenith. 3 Now this is just the twilight. etc.

Lady Blomfield's Daughters and their Gifts

When Lady Bloomfield and her two daughters whose Persian names are "Nouri Khanom" ?257 and "Parvin Khanom" ?258 and Miss "Verdiah Khanom" came in, they had gifts for all the Persians, so each one of us had four Xmas presents. They were really so lovely, so thoughtful, so kind that made me quite ashamed. You know we are at present nearly 10 or 12 Persians, all sitting at the table of Our Lady. They had even presents for the Master. Mrs {Isabel} Fraser had brought for Him a sewing-box, with all kinds of needles, scissor, thimble, pin, thread etc. Because on the train from Liverpool to London He told her He can sew, wash and cook.

Walk in the Rain with Dreyfus and Khan

After delivering His address He went out to take a walk in the rain 4 with Mon Dreyfus and Mirza Ahmad Khan.

Rev and Mrs Lewis of Congregational Church; Long Wait

Rev. Mr Lewis ?259 and Mrs Lewis ?260 had an appointment with the Master to discuss the time of His going to their church N?319v on Sunday @261 night and speak to the audience. It is of Congregational ?262 denomination and I have no doubt there will be a great many people present. They had to wait however for half an hour and meanwhile I spoke to him about our American trip. When the Master arrived He expressed His sorrow because He had made them wait. Then He spoke to them about the various kinds of prejudices and how they are the causes of the destruction of the human race. How humanity is one family, only it is a large family. God is our real shepherd and we are all His sheep. Why this hostility? Why this altercation ?263? Why this narrowness? Let us all be brothers. He spoke a great deal along these lines and the Minister 5 asked Him to speak about these very things to the members of His church. "You will

feel at home amongst us, for we are all trying to live the life {of} Christ. We will be most honored and privileged to have you speak to us.”

Dinner Decorated with Flowers; Mrs Cropper and Lord and Lady Lamington

After this interview dinner was served. The table was most beautifully decorated with roses, lilies, nasturcium, other flowers and holly. It was a very artistic spread and the Master expressed His surprise when He entered in the dining room. “Beautiful! Beautiful” He said in English. We had turkey and many other dainties. After the dinner the Master went to His room to rest. ∴∴

At Mrs Cropper’s; Lord and Lady Lamington

Setting Out

At three o’clock Mrs Cropper came in to take the Master to her home where it was arranged for Lord and Lady Lamington ^186 who were 6 in Persia last year to meet Our Beloved.

Sacrificing Nature of Persian Baha’is

Before their coming the Master spoke with Mrs Cropper about the believers of Persia, how self-sacrificing they are. A Persian Bahai may not have a place whereby to lay His head but if a stranger comes in he would find a room for him.

Arrival of Lord Lamington

At 4 pm they arrived. Lord Lamington has been last entertained {last} year by the Master in Alexandria and all the friends in Persia gave him really a great reception every where. For more than one hour various topics were touched and discussed. He was very pleased with the Bahais in Persia and said[,] in all the cities I observed all the Bahai children are in the schools.

Both of them were very respectful and called Our Beloved the “Master” and listened very attentively to every word He said. I liked them very much. They are sympathetic toward Persia. Tea was served and the meeting came to an end.

7

Salvation Army Meal for 700

From Mrs Cropper we went to the Salvation ^264 Headquarters ^265 where more than 700 poor were fed. They were all men, very poor in appearance. This was their Xmas dinner. It was an interesting sight of the slum of London. As the Master entered all those men arose to greet Him. They were just beginning to eat. It was a very long hall with chairs and little places joined for their plates. First Lady Bloomfield was introduced by Captain _____ [Spencer] ^T266 She spoke of the Beloved, of His sympathy for the poor, of His love for those upon whom Fortune has not smiled, of His 40 yrs[years] in the Cause of humanity. “He is your brother, the elder brother of us all.”

Then Our Beloved spoke A267 of His pleasure to be present at such a great gathering, how all the prophets have been poor, and of humble origin, how Christ himself was born in a manger. 8 Blessed are the poor for theirs shall be the Kingdom of heaven. It is easier for a camel to enter the needle's eye than a rich man into the Kingdom of God. You are elected by God. Christ was the associate and the helper of the poor. Baha-ollah was poor. He was called "Darveesh" ?268. He gave up all he had in order to help the poor ones on the earth. Therefore be ye happy. Always thank God! - - — —

Before entering the Hall the Master had changed many pounds into Shillings. He had 500 shillings £ 269 in order to divide amongst the poor. The Capitain had however another plan which seemed to the Master much better and it was this: To give another dinner on New Year's eve in the name of Abdul Baha to all those who are present. They have had always one dinner in a year and they will have this time two dinners. The Master was pleased. He turned over the money to the Capitain. Then He announced our honored guest has just given me the sum 9 for a New Year's dinner and all of you on that occasion will be His guests. No sooner this announcement was made than clapping, cheering and deafening applause started. Their joy and happiness was boundless. They got up from their seats and cheered Our Beloved for many minutes. No one could keep them down. To them another dinner was like a dream which has come true. Then the Capitain took the Master and His retinue throughout the buildings where large, clean halls contains very good beds. One can sleep here, wash his clothes and get a breakfast for three penny a night. It was most interesting. The Capitain himself 22 yrs[years] ago had come in [the] Y.M.C.A. like many others and worked himself up to this responsible position. The Master was delighted with everything. 10

Alternative Account by Isabel Fraser

On Christmas night Abdul-Baha visited the poor of the Salvation Army Shelter, Westminster, where each year a Christmas dinner is provided for those who have no homes and no friends, and but for the shelter would have no lodgings. There were about 1,000 present on this occasion. It was a most impressive scene - the dinner for the homeless and the Master from the East delivering Christ's message to the poor. As a true test of attention, many of the hungry men forgot to eat and listened intently. With that wonderful tact Abdul-Baha displays on all occasions, his message to the homeless was simple, direct and short. [Abdu'l-Baha's Address]. At the close of his talk, Abdul-Baha made a practical demonstration of his tactful love for the poor. In generous conformity with Baha'o'llah's teachings that "our words should not exceed our deeds," he left twenty golden sovereigns and many handfuls of silver with Colonel Spencer of the Army, so that the poor might enjoy a similar dinner New Year's night. Colonel Spencer told the men that they were to have this New Year's dinner in Abdul-Baha's honor. The Master was just leaving the hall when this announcement was made. With one accord the men jumped up and waving their knives and forks gave a rousing farewell cheer. Before leaving Abdul-Baha was shown

all over the shelter and at the outer door he said to the attendant officer in charge, "May God prosper you. May you all be under the protection of the Almighty! R270

Children's Party

Then we drove to a Children party in another section of the city. However we were too late and the children had left. We saw the big tree, decorated with lovely tinsels, stayed a few minutes. The Master spoke to those who were present and then returned to 97 Cadogan Gardens.

Jews Who Will Return to Jerusalem or Stay Abroad

Mrs Cropper was there and sat beside the Master at the table for supper. He spoke about the Jews and how it is prophesied in the Bible that they will inherit Jerusalem. Many of them will return and will be contented and satisfied, but those who are rich will stick to their wealths and stay where they are now. However many Jews have become Bahais in Persia and they are most wonderful believers. - - — —

Master's Dinner, Persians, Greetings

After dinner the Master came in the drawing room and spoke to the Persians, after which He went to His room to read.

Well! Many, many happy Xmas to you and all the friends in America.

Your sincere friend Ahmad

26 Dec - Miss Jack's Studio

Weather : \$ cloudy; heavy rain during day; fresh wind; 12.2mm rain; no bright sunshine.

1 December 26. 1912

Dear Harriet!

Presence of Abdu'l-Baha; His Saddnesses

The hours spent in the Presence of our Beloved are ever to be remembered. His thoughts, His addresses and His silence suffer man to be drawn near unto the Source of all life, confer upon him happiness never-ending, gladden his heart with the joy of heaven, illumine him with the refulgent Light of God, cause him to be sanctified and pure, and grant him wings whereby to soar in the atmosphere of Reality. May every one of us be assisted to live in accord with the good-pleasure of Our Beloved! His happiness is our happiness and when He is sad we are sad. Anything that saddens His heart is like unto a piece of cloud which prevents the Sun from shining. The sun is ever luminous; the clouds do not reach the sun, neither have they anything to do with It. They are millions of miles away from It and yet they obstruct the pathway of the rays. Likewise the sorrows and sadnesses ² have nothing to do with the Master. They fly away from His Presence and in the far off distance they form a cover preventing

our eyes to see this Happiness which is eternal. Then in our ignorance we raise a cry and lamentation that the Master is unhappy! The clouds rise from our earth toward the sky. The etherial[ethereal] firmament is ever clear and pure. Therefore let each of us hope not to become the cause of raising any cloud toward the heaven of spirituality - thus depriving ourselves and others from the shining of the rays of Happiness which is immutable ?271 and like unto a chrystalline fountain [that] flows from the heart of Abdul Baha to all parts of the world.

Private Interviews with the “Man of God”

As the mornings are devoted to private interviews, people of all shades and classes from far and near do come to have a glance of the “Man of God”; each according to his or her intelligence asking questions and receiving answers which are conclusive and satisfactory.

Divinity of Christ, Mirrors of Mirrors

This morning two persons having entered in the Presence of Abdul Baha they ask questions whether the Master believes in the Divinity of Christ. 3 ∴

“The Spirit of God is like unto the Sun” He says. “Jesus like unto the translucent mirror. The Sun with all its rays, heat and creative energy become[s] manifest in the mirror, so that the mirror can truthfully say I am the Sun. In this instance Christ said the Father is in Me. It means that the virtues, the perfections and the sublime qualifications of the Father have become manifest in Him. Just as the Sun did not leave Its station, choosing a station in the mirror but its rays, its disk became reflected therein;- so also the essence of God or the Father did not left{leave} Its Holy and divine station but His virtues and Perfections were revealed in the Christ. Again if you station around the central mirror in which already the Sun shines with all its splendor, 12 other mirrors in such a position as to face the central mirror, immediately you shall observe that in each of these mirrors a sun is shining. In this instance Christ addressing His disciples said”I am in you”. In other word{s} the Perfections, the virtues of the Father are in Me 4 and in turn they are being revealed in you through me. Again: In the beginning was the Word, the word was with God and the word was God. In the beginning was the mirror, the mirror was with the sun and the mirror was the Sun.[”]

Miss Yandell, Diogenes

Then Miss Yandell was presented. He spoke about the life of Diogenes ?272, his story in connection with Alexander the Great ?H273, the beliefs of Cynics ?274.

Archdeacon Wilberforce

Then another lady came in. She is a great friend of Archdeacon Wilberforce ?+275. She has had a letter from him. He helps her to live above the things of the world. ∴

”Convey my greeting to Archdeacon when you write to him. CT276: It is true that man has two lives. A physical life and a spiritual life. At one time his spir-

itual or intellectual life is day unto day advancing; at another time his material life is progressing. However it is much better if daily his mind and spirit are taking higher flights. It is my hope that thou[you] mayst progress spiritually and intellectually. Mayst thou[you] comprehend divine subjects! Mayst thou[you] attain to the Reality of every object! Spiritual sciences must be within the bound 5 of divine principles["] etc. +277

Others

Then several others meet our Beloved and if I want to write about their interviews this letter will form a book.

Noon Address on Three Kinds of Baptism

About 12 o'clock He comes out. People are waiting to hear His words of wisdom. He enters the salon. Everyone is on his feet. A silence falls upon the audience. The air is now spiritual. As soon as He enters the room one feels His radiant Presence. Then He speaks on the three kinds of Baptisms. Baptism with the water of life; Baptism with the Fire of the Love of God and Baptism with the Spirit of God. It was a wonderful address; its tone lofty, its words heavenly. For you well know that the language of the Master belongs to another world.

Walk to Battersea Park

Then Mrs Cropper is ready again with her auto, taking our Beloved with Mirza Dawoud ?137^, the translator of the Mysterious Forces of Civilization ?278 and Lady Bloomfield to Pattersee[Battersea] Park. There He walks around the lovely Park, and around the lake for an hour.

Lunch Served by Lady Blomfield's Daughters; Rest; Persians Scattered

::: On His return 6 we have lunch, our charming hostess presiding and her two daughters serving. After the lunch the Master goes to His room to sleep for a[]while; the Persians being scattered, some writing letters, others talking together till nearly 5 pm.

Tea and its Custom

::: The Master comes out; the tea is served and again we are happy. Here in England, the people are strong on afternoon tea, even the families without having any callers serve tea at the appointed hour in the afternoon. So often we take advantage of this custom and after having tea with the Master, we drink another cup with the hostesses. As the Beloved said to Mrs {C.} Kinn[e]y "beating at the same time on two drums{"}" or as the English say "killing two birds with one shot."

Hon. Sir Tracy, Psychic Questions

Hon. Sir Tracy, the second son of some English Lord comes to see our Master. For the moment He is out, then He comes. This man has travelled throughout India and his mind is full of psychic ideas. He asks four two hours questions on all the conceivable subjects: on music 7 on 'depersonalization' ?279, on psychology,

on concentration, on spiritualism, on reincarnation, on Moham[m]ad, on trance etc. etc. Such questions brought forth from the Beloved many elucidating answers which will be wonderfully helpful when they are published. As Our Beloved was invited to go [to] Miss Jack{'s} ?131^ Studio, therefore we told T280 Him it is better to keep some of His energy for that meeting.

Meeting at Miss Jack's on Spiritual Heedlessness; Cow Lion and Farmer; Fullness of Baha'u'llah and Abdu'l-Baha's Anxiety at His Ascension

At 7.45 Mrs Cropper comes with her auto to take the Master to the meeting. Today we had our supper earlier and so the Master was not at the table. Haji Ameen told us the story of the "Cow and lion and the farmer" which was much enjoyed.

At Miss Jack's studio ?281 there were many people. Our Beloved spoke on the heedlessness of the people about the spiritual things, their sum[b]mersion in the sea of passion and lust, their negligence of God and their utter ignorance of that which is ennobling and exalted. On our way to Miss Jack{'s} 8 studio, in answer to an inquiry from Mrs Cropper, {Abdul Baha} said: "I am full of Baha-ollah! My thought, my mind and heart are dedicated to Baha-ollah. Before His departure I was full of fear and anxiety for the day when this separation is realized. The Separation has come and now no sorrow or happiness will ever move [me] from the one position which is the Love and adoration of Baha-ollah."

How Haji Ameen met Baha'u'llah at Akka

After the meetings, the friends asked Haji Ameen to tell them how He met Baha-ollah the first time. With the permission of the Master he told us that portion of his life which deals with his trip to Constantinople, and there hearing that Baha-ollah being sent away from Adrianople to Acca, going there, arriving about 10 days after the arrival of the Blessed Perfection. It was a most thrilling story.

Tea; Early Years in Akka; Closing

Tea and cake was served. Returning home Abdul Baha told us another wonderful story of the early years of the prison of Acca, how He was enabled to take Baha-ollah out of the prison in the parks outside of Acca.

Then His supper was served by the ever faithful Sayad Assadollah.

The Love of Abdul Baha

Ahmad

Additional Account

[See Appendix p206 for an account one conversation held some time during this day.]

27 Dec - 200 Poor Mothers

Weather : \$ overcast, raining, misty; overcast, with showers during day; moderate wind; 3mm rain; no bright sunshine.

1 December 27th 1912

Dear Harriet!

London Coal Smog

This was a cloudy day, rainy, cold, dark and very disagreeable. One thing in London is a sign of the last century. The houses and apartments have no water-heating system and almost every room has a fire place in which coal is burned all day and night. This naturally adds a great deal to the bulk of smoke which hangs over the horizon of the London practically all the time. They tell me there are nearly 8 millions inhabitants in this city and if we let us say that at least there are 2 millions of chimneys vomiting smoke day and night all winter, then you can imagine what kind of weather people enjoy here. This is of course aside [from] the big smoke-turrets of the many factories which are within the bound[s] of the city limit. Almost every day at 4 o'clock darkness covers the earth and the mantle of the evening falls over all nature. Days are short. Darkness is intense. 2

On America; Baha'is There

This morning the Master speaking with Haji Ameen about America said: :::

There I was busy day and night. America is another world. The meetings and gatherings were of another nature. One cannot compare them with anywhere else. The American people are very progressive. They are alive. They are active. They are striving. Their heads are full of modern ideas. They are all free. Praise be to God that in every city that I visited there were Bahais, except Salt Lake City ?282. All the friends are attracted and enkindled, in some cities more than the others but they are all good. They are all serving God and they spread the Message of the Kingdom.

Delegate to Balkan Peace Conference

Just before ten one of the Delegates to the Peace Conference ?127^ as regards the Balkan[s] called on the Master and had a private interview. After half an hour he left the Holy Presence.

On Turkey to the Persians; Encouragements to Some Friends

Then the Master coming in the room where the Persians were gathered[,] spoke a great deal about Turkey and 3 its ancient glory. He told us two or three stories about the mistakes which the former leaders and diplomatists used to commit. The stories containing wit and humor made us laugh a great deal.

Then some friends were introduced to the Master each one of whom received a few words of comfort, encouragement and blessings.

Duchess and Two Daughters

Then a Duchess whose name I forget called on the Master with her two daughters. He caressed and loved the little one and spoke to their mother how to educate them. Answering to a question He said:- I serve the Cause of divine Civilization. I have travelled throughout America and Europe in order to serve this Cause.

Reverend from Liberia, Racial Unity, Given American Contacts

Afterward a colored Minister Rev J. Edmenstone Barnes ?283 from Liberia ?284, Africa was introduced. The Master spoke to him about His addresses in America before the various gatherings of colored people, in Howard University ?H@285, His interest in the cause of this better understanding 4 between the white and the colored races. This Minister may come later on to America @286 and the Master has given to him the address of Brother {Ed} Kinn[e]y {of New York} and Mr {L.} Gregory of Wash[ington]. He is a tall man with beard, very intelligent and earnest speaker. He is much attracted to the Teachings and is in full sympathy with all the Bahai principles.

Natalie Barney, Her Potential

Miss Natalie Barney ?187^ had an interesting interview with the Beloved. :::

“God hath[has] deposited in thee[you] a great capacity. But thou[you] must spend this power and capacity in its own place which may yield results. God hath[has] given thee[you] a powerful seed, thou[you] must sow it in a pure soil which may bring for thee[you] many harvests” He spoke to her along these lines for quite a []while.

Noon Address on the Word being Christ

People by this time have gathered in the hall. He goes in. He speaks on the Meaning of the “Word”. Why Christ was called the “Word”? What was the reason? Because the “Word” is comprehensive of all the significances, while a detached, single letter is meaningless. After the address several people desired to have interviews! “All right”. He says. 5

Drive to Park; Children in the Park with Prams

Mrs Cropper waited patiently till the Interviews were over and then the Master descending the stairs with Mirza Mahmoud and myself drove to the Park. It was not raining, but the clouds gathered in the horizon threatened impending rain. The grass in the Park was very green. As He walked along the lake a number of children passed by some driving the baby carriages. He called them to Himself and in the palm of the hand of each He puts half a shilling £ 287. They are all made happy. To Mrs Cropper, then He speaks about Persia and the Persian Bahais, how the salvation of that country depends upon the Movement and how the believers will arise later on to serve Persia.

Doctor Sharan a Psychic Healer; Lunch

Upon our return a Doctor <> was presented to our Beloved. Through the power of the mind and the spirit he has been able to heal many insane people. They

tell us he is a wonderful man and in this fashion has served the community very much. At lunch he sits {b}Beside the Master and talks about the system through which he casts out the evil spirit. 6 The Master tells us T288 interestingly how in Persia the “Devil catchers” exorcise and cast out the evil spirit through incantations and priestly ceremonies. After the lunch He takes the Doctor into His private room and he tells the Master the “foundation of his beliefs” C289.

Meeting of 200 Poor Mothers of London; “He’s a Jolly Good Fellow”

About 4.30 we have tea with the Master and at 5 Miss Heron ?290, an American girl who lives with Mrs Cropper brings the auto for the Master to go {to} ?291 the meeting of the poor mothers of London. The other day He was invited X292 by the wife ?260^ of the Minister in whose church He will speak Sunday night. Miss Herron and Lady Bloomfield are in the auto; the rest coming after us in a taxi. As we entered the very large Hall we observed two long tables on both sides of the Hall. Nearly two hundred poor women with their children were sitting having their dinner. The Hall is tastily decorated. Lady Bloomfield ascended the platform and speaks a few words to them, about riches and poverty and how this man of God from the Holy Land hath[has] come 7 to bless them. Then the Master walks out of the private room and not ascending the platform He is walking through the length of the Hall speaking to them words of comfort and happiness. As He walks here and there like an angel of Peace He stops, caresses and loves this child, kisses the other. The children were all small, some milk-suckling babes. The mothers looked poor and haggard. Then He began to distribute shillings £ 293 amongst the children. He started from one side, each child receiving one shilling. Many of them literally believed that St Claus has come down from heaven, distributing coins amongst them. I was following the Master all along. He had His pocket full of shillings and every now and then His blessed hand would go into His pocket and bring out fresh supply. Some of {the} children were really darlings, very beautiful. Now we reach a boy of four years. He has [a] paper cap on his head. The Master laughingly takes {it} away from his head and puts it on mine. There every[one] is greatly amused and all have a good laugh. 8

Then He gives [a] half-shilling to the boy for the hat. I enclose the same as a token of remembrance. As the Master gives {His} final blessings to all those delighted mothers, they all spontaneously rise from their seats and give “three cheers” for Abdul Baha. Then they sing the song of “he is a jolly good fellow”. In the auto the Master expresses His absolute happiness over the meeting. ”I love the poor. Take me always to such gatherings. I am most delighted over this gathering. This morning a very prominent man came to see me, but I was not made as happy as over this meeting.

Alternative Account of Cedar Club House by L. Heron Oliphant

THROUGH an insistent rain and blustering wind, the motor bore us across the Albert Bridge to the borough of Battersea. We turned from one of the important highways into a dark, narrow, drizzling street, to stop before an inviting open

door. The Cedar Club House is maintained by the Women's Service League, a noble institution of devoted workers, who provide sustaining food to toiling mothers and see to it that their children receive the best nourishment during the first year of their lives. A similar stratum of this poverty is unknown to American communities. In London and other great cities of the Old World a pall of hopelessness seems almost to overshadow human effort that offers alleviation, for there are generations of pauperism with its deep-rooted evils. The fine courage of these benefactors and their zeal in preserving life despite the ever-hovering discouragement, mark their influence as a spiritual reality.

Here it was that Abdul-Baha chose to spend the remaining hours of an afternoon. We entered a large assembly room, radiant and warm with the spirit of Christmas cheer. Masses of green and red decoration repeated, as it were, the season's welcome. At two great tables, spread the length of the long walls, were seated nearly sixty women with over a hundred little folk. There were evidences of a substantial high tea, the major part of the feasting being over.

A platform, near the door through which we passed, held the usual paraphernalia for speakers. Abdul-Baha was expected to deliver an address from this formal elevation, but as the real friend of the poor, he walked straight among them, into the body of the room. This, at once established the charm of comradeship. With light characteristic step, he walked up and down the center aisle, his eyes and smile beamed happiness. As he mingled with them, his words were translated: "I am very glad to be among you, who are blessed in God's name with children. They are the true signs of his spiritual love. The most divine gifts of God. These little ones will grow to be fruitful trees. We must look to them for the founders of many beautiful families. Let their education be directed in the ways of purity and useful service. Here are the seeds of the future race and upon them may be granted God's blessing."

Abdul-Baha stopped at the end of one table, patted the head of a wan little child in its mother's arms. A tiny hand stretched out and the Master gently closed it over a bright new shilling. Down the long rows of women and children he passed from one to another, pausing a few moments to bless each little upturned face, and bestow a silver coin. The remarkably tender hands caressed a baby's cheek or chin. One could hear him pronounce distinct words of comfort to the tiniest members of the audience. In the arms of one mother were twin children almost completely detached in sleep from the ceremonies of the moment. The Master bent over them, placing two pieces of money under the rosy chins - two pairs of deep blue eyes opened wide in the spell of wonder.

The absence of tears from the many wee souls, who are not given to complacently accepting strange faces, singularly illustrates the infinite sincerity of the very young, who respond to the same quality that is ever present in matured spiritual character. One noticed, too, the thoughtful gaze of the women as they watched the distinguished visitor in white turban and brown burnous, moving in their midst. It is often too true that the very poor are keenly suspicious of foreigners, especially if their mission is a religious one, but Abdul-Baha brings into every

environment a profound truth and sympathy that seems to crush the barriers, raised by isolated imaginations.

The expression of tolerant, grateful, understanding was in the very faces of these people. No one could have desired a more cordial co-operation than was tendered to the Master by the assembled members of Cedar Club. A vote of thanks, followed by a volume of accordant cheers, marked the departure of Abdul-Baha.

As we drove away he said, "I am truly happy when among the gatherings of the poor. It brings full joy to my heart. I come in contact with those in high stations of life, and those rich in worldly possessions, but my joy is in being with those who are in material poverty, for their sufferings draw them nearer to God in spiritual gain." R294

Master Sends Poor to Raid Food Shop

When we arrived home He told us the story of a shopkeeper T295 near his home in Acca. One Friday morning the poor of Acca gathered around the house. They said we are very hungry. I cannot cook food for you just now, the Master says. But all of you may go and pillage the store near by. I will be responsible for it. Imagine these hungry people attacking the store. They pillage the fruits, the candies, the rice, everything. 9 The storekeeper not knowing what has happened tried to prevent them, but they went for him with a club. Like a mad man he was crying Oh! people! Shame upon you! Is there no law! No one to keep back these ravening wolves! Meanwhile the Master standing at a vantage ground was amusing himself at the sight! "They were so hungry" he said "that they ate the oranges with their skins and the raw rice" Afterwards the storekeeper was taken to the Master and when he left His Presence he was very glad that his store was ransacked. C296

Friday Meeting on Solidarity of Humankind

At eight o'clock there was another meeting in Lady Bloomfield's drawing room. She has these meetings every Friday night and this was rather her regular meeting. The Master again spoke on the Solidarity of humankind and incited them to work for the welfare and the progress of the people of the world.

There were many distinguished people in the audience and afterward several of them met the Master individually.

The Day

This was altogether a very memorable 10 day, on account of the meeting of the poor mothers. The Master's Mercy and Bounty descend upon all the people alike without any distinction of race or color.

Slaps on the Cheek!

I get almost everyday a slap either on the left cheek or on the right cheek. This He calls it my "wages". If by any untoward event I do not get a slap in a day or

two, He comes suddenly toward me as I am standing and smilingly strikes one two or three slaps, sometimes before a large crowd of people. 'Oh! You have not been getting your wages for the last two or three days. Here is one, two, three" and He leaves the room laughing, all the people laughing. C+297

Dreyfus Depart; Plans for Edinburgh and Paris

Mon. and Madame Dreyfus are going to leave for Paris in a day or two. After our return from Edinborough[Edinburgh], Scotland, the Master may stay three or four days in London, and then on the 15th or the 16th X298 we will start Paris [-]ward.

Bahai love to all the friends

Ahmad

28 Dec - Persian Meal

Weather : \$ cloudy; overcast throughout day; moderate wind; 2.3mm rain; no bright sunshine.

1 December 28th 1912

Dear Harriet!

Getting Used to London Weather; Sohrab's Beatitudes

We are getting little by little used to London and its fluctuating weather. Nowadays there is a premium on the sun and we don't mind it because the Sun of Reality is resplendent with all its heat and rays in all phenomena: Those souls who are awakened by the touch of the spirit become responsive to all the higher vibrations of the Sun. Being in a state of receptivity and polish, they reflect the full splendor and effulgence of that eternally glorious Reality.

::: Blessed are those who have hearkened to this Voice which is being reverberated around the earth!

::: Blessed are those who have beheld this Luminary which is shining betwixt the heaven and the earth!

::: Blessed are those who are stirred by the gentle breeze which is being wafted from the abode of the Spirit!

::: Blessed are those who have immersed themselves in the Sea of divine Light!

::: Blessed are those who have broken 2 the cage of self and desire soaring toward the apex of heavenly sanctity!

::: Blessed are those who have drunk the life-giving water from the hand of the Cup-bearer of Eternity!

::: Blessed are those who have attained to the station of self-sacrifice!

::: Blessed are those who have sat at the table which has descended from On High!

::: Blessed are those who have obtained a goodly portion from the Gifts and the Bestowals of the Almighty in this Radiant Century!

::: Verily their eyes have witnessed the brilliant lights of the Lord of Mankind! Their ears have heard the soul-enrapturing music of the spheres! Their hearts are filled with the Jewelled-mysteries of the Kingdom of God! Their minds are the depositories of the Knowledge of God! Their souls are the light-bestowing torches of the Fire of the Love of God! They are the faithful servants in the divine Vineyard! They are the heralds of the Cause! They are the proofs and evidences of this Reality! They are the stars of the heaven of Baha. 3

Jew Turned Christian

This morning interviews were numerous, covering a wide range of thoughts and interests. Amongst them was the interview of a Jew who has become a Protestant missionary. He is a Persian, an intelligent man and very zealous in his ideas. Our Beloved talked with him from his own standpoint, giving him an outline of His address in the Jewish synagogue of San-Francisco. He was very much attracted and pleased. "All that I heard this morning" he said afterwards "was pure Christianity."

Noon Address on the Nature and Manifestation of God

It was past 12 when Our Beloved entered the drawing room. Many people had left owing to the lateness of hour but a goodly number was there yet. He spoke on the impossibility of knowing God except through the Manifestations of His Names and attributes; He demonstrated that the Bounties of God are not suspended for one second; just as the attributes of the Sun are heat and rays, likewise the virtues and perfections of God are 4 constantly pouring upon the world. We cannot argue that there was a time when the Sun shone forth with all its splendor and now it hath[has] ceased giving light! This is absurd and ridiculous! In the same manner God has always caused the appearance of the Manifestations of His Names and attributes and He will do again in the future as He hath[has] done in the present, etc etc.

The Jewish Protestant Missionary was present and he was most pleased with the address.

Walk in Battersea Park; Leisure for Sohrab and Persians; Lunch; Rest

After the meeting the Master went out with Mrs Cropper, Sayad Assadollah and <> Effendi to Pattersee[Battersea] Park for His constitutional. In a way this was the first day that I found one hour of leizure[leisure], so with Haji Ameen and another Persian roamed for one hour around the avenues. On our return we had lunch, Mrs Cropper sitting beside Our Beloved. The lunch brought to a close the Master went to take His nap. 5

Catching Up on Old Correspondence from Alexandria

About 5 o'clock Haji Ameen and a few other Persians were in the room. The Master came in and the tea was served by Sayad Assadollah. All afternoon the

Master was reading the letters which He took with himself from Alexandria to America, never getting a moment all this time to read them.

World Could Have Been Baha'i in Baha'u'llah's Time; Poor

One of His most significant statements after we drunk tea was this:- ::

"If the believers of God had lived in accord with the good Pleasure of the Blessed Perfection, all the people of the world would have been Bahais now and each one of the friends of God was shining and luminous like unto the sun. The Blessed Beauty caused the appearance of the Sun of Reality. Praise be to God we are friends with all. We love all. He broke all the imaginary limin[t]ations between the races. He took away these fetters and chains. We love the people with heart and soul and not only by the mere word of mouth. Last night 6 as I looked upon those children I loved them as much as I love my own children; nay rather I loved them more, because they were the children of the poor. Always think of the Bounty of Baha-ollah! Ponder over His divine Favors! He hath[has] made us all one when He uttered the wonderful words Ye are all the leaves of one branch and the fruits of one tree.

Is humanity the Scattered Essence of God?

Afterwards Mr Tracy ?299 had a long interview with the Master: His question was: Is humanity the scattered articles of the essence of God? The Master answered this question most wonderfully which satisfied him but it takes several pages to write it down.

Darkness of Matter; Working for Universal Illumination

With Miss Natalie Barney the Beloved spoke about the darkness of the hearts and the souls by the gloom of matter and nature, encouraging her to work for the universal illumination of the world.

Persian Meal Together at Mirza Youhanna Davoud's; Islamic History; Persian Arms

Tonight we are invited to the home of Mirza Youhanna Davoud ?137^ 7 He has a lovely Persian wife and a new born baby. The wife last year travelled from Persia to London and they were married in the Presence of the Master in Lady Bloomfield{'s} apartment +R300. Therefore Mrs Cropper sends a big automobile and all of us drive to Mirza Davoud's house which is about 1 hour far. All the Persians are invited, arriving there we find our Persian brother and sister waiting the arrival of the King of Kings. The Master stays there till 10.30 pm. About 10 T301 we have supper à la Perse, polou ?80^, chicken etc. For all that time Our Beloved speaks on the history of Islam, various stories in connection with the spread of that religion, the interesting events of the revolution of Persia and her present helplessness. Mirza Davoud shows the Master the photos of a collection of Persian Arms which are in possession of Mr Moser in Switzerland. They were all ancient armors, helmets, daggers etc. 8

The Master expresses himself as delighted with the meeting or rather the Feast; and the auto starts homeward at 11 o'clock. On the way we pass through several illuminated streets and this brings to the Master's mind the lighted avenues of the "New World".

Parveen Khanom to Learn Persian to Speak with Ladies of Akka

Just before leaving Lady Bloomfield's apt[apartment] He speaks with Parveen Khanom ?258^ commanding her to study Persian very thoroughly, so that when she goes to Acca she may be able to speak with the women in their native tongue. ["]I desire you to become a perfect teacher, be very holy and pure as to transform all the girls into the angels.["]

Here in London one can study Persian language with more facility, because there are many Persians and it is in comparison to America more used. Please remember me to all the friends.

Ahmad

29 Dec - King's Weigh House Church

Weather : R1 fine - rain in early morning, fine since; moderate wind; 2.3mm rain; 2.4hr bright sunshine.

1 Dec. 29. 1912

Dear Harriet!

Silent Power of two United Hearts

"The language of the heart is more eloquent than the physical tongue. When two hearts are united together astonishing results will be seen. But a perfect union is necessary. All the phenomena speak with man, explaining to him in an eloquent tongue all the secrets of creation" :::

This was expressed by the Master when He suddenly entered in the drawing room, finding Haji Ameen sitting with Mr Daniel Jenkyn, a Bahai who has travelled 12 hours to see Our Beloved. "How were you speaking together" the Master inquires. "I was talking with him with the language of the Spirit" Haji Ameen answers. Then the above observation. How true it is that spiritual thought, divine idealism and celestial atmosphere bring the people near to each other, as no other earthly instrument can. A subtle, invisible union is realized which is not so much the result of words or association but the fruit of the Spirit! May all of us attain to that station of true vision! 2

Radiating Happiness to All

The Master every morning radiates happiness and joy. He helps the souls to behold the reality which is immutable and changeless. He transforms the ungodly to be godlike, the poor to become rich and diffuses far and wide the Fragrances of the Rose-Garden of Love. He strives to help every human being without money and price C302. He sheds the refulgent ?303 rays of His Love upon the

just and the unjust alike. He inspires every person with love and service. In His hand He holds the searchlight of wisdom and knowledge. In His heart He treasures the sparkling jewels of truth and tenderness. In His life and teachings we observe how the Eternal has become vocal. He is guiding the humankind away from the yawning chasms and dreadful precipices into the green pastures, delightful streams, and verdant meadows where contentment and peace reigns supreme. Life without the effulgence of His Care and Love is not worth living. His Compassion is unlimited, His divine Bounties are resplendent. 3

Representative from the "Standard"; Indian Prince; India

This morning a Representative from the "Standard" 304 called on the Master. For nearly one hour and [a] half Our Beloved talked with him and he asked many interesting questions. While the Master was speaking a Prince from India was announced. He wore his proverbial big turban on his head. He sat, listening carefully to all that the Master had to say to the journalist. He gave him a review of the principles of the Movement, illustrating each point with eloquent spiritual words. The article may come out tomorrow. If so, I will send you one.

When the journalist left, the Master spoke with our distinguished guest, the Indian Prince. The subject was naturally India, its future development and progress and the freedom of its people from blind dogmas and superstitions. Our Indian guest expressed his delight and happiness at being present during the interview with the Correspondent; because in this way he listened very attentively to the unfolding of the Bahai teachings, and thinking of the time when these excellent precepts are put in practice. 4

Farewell to Mr and Mrs Dreyfus

During part of the above interview Mirza Ahmad Khan U256^, {and} Madame Dreyfus were also present. Mon. and Madame Dreyfus are leaving today at 2 o'clock for Paris. Having {had} their interview with Our Beloved we bade them farewell till we meet in Paris, probably about the middle of the next month.

Noon Address on the London Weather and Spiritual Conditions of the Heart

Then the meeting. The Master took as His subject the London weather and spoke on the spiritual conditions of the hearts and the souls. It was a very wonderful address and the large number of people who have gathered there enjoyed it very much.

Daniel Jenkyn, Resurrection of Christ

After the meeting Mr Daniel Jenkyn, a very noble, enthusiastic Bahai had an interview. He asked a question about the resurrection of Christ from the tomb. The Master gave him a very beautiful and powerful explanation which is really worth memorizing. As he knows shorthand he wrote it down and I may get a copy to send you. This young man is more like a Persian Bahai, very attracted, very good. I loved him very much. He serves the Cause in many different ways.

5

On Midday Walks; Woodcock Family Living Quietly

Mrs Cropper is ready every day at 12 o'clock to take the Master in her automobile for a drive in the Park. To day, however, Our Beloved expressed the wish to call on Mr. Mrs and Mis[s] Woodcock at Grafton Hotel ?305. The doctor has ordered them to be quiet T306, so they do not come to the meetings. With Mrs Cropper, Mirza Ahmad Khan and myself were in the company of the Master. As we entered the Grafton Hotel we met Mrs Woodcock. She led Our Beloved to the reception room and sent word to Mr Woodcock to come down. Later on Miss Woodcock came from a walk. He {Abdul Baha} talked with them about America, especially about His visit to Mr Chase's ?307 tomb T308. Mrs Woodcock said she had [a] letter from Mr. or T309 Mrs Bourgeois. They wanted to be remembered to him. "Yes! Yes! Good man! Good woman" He says in English. Then He tells them about His vegetarian dinner at their table in Englewood ?310. We stayed there over half an hour and after each drinking a cup of coffee we left them in good spirit and cheers.

Walk; America; Jupiter; Greek Mythology; Persian Philosophy

::: Driving by the Hyde Park U151^ the 6 Master expressed the wish of walking for a few moments. Just in the front of {the} Park there was a statue of Jupiter ?311, immortalizing the defeat of Napoleon ?312 in Waterloo ?H@313. This Statue prompted the Master to tell us the origin of Greek mythology, their Olympic Deities, the formation of the heavenly constellations according to the ancient school of astronomy T314 etc. Then He branched off in the sudden efflorescence of {Persian and} Arabic philosophy in Bokhara ?315 and Samarkand ?316 where they built large universities which sent out many thinkers and scholars.

Lunch; Head for Miss Gamble's; Address on Headlessness and Materialism

Returning home we had a lovely lunch, all kinds of delicacies and at five o'clock, the Master, Mr Jenkyn who stayed with us for lunch, Mrs Cropper, Sayad Assadollah and myself started for the house of Miss Gamble ?317 where many people were gathered and Our Beloved {delivered} a very powerful address A318 on the heedlessness of man and his submersion in the sea of materialism. 7

King's Weigh House Church on Love and Peace; Little Girl

Returning from Miss Gamble's home the Master rested an hour before going to King's Weigh House Church ?319. While we were at Miss Gamble's there was a little girl which attracted the Master's attention. He beckoned her to himself, gave her several shillings £ 320, kissed her and talked with her in English language.

About a quarter {to} T321 eight we were in the church. First the Master was taken into the private room T322 which is connected with the church. While we were sitting in this room the Minister N?259^ they tell me gave a very beautiful introduction which is put down A323. Then at 2 minutes after eight he came in with his white surplices and conducted Our Beloved most reverently to the

platform. It was a very lovely church. The stairs leading to the wide platform as well as the platform itself were of pure, white marble. The Master stood in the center of the platform looking in the faces of the large audience. His was a heavenly picture, standing there supreme and often walking or fixing his turban and uttering words of love and good will to all the nations and religions. The address made a profound impression upon the hearers. They all listened most attentively. After the address, the Congregation sung the song of “ring out the old, ring in the new” ³²⁴. Then the Minister in a few words thanked the Master for His “words of life” and requested Him to close the service by a benediction. The prayer was as regards the Balkan situation.

Persians Attend Wrong Church

The other Persians leaving Miss Gamble’s house go to a wrong Catholic Church. They sit through the long, weary sermon for the Master to come out but they were disappointed. ³²⁵ After our arrival they came home with their story. It made the Master laugh very much and in connection with this {the Beloved told} the story of a blind Mohamadan who goes by mistake into a Jewish synagogue.

Love to all Ahmad

Alternative Account in a Newspaper

The announcement that Abdul Baha would be present at the evening service in the King’s Weigh House drew last Sunday a large congregation. The Eastern teacher was not present during the earlier stages of the service, but at 7.45 Rev. E. W. Lewis went into the pulpit and prepared the way for the coming of Abdul Baha by giving a general sketch of the rise of the Bahai movement... On the entrance of Abdul Baha the whole congregation rose to their feet and stood while Mr. Lewis in a brief sentence conveyed their greetings to the Master. Abdul Baha then advanced to the front of the chancel, with his interpreter behind him, and spoke animatedly and impressively, the interpreter translating as the address proceeded. The Master appeared to be quite at home, pacing backwards and forwards in the intervals between the sentences... Abdul Baha went on to speak of love as the greatest power in the world to bring about unity, peace, and the federation of man. A brief sentence or two from Mr. Lewis brought the service to a close. ³²⁶

30 Dec - Highness Maharaja of Rajnaput; Unity Feast

Weather : 1 fine and bright all day; light wind; no rain; 3.3hr bright sunshine.

1 December 30th 1912

Dear Harriet!

Hundred White Birds on Battersea Park; Baha’is to Achieve Such Harmony

As we were walking behind Our Beloved today at one o’clock in the Pattersee[Battersea] Park on the edge of the distant lake more than a hundred white-plumed birds ³²⁷ were quietly basking under the sunshine. Looking

at those birds which formed a lovely picture of peace and contentment, He pointed them to us and said:- ::

“My desire and fervent prayer is to see all the believers so united and so harmonious as to become as loving and as peaceful, as kind and as charitable towards each other as these happy birds.” ::

He watched the birds with such tender affection, such solicitous gaze as though they were human beings endowed with all the finer qualities of intelligence and ineffable grace. Perhaps He thought they are in a way better than all of us, because they are not aggressive. 2

Love of God and His Creation; A Poem by Tupper

For love after all is the lesson that He teaches us. Love toward all humanity. Love for God and Love for His creation. How often He speaks of the Love of God! “May your hearts be set aglow with the Fire of the Love of God!” If the heart is once enkindled with this Fire, it will never be extinguished; It will sweep before It every thing which is not of God. Today I was reading a book and I came across a few lines which were quite striking. Apropos ?328 of the above remarks I may be permitted to quote it here, although you may have heard it:

Love divine! What a volume in a word!

An ocean in a tear;

A seventh heaven ?329 in a glance;

A whirlwind in a sigh!

The lightning in a touch!

A millenium in a moment! R330

These beautiful thoughts have added meaning to us, because the very embodiment of Love divine walks majestically before us. 3

Social Welfare Worker for Muslims on Ships

The many interviews started early this morning when an elderly gentleman called on the Master who is working for the social and economic improvements of 20[,].000 Mohammadans who labor on the ships. The Christians thinks, He says, that he is wasting his time and energy for no good cause. The Master tells him to go on with this noble work, to serve these helpless people, to spend as much time as he has and to strive to better their conditions. God is with him and will undoubtedly confirm him in the realization of his hope.

Indian Asks How Teachings Spread

Another gentleman who has spent many years in India asks by what means and what kind of organization does the Master intends to spread His teachings. ::

“Our organization is the Love of God, the Knowledge of the Almighty, the descent of the Breathes of the Holy Spirit, the outflow of the spiritual life. Our capital is good deeds, merciful attributes, heavenly characteristics and divine ethics”.

4

President of the Women’s University in Tokyo

Then a very distinguished Japanese, Mr Jinzo Naruze who is the President of the Women’s University in Tokyo and who has been in the United States for several months came in with {an} introduction from Edinborough[Edinburgh] T331. He has an article on the “Concordia Movement” in Japan in the Oriental Review of November number which you can get a copy [of] by writing to its Editor 35 Nasseau St. N. Y. City. The aims of the Movement are very Bahai-like and you will be interested to know about it. The Master spoke with him about the principles of the Cause and how we are in need of a divine power to put these principles into practice. Just as the sun is the source of all lights in the solar system, so today Baha-ollah is the center of the unity of the human race and the Peace of the world. He asked the Master to write a prayer in his autograph book and He wrote a very beautiful one. He earnestly pleaded Him to go to Japan to spread these lofty ideals. 5

Crowds of Visitors; Noon Address on the Absolute Dependence of Man Upon the Divine

So many people called on Him this morning that I do not know the number, neither can I clearly remember the context of Our Beloved’s talks to them. {A g}Great crowd of the very excellent people were patiently waiting for Him to come and deliver His morning address. They all rise reverently as He enters. He speaks to them about the absolute dependence of man upon the Divine Power whereby he is enabled to carry out these teachings. The talk is very powerful and full of cogent arguments and illustrations from various sources to prove His luminous thoughts.

His Highness Maharaja of Rajnaput

::: Then with Mrs Cropper, Mirza Lotfollah and Ahmad Sohrab He goes in the auto to 59 Cromwell Road ?332 to pay His call on His Highness Maharaja ?333 of Rajnaput. Here He speaks about the {law} T334 of the struggle for existence and the survival of the fittest, how the strong is ever attacking the weak, how the 6 rich oppressing the poor. All these are the result of the survival of the brute force in man. However the spiritual love will change these unjust conditions.

His Highness likewise is anxious to see Our Beloved in India, for we look to you, he says, to unify the religions and the nations. No doubt Your teachings will do {a} tremendous lot of good in India.

Walk in Park; Lunch; Visits Sick Person; Charcoal Water Tea

Returning to 97 Cadogan Gardens after a walk in the Park we have our lunch and again at 4 o’clock the Master is found in Mrs Cropper’s house ?335 to meet a

person who was prevented to come owing to sudden sickness in the family. Here He speaks with Mrs Cropper and Miss Heron and when they ask Him whether He likes the cup of tea, He tells us a story of a judge in Haifa who invites Him to his house and prepares tea for Him which looked like the “charcoal water”. Yet He 7 drinks it just to please the man. C336 He stays himself at Mrs Cropper’s and sends us to dinner.

Unity Feast at the Robinsons’; Deaf Man; Reciprocity and Cooperation

::: At 8 o’clock there is a unity Feast at the house of Mrs Robinson ?T337 . Mrs Cropper with the Master comes to take some of us in the auto. When we arrive at the meeting we find many people gathered; especially a deaf man and wife who have lived in Alexandria and knew the Master most well. After talking with them a few minutes He starts speaking on the material and spiritual reciprocity and co-opo[e]ration and explaining the real meaning of the nineteen day’s Feasts. After the address He shook hand with everyone and we were driven back home.

Return; Valiollah Khan

::: Opening the door to our amazement we see our dear brother Mirza Valiollah Khan standing there. The Master is pleased with seeing him and after a few minutes with Him I take him to Haji Ameen’s house to 8 stay there till tomorrow. Then He tells me T338 the news from “home”; the last meeting at Mrs Kinn[e]y, your presence and that of other friends at the Pier ?339 to bade[bid] Him farewell. I was very glad to hear all these lovely news.

King’s Weigh House Church Yesterday Reads Tablet Not Gospel

I forgot to write you yesterday that the Minister of the church last night T340 instead of reading from the Gospel as it is their custom, read the Tablet of Abdul Baha about Peace and love. He read it with such effect and such power that you could hear a pin drop. In Conservative England this is a very remarkable event, amounting to a miracle. Today he has written a letter to Lady Bloomfield a copy of which I enclose with her permission.

Mementos and Plan for Oxford Tomorrow

I enclose the card of Miss Herrick’s meeting. Likewise the proof sheet of the Christian Commonwealth. Tomorrow the Master is going to Oxford and return[s] in the evening. He will be the guest of Prof Cheyne and his wife.

Love to all Ahmad

Letter from King’s Weigh House

11 Lambolle Road N.W. London {December 30. 1912}

Dear Lady Bloomfield!

Will you be good enough to present my loving compliments to Abdul Baha, and allow me to express to him, through you, my gratitude for his presence and his words at the King’s Weigh House last evening. It was an exceeding kindness for

him to come; his message was exhilarating and inspiring. I know that it was as seed sown in good ground and there will be much fruit of it. Particularly was his presence an encouragement to me, for, in my humble way, I have been preaching the gospel of unity and love for a good many years. I trust that he is not overtired with his most generously self-giving exertions. I do not presume to write to him directly, but I know that, through your mediumship, he will be willing to receive this expression of my sincere and loving respect.

I do not know what you do among yourselves when the Master has gone from you, how you arrange for your meetings and so forth, but there seemed to be so much in common between us from the beginning to the end of the service last evening that I am venturing to say how welcome any Bahai will always be at the Kings Weigh House, and if any of our rooms would be likely to be of service to you at any time it would give me so much pleasure to think that we could make some return to you for the good you have done us.

With kind regards, and all good wishes for the New Year

Yours Most Sincerely

(Sig) Ed. W. Lewis

31 Dec - Oxford, Prof Cheyne

London Weather : %N cloudy; overcast throughout greater part of day; light wind; no rain; 12min bright sunshine.

1 December 31. 1912 12 pm.

Dear Harriet!

New Year Ushered In; Hope for Year to Come

This is midnight. The old year is being gently passing by and the Sun of a New[]Year is dawning upon humanity. I hear the noise of the whistles, the voice of the church bells very clearly. In our apt[apartment] everyone is [a]sleep but I have been writing for the last 2 hours, waiting {for} the wheels of the New[]Year to be started rolling so that I may start this letter and perhaps finish it early tomorrow morning. May it be a heavenly year for you! May your hopes be fulfilled! May your path be strewn with many fragrant roses! May you become a glowing star in the horizon of Abha! May you become confirmed by the Breathes of the Holy-Spirit! May your pure life be a shining example to all!

2

America Sun Arisen, England Dawning

Last night the Master remembering the {farewell} Banquets in Washington and New[]York said, "The Cause in America hath[has] arisen like unto the Sun while in these parts it is yet only the early dawn" Is not this very encouraging to hear from His Blessed lips? Such a wonderful utterance must naturally {give} us greater encouragement and more zeal to spread the message of Love and Unity.

Train to Oxford; Enjoyable Countryside; Invitation

This morning after having our breakfast lady Bloomfield and Mrs Cropper came in and at about 10.20 am the Master with the two ladies, Mirza Mahmoud, Sayad Assadollah, Mirza Lotfollah and Ahmad Sohrab started for the station N?³⁴¹. At 10.50 the train having on its board the King of Kings started for Oxford. At 11.35 X+³⁴²we arrived there. On the way we enjoyed the country, the green meadows, the lakes and the many big towns. ³ The country was very charming, very delightful. Such a contrast with the foggy weather of London! From the station we drove to the home ³⁴³ of Prof Cha[e]yne ³⁴⁴ by whose invitation the Master was going to speak to the faculty and Professors of the University.

Professor Cheyne, a Baha'i, Writing Books while Paralysed; Devotion of Wife; Attar

Prof. Cha[e]yne is a celebrated author having written more than 30 books on various subjects deeply versed in philosophy and sciences. He is now a Bahai and is engaged in writing a book on the Movement which may commend itself to the scholars and thinkers of Europe. However, he is 70 yrs[years] old and for the last 5 yrs[years] he has been an invalid, his tongue is paralyzed, but he murmurs and through the motion of his lips his wife who is an authoress also and perfectly devoted to him tells us what he says. His mind is very clear and lucid and during this[these] 5 yrs[years] of his affliction he has written five books. The Master praised his work not only to ⁴ England but to the world of humanity. It is very easy to write books when we are well but to write books under such severe circumstances it is indeed a great service, a wonderful self-sacrifice and a spirit that knows no defeat. He told him the story of Attar, who is one of the most famous poets of Persia. Once he was taking a trip through the desert. On the way the thieves attacked him, robbed all he had and cut his throat just a little. He managed to live through and reach the city. The physicians attended to him but he could speak no longer. He lived only one year and during that one year he composed one book which has survived all his other works.

Mrs Cheyne; Devotion

Mrs Cha[e]yne ³⁴⁵ in her own name has written many books and most touchingly dedicated to My husband. The Master was very pleased with her because she manifested such tender ⁵ anxiety and solicitude for him that was most beautiful! "She is peerless. She will advance! All the women must be like her" He said.

Alternative Account by Mirza Mahmud-i-Zarqani

On arriving at Oxford the Master first went to visit the above-mentioned professor and conversed with him with utmost kindness. And he showed the Master his writings about the Faith, which he was continuing despite his illness. In the condition he was in he was expressing his faith and assurance with great fervour. His attitude of belief and attentiveness so moved the Master that He several times, kissed him on the head and on the face, and kept caressing his

head. The Master had luncheon at the home of Professor Cheyne. R346

Alternative Account by Lady Blomfield

The visit to Oxford was one of notable interest. The meeting between 'Abdu'l-Baha and the dear, revered higher critic, Dr. T. K. Cheyne, was fraught with pathos. It seemed almost too intimate to describe, and our very hearts were touched, as we looked on, and realized something of the sacred emotions of that day.

'Abdu'l-Baha embraced the Doctor with loving grace, and praised his courageous steadfastness in his life's work, always striving against increasing weakness, and lessening bodily health. Through those veiling clouds the light of the mind and spirit shone with a radiant persistence. The beautiful loving care of the devoted wife for her gifted, invalid husband touched the heart of 'Abdu'l-Baha. With tears in His kind eyes He spoke of them to Mrs. Thornburgh-Cropper and myself on our way back to London:

"She is an angelic woman, an example to all in her unselfish love. Yes, she is a perfect woman. An angel."

This lady was Elizabeth Gibson Cheyne, the very specially gifted poetess. R347

Alternative Account by Prof Cheyne

ALLAHO'ABHA!

To Abdul-Baha,

Oxford, Oct. 23, 1913 Does Original letter exist?

My Beloved Friend and Guide:

I cannot forget your tender embrace when you were with me in my study in the dear old house (which we have since left). It has been a constant source of strength in memory and I fully believe it was by the will of God. There was no need for me to be "converted," because I already lived by the truths which you are always insisting on. What I wanted, and what you gave, was the example of a life (yours was) devoted entirely to the Truth, and the sense of brotherly love, to which I may fitly add the extraordinary life of BAHÁ'U'LLAH.

Love is the secret of the universe, and in love I aspire to live. You help me constantly.

I thank you also, with all my heart, for empowering the admirable Mirza Ali Akbar to help me in my search for Truth. He has been, and is, of great service to me and I shall express my gratitude to him both in private and in public.

It is a great pleasure to have Hashmatullah so near.

My state of health does not allow me to go into "society," but I do see a few friends from time to time.

I fear that university circles are not likely to be open-minded enough to receive the message of Baháism. But who would have expected a Saul to become a Paul?

St. Paul's teaching appeals to me by its mysticism." He too had a "thorn in the flesh," but he heard a voice saying, "My strength is made perfect in weakness."

I trust - rather, I know - that your inward strength remains undiminished. But you have worked, our Brother, the body very hard of late!

With reverential love in EL-ABHA, in which my dear wife joins, I am, beloved Friend and Guide,

(Signed) (Ruhani) F. K. CHEYNE.

P. S. - I read with much sympathy your prayer for Thornton Chase, and from time to time I turn to the volume of American Tablets. You have indeed, like St. Paul, "the care of all the churches." May you be helped with that same help which you are empowered to convey to others! +R348

Leaves Library for Parlor

When Our Beloved left Prof. Cha[e]yne's library where he does all his work He kissed him many times. Then He came down in the parlor ?349 and spoke with the rest of [the] family.

Lunch; Vegetarian Question; A Hindu

About half an hour later we had lunch. Prof Cha[e]yne was wheeled down. The Vegetarian question was touched. Some one told us a story about the head of [the] Theosophists who was found out in an obscure restaurant enjoying a piece of beef steak and this made this person although a devout theosophist to turn his back on it. The Master in turn explained how the teeth of men are molar and he has not carnivorous teeth like unto the ferocious beasts. Then He told the story of a Hindu who came to Bagdad. 6 He abstained from meat and his conversation with this Hindu was very humorous.

Rest and Remainder Talk; Jokes about Wheelbarrow and Egg

With smiling faces and happy hearts we left the table. Our Beloved to rest and the remaining party to a quiet talk in the front of the cozy fire-place. One of those present told us two jokes which may be of fun to hear them. It is the story of an insane man who was carrying a wheelbarrow upside down and walking from one end of the street to another. Some one passing by asked what are you doing? Don't you see that the wheelbarrow is upside down? Why don't you carry it the other way? He answered: yesterday I had it the other way but all day they made me carry bricks in it.

Another story is about a crazy man who was run[n]ing up and down the street asking every one whether he has a piece of hot toast. Finally some one asked him what do you want to do 7 with hot toast? 'Don't you see that I am a poached egg and unless I get a piece of toast real quick I will run all over you.'

Manchester College Hall Address

At three o'clock we were in Manchester College Hall 350. Many professors and scholars and Ministers and students were present. Prof. Carpenter 351 spoke very effectively, giving a synopsis of the Cause, its spread in America and Europe, its ultimate victory and reading from the Old and New Testament the prophecies of this Great Revelation.

Then Our Beloved arose and gave an eloquent address on science and knowledge, unity of religions. There were two reporters and the Friday comes will have an account of the address which will be sent to you.

After the address Prof. Carpenter 8 asked the audience if they have any questions to ask Abdul Baha. But no one had any. He thanked Our Beloved for His wonderful words of wisdom and knowledge. Many of the Prof{essors} came and shook hands. :::

[We r]Returned to Prof Cha[e]yne, had tea and several Doctors and Prof{essors} came in to call on Our Beloved. He spoke to them on economics, universal language etc. +352

Train Home; Abdu'l-Baha Teaches Persian; Dinner

::: At 5.50 we took the train and arrived in London at 7.30 C353. All the way the Master taught Lady Bloomfield [the] Persian language without the assistance of the translator. Arriving home He gave an account of the day to the Persians. At about 8 we had our dinner. The Master was quite tired with so much[many] activities.

Please remember me to all the friends on this New Year[s] day.

Ahmad

1 Jan - Cosmos Society, Vegetarian Banquet

Weather : % overcast, with slight haze; few showers in morning; light wind; 0.3mm rain; no bright sunshine.

1 Jan. 1st. 1913

Dear Harriet!

The Shining Cause

As I look out of the window of my room I behold many stars shining in yon blue canopy. This scene suggests to me an idea of the future of the Cause when the heaven of the Baha'i Religion will be studded by millions of bright-beaming, soft-gleaming luminaries. Today the horizon of humanity is dark and gloomy. The believers of God are the light-bestowing bodies of the firmament. The firmament of our hearts must be adorned with the stars of good deeds and unselfish lives. There are two kinds of light-giving stellar bodies. The light of the Sun is innate and immanent 354. Its radiation is independent. It shines and floods the regions with its lambent 355 rays without mediation. But the

stars{planets} T356 do receive their lights from the Sun. Now at this time, the Sun of the Covenant is shining. May all of us receive enough light from Him, in order that we may in turn also be able to radiate and bestow lights upon less fortunate human beings. 2

Civilisations Shifting and Divine

On a topic similar to the above page, Our Beloved was speaking this morning, on the changing and shifting character of ancient and modern civilization which is not endowed with the lights of the divine civilization. :::

“Civilization” He said ”is like unto a moving hill of sands. Today it is here. Tomorrow a hundred miles further T357. It is subject to these constant transferences. One day in Persia, another day in Assyria. Now in Egypte; a[nd] now in Greece; once in India and again in Rome; in this age in Europe and further T358 in America. Who knows what course of nobler and higher civilization is not paved T359 for the East - the cradle of Spiritual Civilization, the foundation of the moral life of man, the main-spring of divine Effulgences, the horizon from which the Day-Star of Hope is arising with resplendent beauty. When the material civilization joins hand to divine civilization then the world has reached the goal of a new order of things. Then there will be no poverty, no squalor, no crime, no shame. Then there will be no night and no winter. Eternal day and perennial spring will gladden all hearts. 3

Letters from and Praise of America; Enthusiasm for Mrs Krug

Our dear brother Mirza Valiollah Khan delivered some petitions {from America} to Our dear Lord T360. At random, I believe He took two of them {from the pile}. One belonged to Mrs Krug, another to Miss {J} Thompson ?114^ . Imagine Him laughing very heartily T361. “Is this letter from Mrs Krug?” He asks. Then to all the Persians standing around He talks about Mrs Krug; how she serves the Cause, how she has three {great} meetings {in her apartment}, how fearless and dauntless she is etc etc. So that when He leaves the room the Persians look at each other with wonder and astonishment as though they were hearing a fairy-tale. “These Americans must be a wonderful race” they say to each other in a rather hushed voice.

“I often think of all the {American} believers,” the Master said. ”For example Mrs Krug, Mrs {C.} Kinn[e]y, Mrs {May} Maxwell, Mrs C. True, Mrs Dixon, Mrs {P} Hannen ?362, Mrs Goodall, Mrs {Ella} Cooper, Miss {J} Thompson, Miss {Harriet} Magee, Mrs {Agnes} Parsons and many others are always in my mind. I have found in America some Believers who are like unto the Persian Bahais; there will be many more in the future all glad to serve each other T363. 4

Doctor and his Healing

A medical Doctor was presented to Our Beloved. :::

[?]As you are attending to the physical ailments of humanity, may you be able

to heal the spiritual sicknesses of the hearts. This is more important. God will assist you in this work and I will pray that you may become confirmed in this great service.[”]

Flow of New Year Greetings, Gifts and Visitors

This being the New[]Year’s day Lady Blomfield and her {two} daughters come in and a constant flow of Happy New Year is kept on. She receives the wonderful blessing of the Master.

More and more interviews. Men and women wishing Our Beloved a happy New Year bringing violets, roses, carnations and other flowers and candies; as the gift and sign of their love. The river of God’s Blessings flow{s}; the heavenly Manna descends; thirstily they quaff the , hungrily they partake of the spiritual food. To watch people going in and coming out {of His private room} one witnesses a subtle change {in them}, a something like a royal diadem sitting on the{ir} brows. The divine alchemist ?364 with all 5 His knowledge and wisdom constantly transfuses[transmutes] T365 the copper of sorrow, sadness and misery into the gold of joy, happiness and wealth.

Englishman Living in Persia; Persian Conditions

A young English man who has lived in Persia for seven years and speaks fairly Persian sees the Master. They speak about the conditions of that poor land which is being devastated by the misrule and ignorance of selfish people T366.

Noon Address on Unity of East and West; Walk

About 12 o clock the Master comes into the drawing room. All the people arise to welcome Him. He bids them to be seated. He delivers a great address on the necessity of unity between the East and the West; a powerful appeal to those who were present to work to the co-opo[e]ration of the Orient and the Occident.

After the address He meets some more people T367 and then goes out for His customary drive and walk with Mrs Cropper, Miss Rosenberg and Mirza Lot-follah.

New Year Dinner at Mrs Cropper’s, Too Much Food; Joke About Haji Ameen; Trinket Auction

Today all the Persians, Lady Bloomfield and her daughters are invited to a 6 New Year dinner in {Mrs J. Cropper’s apartment} ?T368. We all walk and by the time we reach there the Master and the rest of the party have already arrived. At 2 o’clock the dinner is served. There are exactly 19 +369 people T370 at the two tables very tastily decorated. Many courses of pigeon, chicken etc are served, all of which were delicious and enjoyed. The plan T371 of Edinborough[Edinburgh] is presented to the Master +372. He says I have not been there yet, and they have already planned what I must do every hour. Then He jokes with them about these {rigid} customs {, program-making} and date-fixing {of the western people} so far ahead. He tells to Mrs Cropper that Haji Ameen is going to file a suit against you. Why she asks. {The Master

said:} Because you are giving him these delicious foods T373 and soon his avoirdupois CT374 will be so increased. He will not be able to return to Persia {and face the believers}. The dinner being over the Master goes to rest and we go to the drawing room. We speak and joke till 4 o'clock.[,] Haji Ameen trying to sell the trinkets found in the paper rolls at auction C375. 7

Siesta; Fur-Lined Boots from Army and Navy Store

The Master {at 4 o'clock} coming out quietly in[to] the {drawing} room He says "good sleep. I good sleep today." Then tea is served. With several Persians the Beloved goes to the Army and Navy Store ["Junior Army & Navy Stores Ltd" are listed for 6 Chicheley Street, Lambeth or 15 Regent Street, both 4 km away but hardly seem 'nearby'] which is nearby and a pair of boots fur-lined inside is bought for Him T376.

Salvation Army Meal Missed; Cosmos Society Meetings; Address on the Spirit

By the time we return we are too late to go to the Salvation Army where many hundred of the poor of London are enjoying the Master's dinner; so we go straight to [the] Cosmos Society. More than 300 people are present. First the President of the Society, then Lady Bloomfield speak. Both speaking {introductory speeches} most reverently and effectively. Then the Master very majestically enters in the large hall from the Private Room, everybody rising. He speaks on the subject of the "Spirit"; different kinds of "spirits"; then He tells the audience about the visible reality and the invisible reality of man; then about the rising and the setting of the Suns of Reality. etc. At the end a wonderful, spiritual benediction. 8

Vegetarian Banquet; Mr Lidley; Mr Moschelles; Richard Stapley

Immediately after this meeting the Master and 16 other important personages are invited by Mr Lidley to a vegetarian Banquet in the famous Vegetarian Restaurant ?377. We all sit around the table. Music is freely dispensed. I enclose the Master's menu +378. He had it in His hand. T379 Every dish was served, but I could not eat more than two or three of them. After the end of [the] service Mr Lidley arises and delivers a lovely short speech of appreciation of the work of the Master. Our Beloved answers with great simplicity. Then Mr Moscheles ?380, a celebrated artist speaks; they all rise and according to "the Western Custom" drink the health of the Master; the Master gives another {appropriate} answer. Then Sir Richard Stapley ?381 a well known peace worker gives another short address of welcome. The Master answers it. These three short addresses of Our Beloved are considered each as a gem. About 10 o'clock we return home. The Master is very tired, so He goes directly to sleep. I wish I had time to write you more about this great day but impossible. Love to all Ahmad

Menu

Menu.

Hors d'Oeuvres. / Assorted

Soup. / Consomme Italien. / Pinekernel & Celery Cream.

Entrees. / Salsify Vol au vent with Purple Broccoli & Roast Potatoes. Nut Quenelles & Salmi Sauce with Potato Balls & Shredded Cabbage.

Sweets. / Jamaican Fruit Salad with Honey Shortbread. Cocoanut Pudding with Fruit Sauce.

Savoury. / Cheese Fritters. Devilled Mushroom on Toast.

Cheese. / Gloucester Roundel. Gruyere. Cheddar or Curd.

Coffee.

Jan. 1st. 1913.

Eustace Miles Restaurant, 40 Chandos Street, W.C.

2 Jan - Woman's Freedom League

Weather : H fine but hazy; light wind; no rain; 1.8hr bright sunshine.

1 Jan 2nd. 1913.

Dear Harriet!

Discourse on Attraction with Miss Rosenberg & Friend

“The fragrances of the rose leads man to the Garden. Faith and Assurance are the fragrance of the rose which attracts individual believing souls together[.]” This was said by Our Beloved to a believer in the course of an interview. There are various attracting powers which draw the people together but they are more or less based upon definite or indefinite interests, just as there are many kinds of variegated flowers which are beautiful and the fragrances of which attract people of different temperaments. Just as these flowers after a []while wither away and lose their scent, likewise all the various interests which are supposed to bind humankind together are temporary and of no avail. The Fragrance of the Rose of the Kingdom of Abha is ever-enduring and soul-refreshing, because it is imperishable. It is the never-fading asphodel ?382 of the Garden of the Heart and the Soul which diffuses its sweet odor throughout the expanse of the universe. 2

The Cause in England

This year in England so far as the Cause is concerned is well started. There are more people who are attracted to the Cause than {at} any other time. Men of importance and of weight do come and meet our Beloved, C383: leaving him convinced of the greatness of the Cause.

Woman going to Los Angeles

This morning a woman who is going to Los Angeles Calif[ornia] came to visit the Master and receive His Blessings. :::

["]As you go out there, be an enkindled torch of the love of God. Guide the souls to the Kingdom of Abha. Associate with those who are sanctified and pure. Consort with all the Bahais. Teach the Cause. Thou[You] shalt[l] be confirmed. Detach thy[your] heart from aught else save God. Be attracted to His Beauty. Seek His good-pleasure. etc...["]

Editor of the International Psychical Research (J Lewis); Palmistry (C Child)

Then Mr {John} Lewis, the Editor of the International Psychical Research; a very clever T384 correspondent who has met the Master in Egypte and another man {[C.W. Child, author of "Scientific Palmistry"[]]} were presented. Mr Lewis is going to have several {Bahai} articles in his magazine. This month there will be an article on the Bahai Movement by A. Cuthbert. 3

Next month there will be Our Beloved's address before the Cosmos Society and other Bahai matters.

Three Questions; Four Handprints of Abdu'l-Baha

He asked 3 very important questions to which he received most satisfactory answer. 1st Reincarnation 2d Immaculate Conception 3d Whether the world is prepared to receive another "Mystical Revelation". These questions and answers will be printed in his Magazine. Another most wonderful thing that happened this morning is that the man {C. W. Child} who came with Mr Lewis is the cleverest reader of hands through impressions made on black sheets of paper. He asked {if} the Master would let him to get the impressions of the Palm of His two blessed Hands. "All right" the answer came. The man was so happy he did not know what to make of it. Immediately he got out 4 sheets of paper, and in the bath-room blackened them with a piece of charcoal. Bringing them back he got 4 most extraordinary impressions; 2 of each hands. They will be photographed in the same magazine with a 4 reading. The Master signed with His own hands all the 4 pages. Is not that a wonderful legacy to Posterity?

Alternative Account - International Psychic Gazette

...I wished Mr. Lewis to see Abbas Effendi for himself. And Lady Blomfield kindly arranged an interview for us on the 2nd of January.

Mr. Child, the well-known palmist, also accompanied us. I longed, in the interests of science, to get impressions of those marvellous hands, should Abdul Baha not object.

Mr. Lewis put questions on reincarnation, the immaculate conception, etc. In answering the latter question, Abdul Baha finished with one of his quaint observations, to the effect that to those who accepted the creation of the first man without any human parent, it should not be difficult to accept the birth of a being with one human parent only!

His answer about reincarnation was very interesting. In the /Contemporary Review/ last year, an article appeared by that able writer, Constance Maud, in which the Master's views on the subject are given at length.

Then delicious tea was served in Persian fashion. It made me feel I was back in Egypt, and I dared again to make a request. The kind and eloquent interpreter (Mirza Ahmad Sohrab) explained my wish, and Abdul Baha submitted to the process of having an impression of his hands taken, with the utmost graciousness and good-will, and signed the four imprints, which I hope will appear in next month's Gazette, with Mr. Child's delineation.

"Now, Mr. Editor, what are your impressions of this Teacher from the East?"

Here is what he thought. I quote him without his permission, and he will have to let it stand or fill up the gap it leaves:-

He is the positive strong man, the father, the pioneer, the leader, the man of dogged determination and perseverance; combined with the negative gentleman, the mother, the shepherd, the man of patience and sympathy, intuitive and spiritual, teaching by symbols and parables, rather than by logical appeals to the intellect. He is the mystic and the initiate who has received his divine illumination in the silence and the solitudes, and whose greatest difficulty in life will probably be to find in the mundane world, audiences to understand and appreciate his mystical inspirations.

I will conclude this desultory paper by quoting from Abdul Baha's /Tablet to the Bahais of England/... R385

Astrologer, Two Women, Liberal Rabbi

Then a Mr Arandel [Arundel may be more natural spelling] who studies astrology came to see Our Beloved; two woma[e]n from a new city around T386 London received the Blessing of the Master for its improvement and civic progress. A Jewish Rabbi had an extensive amicable interview. He is Liberal T387 and has read Our Beloved's address R91[^] in the Synagogue of San-Francisco. There is a strong probability that he may invite the Master to His Synagogue, but it is not yet settled.

MP, Persia Committee

Mr MacDonald ?388 a member of Parliament and of Persia's Committee had a most interesting interview. They discussed naturally the {current} events of Persia, Our Beloved giving him an illuminating exposition of the Bahai ideals of Peace, love and brotherhood. "The Bahais are trying to bring together the whole world. One people, one family". 5

Persian Ambassador and Chargé d'Affairs; Minister Meets American Baha'is Learning Persian

Then His Excellency the Persian Minister T389 and Charges d'Affairs were ushered in. Tea was served to them. The Minister is delighted to see Persia so much honored by the Western Bahais. He told us of meeting two American women at random in the train who had a Persian book, studying together. When he talks with them he finds out they are Bahais and have met the Master in

America. Since that time they are trying to study the language of “the inspired Son of Baha-ollah”.

Noon Address on the Necessity of Universal Peace; Invite from Minister

::: Tea was served and it was just a few minutes after 12 when the Master came in the crowded drawing-room to address the patient people who have been waiting all morning. He called in the Persian Minister and Charges d’Affaires {and bade them sit}. They sat next to Him. He spoke on the necessity of universal Peace. Entirely from a new standpoint. The audience was moved and attracted. Our distinguished guests were surprised and delighted. His Excellency the Minister has invited the Master and all 6 the Persians to dinner after our return from Edinborough[Edinburgh].

Walk, Boys and Girls, at Battersea Park

Mrs Cropper is now ready with her automobile. Our Beloved asks for Haji Ameen and Ahmad Sohrab to attend Him. Pattersee[Battersea] Park being near and beautiful we go there. The Sun is shining a little. The Master walking straight, enjoying the fresh air, the green sward ?390 and the {songs of the} many thrushes flying hither and thither. All the laborers as He T391 passes salute Him. He reaches an open Playground where more than 300 boys and girls are playing. He enters the place. Many of the boys and girls leave their plays and gather around Him. He watches them tenderly, lovingly, strokes on the head of this one T392, smiles on the other. For several minutes He continues standing, watching, a most lovely, heavenly scene. There you have Him in your imagination. The Park, in the distance, the blue lake, above head the sun shining, in the enclosure of the playground, the Master is standing, 7 near Him Haji Ameen {and myself} looking wonderingly, a little further Mrs Cropper, tall and majestic and around the Master hundreds of boys and girls, some of them with nice clothes, others with tattered garments, sallow faces, signs of pinch and poverty. Then Our Beloved puts His hand in the pocket, takes out a handful of half-shillings and scatters them over their heads. There you see a mass of future generation going down to grab the money, {happy} noises, {amiable} scramble and {delightful} confusion. Very interesting scene! Most heavenly scene!

The Master comes out. They all follow, like a parade of unemployed. They follow us as far as the automobile. There are many voices T393 of “happy New Year” “Good day, Sir” “God keep you, Sir” which reach the ears as the automobile speeds along. The little hands, the small hats, the dirty handkerchiefs all waving in the air behind us.

Lunch; The Cold

Having reached home after our most exciting experience we go for the table. 8 The Master complains of the cold and makes some amusing remarks which brings laughter to the faces.

Rest; Interview with Miss Rosenberg & Friend

After His nap about 3.30 C394 Miss Rosenberg with her friend from the country receives a lovely interview. {This friend} T395 is a hard working girl, is taking {care} of her mother, is a very enkindled Baha'i and the quotation in the beginning of this letter is taken from this interview.

Pastor of the City Temple, Overworked, Meeting Baha'is

Then Rev. R. J. Campell[Campbell] ?396 {the Pastor} of the City Temple ?397 is ushered in. The Master rises from His seat, advances toward the door, exclaims the signs of the utmost joy and pleasure at seeing him. It seems that he is not feeling well, a nervous breakdown, overwork. Doctors have advised him to live quietly. He has his house outside of the City. His old father and mother are living with him. They will be glad to meet the "Master". A Day is arranged for January 18th to have dinner with Mr Campell[Campbell] and his parents, after which he will invite many Ministers to hear 9 the Master. :::

"You are very welcomed. Most welcomed. I was yearning to meet you. I have inquired since my arrival many times about you. They told me you are not feeling well. I would have called on you long since had I known where you are. They told me that the Doctors have ordered you to live quietly and not receive any body. I love you very much. I love you very much. Indeed you have labored very faithfully during your lifetime. You have delivered many brilliant sermons. You have worked most nobly. My object is to see that the fruits of all these hard labors are not spoiled. I like to observe that a great harvest is gathered. The results may become continuous. Not that after you everything may come to an end. May it become a light whose Radiance is eternal." :::

Then many other things are discussed. Mr Campell[Campbell] says "during my trip in America wherever I delivered an address the Bahais came to see me and expressed gratitude and 10 pleasure, saying that Abdu'l Baha has commanded them to be thoughtful of me. I was most pleased to come in touch with the Bahais everywhere. The Master invited him to go to Acca and Haifa and be His guest for a few month{s}. He desired him to go to Persia {also} because the friends will be most pleased to see him.

Afterward the Master kissed him two or three times, "Thou[You] art[are] my Son, my spiritual Son" He said "You make me very happy and hopeful." Rev. Campell[Campbell] answers.

Lady Above; Religious Plays of Persia; Napoleon

At 5 o'clock the Master is invited for tea at the apt.[apartment] of a lady ?238^ who is one flight above. Lady Bloomfield and her daughters are there too. The Master speaks to them about the religious plays of Persia which sometimes takes ten days to bring them to an end. These plays are so intense, so dramatic, so realistic that it makes even the stone weep and often the 11 spectators forget that they are in a playhouse. Once some one of the actors was killed by an{one} spectator who thought that his friends in the play was{were} being killed by another person T398.

As there was a picture of Napoleon on the wall, the attention of the Master was attracted to it. Then He told us in detail the story of his defeat in Acre, his return to Egypte, his consultation with his generals, his flight to Paris and his most interesting conversation with General Wood on Board the steamer about Christ.

Own Apt; Woman's Freedom League

Coming down to our own apt.[apartment] the Master rested for a []while. At 5 minutes to E[e]ight Mrs Cropper arrives with her auto to take the Master to the meeting of [the] Woman's Freedom League ?399 in the large Essex Hall ?400. As we arrived at the door we found there are more than [a] hundred people crowding around T401. Afterward we understood there were no more seats left. The large Hall and the gallery was overcrowded. More than a 1000 people. 12

A very distinguished gathering indeed. On the platform there sat all the heads of the suffrage movement. Mrs Despard ?214^ gave a ringing eloquent introduction. "I prefer to call Him a prophet than a teacher". Then the Master began to speak. At the end of every few sentences there was an explosion of applause. The Master spoke A402 on the Equality of Woman and His remarks T403 elicited laughter and a shower of approval. At the end of the address Lady Bloomfield and Mrs Lidley and another suffrage lady spoke most effectively. It was a great night! a wonderful triumph of the effect of the word of the Cause of God. After the meeting many people came forward and shook hand with the Beloved. It was considered as one of the best meetings ever held in London. There was a constant flow of enthusiasm and interest. The faces were illumined and the hearts were rejoiced.

Love to all. Ahmad

Alternative Account in 'The Vote' magazine

AN EASTERN PROPHET'S MESSAGE.

ABDUL BAHA SAYS: "THERE IS NO DISTINCTION: MEN AND WOMEN ARE EQUAL."

A venerable figure, radiating brotherliness, despite long years of imprisonment, wearing a long brown robe and a white turban, which emphasized the keen, alert eyes, Abdul Baha greeted with evident pleasure the crowded audience which received him with reverent enthusiasm at the Women's Freedom League meeting, Essex Hall, on January 2. The leader of the Bahai Movement, speaking through a very able interpreter, said:-

This is a wonderful gathering... [Abdu'l-Baha's address and benediction is given in full]...

The announcement that Abdul Baha would speak on the Equality of Men and Women at a meeting arranged by the Women's Freedom League, at the Essex Hall, on Thursday, January 2, attracted so large a gathering, that not only was the Hall crowded to its utmost limits, but many had to be turned away.

Mrs. Despard presided, and in an introductory speech welcomed the Prophet from the East with his great message of peace. She said that it was the false relations between men and women which had brought discord, and what all desired was that the discord should cease. She gave a brief outline of the Bahai movement, beginning with the coming of the Bab - The Gateway - who died a martyr's death, but his teaching lived, and the number of his followers grew in spite of persecutions, imprisonments, and martyrdoms. She spoke of the wonderful progress of the woman's movement in Persia, and especially of Qu'urut 'ul Ain and her remarkable influence in the emancipation of women, through her tragic life to a martyr's death. We can never forget, she said, the great spiritual force behind the woman's movement; it is moving throughout the world; knowing this, we go on with courage and hope.

After the Master's address, Mrs. Holmes ?404 made a moving appeal for service in the woman's Cause; personal service and the service of money; the Suffrage movement, she said, was part of the great Divine plan for the regeneration of the world. Till the status of woman was raised it was impossible to complete the plan.

Lady Bloomfield, in a short speech about the Bahai movement, said she was glad to identify herself with her sisters working for freedom. She told how the message of Abdul Baha was not an essay written in a luxurious library; it was a cry of regeneration ringing out from behind prison walls. Now he had come out into the world with his message - peace, the banishment of religious differences, humanity not fighting against each other but against evil, and the equality of men and women. Mr. Sidley, in a sympathetic speech, said that none could fail to be impressed by the simplicity and sympathy of the Master after forty years of prison. All paid homage to his courage and fidelity of purpose and the Divine intention of his message. R405

3 Jan - White Lodge Theosophical Address

Weather : % overcast, slight rain in morning; light wind; 0.5mm rain; 0.8hr bright sunshine.

1 Jan. 3d 1913

Dear Harriet!

Unity and Sacrifice of the Persians

"The friends in Persia - while of various religions and races are so unified and agreed that the different flames have become one flame, different streams have become one river and variegated flowers [are] lending charm to each other."

::: This was in answer [by Abdu'l-Baha] to an old man who questioned whether this Bahai Movement has already done what it claims. For people have come to the realization that in unity there lies strength, in concentration of purpose there is power and in self-sacrifice there is growth and development. Just as we are often ready to sacrifice our possessions, our wealth and our lives for the

sake of Truth, we must likewise be able to sacrifice our opinions and ideas; if we know that such a thing will bring about unity and accord. Now in Persia the friends have been ready to sacrifice not only possessions and lives but they have even sacrificed their individual opinions for the sake of the unity of the whole.
2

Sociology and Economics; Miss Ford; The Poor and Rich

Sociology and economics are of much interest in the British Isles and many interviews on these subjects which are agitating the minds have been realized with their leaders. Especially [see gaslight to dawn p142] a Miss Ford {a prominent social worker} who is the foremost spirit in one of the Manufacturing town[s] of England came early morning to visit the Master. He spoke with her on these subjects, encouraging her to go on with her work and not {let} the laboring class become despondent; they must be hopeful, they must not covet the riches of the financiers, they must be independent. Happiness does not depend upon luxury and accumulation of wealth. The Kingdom of God is for the poor Christ came to raise the poor. Wealth is a curse if not directed toward the alleviation of the conditions of the poor. In Persia there were many rich people amongst the Bahai{s} who voluntarily contributed largely toward the raising of the poor of [the] community. The poor must become rich in heart, in praiseworthy attributes and in heavenly qualities. They must consider themselves 3 as real kings. They must not even condescend to look at the rich man. Then the rich man seeing that the poor is not coveting his money will change his attitude. The Master spoke a great deal along this line. She left perfectly happy and with a new inspiration for her work.

Mr Moschelles Paints the Master

Then Mr Moschelles ?380, the artist came and while Our Beloved was interviewed he painted His portrait with brush and oil. He gave him T406 nearly two hours sitting and may have another one after our return from Edinburgh[Edinburgh].

Minister of Congregational Church's Letter

The Master received a letter from the Minister of the Congregational Church ?407, the original of which I enclose +408 for your perusal and you may send with other news to the Star of the West. Just see how reverently and humbly he writes to the "Master". He has accepted the invitation and will speak there on Sunday night 12th of January.

Hundreds of Coats Sent to Acca and Haifa

I believe the Master has bought from Paris several hundred overcoats for the poor of Acca and Haifa 4 to protect them from the cold of the winter, and these overcoats are now on their way for distribution. Is not this wonderful that while Our Beloved is here day and night He is thinking of the poor of the Orient.

Interviews till Noon

The interviews continued till noon while people were gathering in the drawing room. The number of people are being constantly increased and the parlor is filled to its capacity, many persons standing or sitting on the floor.

Noon Address on General Education of the Manifestations

The talk of the Beloved today was on the general education which is bestowed upon humanity by the Holy divine Manifestations, how in every age they are the real educators of the human world, how they raise an ignorant nation to the high summit of Knowledge. Therefore, in this age the Universal Instructor of Mankind is Baha-ollah. He confers life to humanity. He grants the heavenly gifts. He is the divine Messenger. 5

Walk in Regents Park without Interpreter

After the lecture the Master went out with Mrs Cropper and Nouri Khanom, Lady Bloomfield's daughter without any interpreter. They went to Regents Park ?152^ and about 2 o'clock they returned. On the way and while they walked in the Park the Master taught them Persian words and they tell me they had a very enjoyable time.

Christian Commonwealth Translated to Persian

During the afternoon I translated {a Bahai article in} the Christian Commonwealth of Jan 1st in{to} [the] Persian language so that it may be spread all over Persia. Meanwhile people constantly are coming and going.

White Lodge Theosophists, Evolution of Creation

We had our dinner at 6.30 pm and at 7.30 Mrs Cropper came with her auto. to take the Master to Mrs Dunlop, White Lodge, Sunnyside, Wimbledon ?409. This meeting was arranged by Mr Hammond, the author of the Splendor of God. There were many Theosophists present and the Master spoke from their own standpoint; the evolution of the single atom through the various Kingdoms of being; in every stage going into the making of a certain 6 composition and in every form appearing with a distinctive virtue. Then He spoke about the eternal dominion of God which is not accidental or temporal but everlasting. Therefore His holy Divine Manifestations have appeared always and His grace is never-suspended. A410

They T411 were all pleased and Mr Hammond thanked the Master for His gracious acceptance of invitation.

Ride Home; To Bed

We returned home; this time I gave my seat in the automobile to {old} Haji Ameen and came by {street} car ?412 with the rest of the Persians. As we arrived the Master was sitting with the <R[r]est>. He spoke to the Persians till eleven o'clock T413. I was quite tired, so the Master told me to go to sleep and He continued to speak with the rest of them.

Love to all

Ahmad

Letter from the Editor of the Christian Commonwealth

Copy of the letter by the Editor of the Christian Commonwealth to Mirza Lotfollah Hakim

133 Salisbury Square, Fleet St, London E.C.

Jan 3d 1913

Dear Mr Hakim!

I received a great and delightful surprise when I came to the office this afternoon and found your note with the lovely Persian rug, so generously presented to me by His Excellency, Abdul Baha Abbas. May I ask you to convey to him my very sincere thanks. I value this gift, not only on account of its beauty and usefulness, but also because of the donor and the good feeling which it represents. I am sure I shall not be misunderstood when I say that our hearts go out toward the Master, not only by the reason of the lofty teachings which he brings and the authority with which he conveys it, but also because of his gracious personality, his warm-heartedness and his really wonderful thoughtfulness and attention to detail. My varied journalistic carrier has brought me into touch with many interesting personalities but I can honestly say that there is no experience that I shall look back upon with more pleasure and satisfaction than meeting Abdul Baha Abbas and being in some way associated with the Great Movement of which he is the head.

Ever Yours Sincerely

(Sig) Albert Dawson

4 Jan - Jewish Scholar; Tudor Pole Visits; The Tramp

Weather : % overcast and showery, cloudy all day; light wind; trace rain; no bright sunshine.

1 Jan 4th 1912{3}

Dear Harriet!

Looking Ahead to Edinburgh

This is the last day of London. On Monday morning 6th the Master will start for Edinburgh[Edinburgh]. I have no doubt that the Cause has been well presented there and Principal White[Whyte] 451v whose guests the Master is going to be has arranged a notable program. I enclose a postal card program which fell into my hand today.

Interviewers; Artist (Moschelles) Finishes Painting

Today the Master all morning was surrounded by the interviewers. Mr Moschelles came again to finish his painting and while Our Beloved was talking with people he was doing his work, although with some difficulty.

Jewish Scholar; Jewish Bahais; Jews in Palestine; Prophecy; Progress; English Captain

A Jewish scholar called on the Beloved. The Master spoke with him about the Jews who are going to Palestine and how this prophesy of the old Prophets is going to be fulfilled, how in Persia although they were formerly 2 degraded they are {now} endeared because they have become Bahais. As Baha-ollah proclaimed the oneness of the world of humanity, therefore the Bahais became T414 the friends of the Jews. God has prepared for them the means of Glory. The Musulmans were so inimical against them that every once in a while they would circulate a report that the Jews have kidnapped a Mohamadan Boy to kill him and mix his blood with their unleavened bread for Passover. Then they would attack the Jewish quarter, pillage their property and destroy their homes. Praise be to God that such things are not perpetrated now. They are in the utmost of ease. They have organised many schools. Their rights are protected. No one dares to persecute them. They are advancing day unto day. Ere[Before] long they shall enjoy every kind of privileges[,] for their schools and collages in the East are quite up-to-date and perfect. 3

The Jewish Rabbi was very attracted to the Cause T415. "What Majesty! What {a} sweet Countenance! What love and cordiality!" he utters, as he leaves the room. He receives some of the literature T416 and newspaper articles to write three articles for the Jewish papers which are printed in this city T417 and expresses the desire of arranging a meeting of the Conservative Jews to hear Our Beloved. He stays {in the drawing room} to hear the address T418. An English capitain who speaks a little Persian calls on the Master and has an interesting interview.

Noon Address like Jewish San Francisco

::: He T419 comes out of His private room and enters the large room T420 which is overcrowded with new people. As the Jewish Rabbi is present the Master gives an address based upon the one given in the Jewish Synagogue of San-Francisco. He is delighted with it and leaves the house resolved to do all he can for the furtherance and progress of this mighty Cause. 4

Drive with Friends; 80 Packages of Reports to World

Today the Master goes out with Mrs Cropper and Mirza Lotfollah. She has invited some one else T421 to enjoy the drive with the Master. Meanwhile I stay home and with the assistance of our Persian brothers we prepare about eighty packages of the Christian Commonwealth to be mailed to all parts of the world, each package containing five copies.

Oxford Papers Mostly Fair; Vahan

Yesterday the Oxford papers [were] received and I mailed to you along with my letter a copy of each. In putting down the words of the Master the reporters have made some mistakes, but on the whole it is a fair report. Under separate

cover I mail to you also {a} copy of Vahan containing the New[]Year greeting of the Master to the Theosophists.

Abdu'l-Baha Unwell

Today the Master was not feeling very well. Although from the English standpoint the weather has been mild and temperate but the Master 5 not being accustomed to such rigorous climate cannot very well go through it {and it goes hard on His constitution}. Beside this, the meetings and the interviews are too exacting and too many. One cannot stop however the constant flow of the people coming and going.

Lunch; Rest; Mr and Mrs Tudor Pole and brother Affectionate Meeting and Blessing; Salt Lake City; Mr Miles and Harmen

After dinner and His usual nap Mr and Mrs Tudore Pole ?422 who have come specially from Bristol to meet the Master were received. Our Beloved embraced him and for a long while had him in His arms while saying: "My Mr Pole, My dear Son. My dear Mr Pole!" It was a very affectionate scene. His brother ?423 came also later on. The Master has promised to go to Bristol on the 15th, after His return from Edinborough[Edinburgh]. Our Beloved spoke to him about His trip in America, His experiences in Salt Lake City, how He was interviewed by a representative of [a] Mormon paper, giving His impressions of the Irrigation[Irrigation] Congress {held at that time in that city}. 6

Mr Pole said that he had letters from Mr {M} Mills ?424 {of New York} and Mr Jos. Hannen ?425 {of Washington DC}, sending to the Master their devotion and love. "Yes" He said "Mr <> is working in the Cause day and night. He is a sincere servant of Baha-ollah." Then Mr Pole {with a twinkle in his eyes} said that when You were here T426 last year You blessed me and that blessing was very effective (he looks at his wife). Now I beg the Master that you bless my brother so that next year at this time he may also enjoy His blessing {with another}. The Master was amused and laughed. Tea was served to them and after talking on various other subjects they departed with the Blessings of the Master. "Thou[You] art[are] my son and thy[your] wife is my daughter" is the Master's parting word. "This makes us indeed very happy" [t]They answer with shining faces and happy hearts. "I like to see you like two cooing doves in the beautiful nest of the Kingdom of Abha" Our Beloved tells them. 7

A Tramp Visits

Then a Tramp comes in. He is [a young man and] the son of a clergyman. He is stone-deaf. He has been descended from a good family. Sometimes he grows discontented. He earnestly contemplates suicide. One day he goes to commit suicide. He buys a paper or somehow gets hold of a newspaper. There he sees the Master's picture with an article about the Teachings. He reads. He becomes interested. He becomes hopeful. "Indeed this is a prophet from God! God has not left His children without a Witness" he says to himself. It happens that the name and address of Lady Bloomfield is {in} the paper; but he is 35 miles out

of London. He braces himself up and walks for perhaps 3 days or more till he reaches London. Travel-stained and wearied. The Master speaks with him most affectionately. The Message is written on paper by Lady Bloomfield, because he cannot hear. 8 Our Lady sees that he does not return on foot this time. He is served a cup of tea and cake. He does not like to enter the apartment because his clothes are not clean, he has no collar. "My brother! This is the home of Abdul Baha. All humanity is welcomed here! You are one of His sons! Come in." Lady Bloomfield tells him, extending to him her hand. A copy of the Master's message is enclosed C427. He leaves the house a new man. This story looks as a page of a novel, does it not? Well. We saw it with our own eyes!

Additional Narrative by Ahmad Sohrab

The Master kept him for quite a while and gave him money to buy a suit of clothes. After that he came continuously to the house and sometimes brought his hobo friends. Abdul Baha found him intelligent, and liked to have him by. Sometimes he would place him alongside of Lady Bloomfield, just to demonstrate his feeling of democracy, and Lady Bloomfield responded nobly and, after a while herself made a favorite of the hobo. +R428

Alternative Account of the Tramp by Lady Blomfield

Another day, whilst several personages were talking with 'Abdu'l-Baha, a man's voice was heard at the hall door. "Is the lady of this house within?" The servitor answered "Yes, but -" "Oh please, I must see her!" he interrupted with despairing insistence. I, overhearing, had gone into the hall.

"Are you the hostess of 'Abdu'l-Baha?" he asked.

"Yes, Do you wish to see me?" "I have walked thirty miles for that purpose." "Come in and rest. After some refreshment you will tell me?" He came in and sat down in the dining-room. In appearance he might have been an ordinary tramp, but as he spoke, from out the core of squalor and suffering, something else seemed faintly to breathe.

After a while the poor fellow began his pitiful story: "I was not always as you see me now, a disreputable, hopeless object. My father is a country rector, and I had the advantage of being at a public school. Of the various causes which led to my arrival at the Thames embankment as my only home, I need not speak to you."

"Last evening I had decided to put an end to my futile, hateful life, useless to God and man!"

"Whilst taking what I had intended should be my last walk, I saw 'a Face' in the window of a newspaper shop. I stood looking at the face as if rooted to the spot. He seemed to speak to me, and call me to him!"

"Let me see that paper, please," I asked. It was the face of 'Abdu'l-Baha.

“I read that he is here, in this house. I said to myself, ‘If there is in existence on earth that personable, I shall take up again the burden of my life.’”

“I set off on my quest. I have come here to find him. Tell me, is he here? Will he see me? Even me?”

“Of course he will see you. Come to Him.”

In answer to the knock, ‘Abdu’l-Baha Himself opened the door, extending His hands, as though to a dear friend, whom He was expecting.

“Welcome! Most welcome! I am very much pleased that thou hast come. Be seated.”

The pathetic man trembled and sank on to a low chair by the Master’s feet, as though unable to utter a word.

The other guests, meanwhile, looked on wonderingly to see the attention transferred to the strange-looking new arrival, who seemed to be so overburdened with hopeless misery.

“Be happy! Be happy!” said ‘Abdu’l-Baha, holding one of the poor hands, stroking tenderly the dishevelled, bowed head.

Smiling that wonderful smile of loving compassion, the Master continued:

”Do not be filled with grief when humiliation overtaketh thee.

”The bounty and power of God is without limit for each and every soul in the world.

”Seek for spiritual joy and knowledge, then, though thou walk upon this earth, thou wilt be dwelling within the divine realm.

“Though thou be poor, thou mayest be rich in the Kingdom of God.”

These and other words of comfort, of strength, and of healing were spoken to the man, whose cloud of misery seemed to melt away in the warmth of the Master’s loving presence.

As the strange visitor rose to leave Him Whom he had sought and found, a new look was upon his face, a new erectness in his carriage, a firm purpose in his steps.

“Please write down for me His words. I have attained all I expected, and even more.”

“And now what are you going to do?” I asked. “I’m going to work in the fields. I can earn what I need for my simple wants. When I have saved enough I shall take a little bit of land, build a tiny hut upon it in which to live, then I shall grow violets for the market. As He says ‘Poverty is unimportant, work is worship.’ I need not say ‘thank you,’ need I? Farewell.” The man had gone. R429

Actress and Elocutionist and Women’s Vote

Then the curtain is raised again and a celebrated actress and [also a] teacher of elocution is sitting before the Master. She teaches Lady Bloomfield's daughter, Nouri Khanoum, elocution and public speaking. Our Lady is also present. She is welcomed by the Master and somehow the question of suffragists comes in. She emphatically ⁹ declares that she is an anti-suffragist. She does not believe in women getting votes and she is working against the realization of such a dreadful thing! The Master is of course amused and tells [the] lady you have found an enemy, a foe worthy of your steel. "What is your belief in proof in working against suffrage?" The Master asks. "Oh! I feel that women must attend to the duties of the home and child rearing." She answers. ∴

"But here is not a question of feeling[,] we like to have some evidence for your opposition. Suppose that a judge is sitting in the chair and you and a suffragist are going to decide your case. The suffragist would say, that the plant and animal life already enjoy suffrage. There are male and female, their rights are equal and they are never fighting who is superior or who is inferior, because they receive the same kind of natural education. But in {the} human Kingdom there is this fight. ¹⁰ In the vegetable kingdom only the female is productive; the male is barren. A female palm tree yields dates; a female fig tree produces figs; a female mulberry tree gives fruits etc; while the male trees are good-for-nothing. What will you say to this? Besides, a lioness is more valorous than the lion. The hunters are not as much afraid of [the] lion as the lioness. The lion may [e]scape at the sight of a hundred hunters with their rifles aiming at him but the lioness will stand on her own ground. A mare is more patient and more mettlesome ⁴³⁰ than the horse. Once an arab wanted to sell me his horse. He had a mare also. I told him I would like to buy the mare. He would not sell her - Why?" "Because if I keep this horse for ten years it will grow old and {there will be} no increase in the family while the mare every year brings a little horse into the world["]. ¹¹

The anti-suffragist and the celebrated actress laughed. She could not say anything. "I bow my head before you. The proofs are unanswerable" she says. The Master tells her how in America in nearly all states woman are enjoying suffrage and so far as experience teaches us the women in these states have not abused their right and privilege. The interview was full of fun and laughter and serious discussion at the same time. She {[the actress]} left the Master after kissing His hand and expressing her great delight and gratitude.

Mr Lidley and Vegetarianism

Then Mr Lidley came in. He has been a vegetarian for 25 years and he is very much against meat-eating. Such a long explanation was given by the Master; why He has not explicitly commanded the people not to eat the meat, the wisdom of it. Secondly, how all phenomena all[are] the eaters and the eaten and how all creatures are, in need of food, ¹² thus the mineral helps to feed the vegetable, the animal subsists on the vegetable and so forth; so this process of feeding helps the various kingdoms of life to advance. However, it is better if man can live on only vegetable and grains, because they are clean and delicate.

Address on Love at Lady Blomfield's

Tonight there is a meeting in Lady Bloomfield's drawing room. People are being gathered. At 8.30 the Master comes out and gives a very wonderful address A431 on Love. There are four kinds of Love. 1st Love from God to God. 2d Love from God to Man. 3d Love from Man to God. 4th Love from Man to Man. He spoke in detail on each one of these loves. However there is another love He said which may be called personal attraction. That is not lasting. It is subject to change and corruption. {After the talk} tea and cake were served to the guests by the charming hostess and her daughters. Love to all Ahmad

5 Jan - Farewell, Maharaja (Sun)

Weather : \$ cloudy; moderate wind; 4.6mm rain; no bright sunshine.

London

1 97 Cadogan Gardens ?432

London S.W.

Jan. 5th 1912

Dear Harriet! ?433

The English

This is Sunday and tomorrow at 10. am Our train will start for Edinburgh[Edinburgh] so this is the last letter that I am writing to you from London in which we have already spent 20 memorable days for ourselves and the Cause. Just at this time there is a great spirit of attraction and enkindlement amongst the Bahais as well as those who are on the verge of becoming as such. It has often been repeated that once the English public takes hold of this Cause they will spread it most energetically. Therefore there are many important men and women who come and go with zeal to do that which lies in their power to propagate these doctrines. They are an excellent race, full of pluck and courage. 2

Illness, Interviews, Daily Schedule

This morning when I entered in the Presence of Our Lord I found Him indisposed. Last night He said, He could not sleep He had fever, the climate not agreeing with Him. I was very sorry but He came out and at about 9 o'clock the interviews started. Every evening at midnight or after midnight, Our Beloved gets up and for at least two hours He prays and commune{s} with the Infinite and when He gets up in the morning, He again prays for more than one hour. Does not this teach us a lesson in prayer with God, Our Maker who sustains us, provides for us and protects us?

A Woman's Questions

::: A woman who lives in the same apt. [h]House called on the Master and had many questions about Christ "within", visions, dreams, spiritual life and

many other topics. Lovingly Our Beloved discarded her ideas and 3 notions about these matters telling her the realities of every question. “Today” He said “the door of the Kingdom of God is open, you must enter therein”. “Where is this Kingdom?” she hesitatingly asks. “It’s the Celestial Kingdom of Abha” the Master answers her. “Oh! I don’t see it! Is it impossible for me to enter therein”. “No. Turn your face to God; trust in Him, submit all your thoughts and ideas to Him and He shall lead you to His Eternal Kingdom!” “But, I have been doing this for a long years” “Very good! I hope you shall attain therein”.

English Minister in China on Women

After a few more people coming and receiving divine Blessings, an English Minister who has been in China for 40 yrs[years] is ushered in{to} the Presence of Our Beloved. He is interested in the education and uplift of the Chinese women. He has done everything possible to help them. He has heard that the Bahais are doing a wonderful 4 educational propaganda work in Persia and he likes to get the facts so that he may write them for the Chinese people to show them how their Asiatic brothers are advancing in education. The Chinese are great imitators and if you show them how their Persian sisters are progressing they will walk in the same footstep[s]. The Master was patient enough to give him enough data and material so that he may go and write his article. “This is indeed a marvellous man” he C434 says as he goes out of the room, his face beaming with happiness.

How To Hold Meetings

Then one of the friends comes in and asks how the Bahais must conduct their meetings in London i435. “When the believers gather together” the Master answers “their sole object must be the commemoration of God. When all the friends are present, one in the most clear and effective voice may read a prayer or commune. 5 Then for 5 or ten minutes to most quiet communing with the source of life, and thinking how they should be better and act nobler; then one who knows how to speak may rise and deliver an address either on the proofs and evidences of the Cause, the hardships and tribulations of Baha-ollah, the exposition of the Bahai principles, quoting from the Tablets of the Blessed Perfection to the Kings and rulers etc etc. When this is over, one or the same person may read another supplication, thus bringing the meeting to a close. Then they may either talk with each other in groups or may return to their homes or they may serve refreshments. The questioner asked about music.”As regards to music they may act as they are pleased. If they like to have it, all right, if not, again it is all right.” 6

Farewell Address to London

At twelve o’clock the Master entered the Drawing room and delivered a farewell address, expressing His hope that the seeds which He has sown in the ground of the hearts may develop and grow and bring forth many harvests.

Interviews, Rastam Pasha

Today He did not go out, because it was rainy, foggy and very damp.

The afternoon was devoted to many more interviews. The wife of an Englishman who has been serving in the Turkish Government for 40 yrs[years] came to see the Master. This Englishman was working with another Englishman who was given the title of "Rastam Pasha" ?436 by the Turkish authorities T437. It so happened that the Master knew Rastam Pasha when he was the governor of Lebanon. "He was a good man" Our Beloved said. "He was more loyal to the Turkish government than most of the Ministers. If Turkey had 7 five T438 Ministers like Rastam Pasha, she would not have met so many difficulties". Then the Master told us several intimate stories about this man which in turn surprised and delighted our guest. The story of Rastam Pasha's hunting with the Emperor of Russia and how he saved the latter was very dramatic. Another story was about his loyalty in keeping fast during the month of Ramazan, although he was a Christian. Then the story of {Sultan} Abdul Aziz ?439 sending a necklace to the Queen Victoria and its subsequent sequel was most interesting.

Painter, Evolution

Later on a celebrated painter came and the Darwinian theory of evolution was discussed, its fal[l]acy proved, the two kinds of evolution "horizontal" and "perpendicular" {material & spiritual} touched upon.

Meeting at Miss Herrick's on Spiritual Negligence and Materialism

Later Mrs Cropper ?440 brought her auto and the Master was whisked to Miss Herrick's ?441 meeting C442 where we found more than 150 people {[a group of friends[]]} 8 all anxiously waiting the arrival of the Master. He gave a very spiritual lecture, the subject of which it is hard to say. But it was about the negligence of the people about God and their submerging in the Sea of Materialism.

Maharaja of Rajputana

Tonight His Highness Maharaja ?443 of Rajputana ?444 dined with the Master. He is an exceedingly charming personality and speaks the English language very fluently. Many topics were discussed, the elevation of the women in India, the progress of aviation, dispelling prejudices from amongst the religions and castes in India, [the] Aryan race, their original home and their migration to Europe.

He stayed till 10.30 and invited Our Beloved, Lady Bloomfield ?445 and her two daughters and the servants of the Master to dinner on the night of the 18th which invitation was accepted. On the 21st he sails from Marseilles for India.

Love to all Ahmad

Edinburgh (6-10 Jan)

The Edinburgh section (5-10 Jan) as a separate booklet with supplementary details is available here -[http://www.paintdrawer.co.uk/david/folders/Spirituality/001=Bahai/Sohrab%20Diary%](http://www.paintdrawer.co.uk/david/folders/Spirituality/001=Bahai/Sohrab%20Diary%201912-1913.pdf)

For the Scottish social and religious background of this visit, please read “Seven Candles of Unity” by Anjam Kursheed.

6 Jan - Train and Arrival (Mon)

London Weather : \$B overcast; showers early, then fine; light wind; 5.1mm rain; 1.8hr bright sunshine. “That morning the weather was bright and the sun was shining brilliantly.” [Lutfullah]

Edinburgh Weather : B7C changeable character; morning, bright and sunny; midday and afternoon, overcast, with occasional light drizzle; fresh SW breeze; evening, milder, a moderate breeze springing up from the south; temperature up to 12 C.

1 Jan 6th 1913

Dear Harriet

Whyte’s House

Well, here we are in Edinburgh, in the very artistic house of Mrs Jane E. Whyte ?446, one of the noblest and kindest women that I have ever met. Her house is very big and very beautiful. On the second floor C447 she has one of the largest and loveliest libraries that I have ever seen. On the third floor C448 the Master has a large most comfortable room with a beautiful fire-place which warms the room and gives to it an air of calmness and quietness. 2

About Edinburgh

As far as I could gather at the table Edinburgh is a very beautiful city, enjoys the splendid reputation of having a wonderful University, with its medical department very famous throughout England and the East; so that students from Burma, Russia, Egypte, India and Persia crowd its lecture Halls and study the profession of Medicine. Its population is 300.75 thousands i449.

Mrs Whyte in Acca

Many years ago I believe Mrs Whyte goes to Acca and for 3 days she stays there receiving the divine teachings +R450.

Mr Whyte

Mr Whyte ?451 is a celebrated clergyman and well known throughout this part of the world. 3

Train Journey

This morning I got up very early, wrote a few letters, packed my satchel and at 8 o’clock I was ready to start. By that time Lady Bloomfield and her two daughters arrived to meet the Master and accompany Him to the station. For the next 4 days they are going to the sea shore to rest and will be back before our return on Friday.

Having all our luggage ready Doctor Moura<>, Mirza Mahmaud ?452, Haji Ameen ?453 and myself in a taxi cab started ahead of them about 9.10 for the station to buy the tickets and secure the seats.

The Master arrived a few minutes later and after a while all of us were in the car ?454. 4

Mirza Lotfallah Hakim ?455 was added to the party which travelled from America for Europe. At 10 o'clock the train was pulled out of the Euston[Euston] ?456 Station, while the Persians, Mrs Cropper, Lady Bloomfield and other friends were shaking hands and handkerchiefs in the air. On the train I read [a] portion of Thomas Moore's ?457 Utopia to Our Beloved. Later on at twelve o'clock we [all] had all lunch in the dining car, the Master had, however His own dinner which was prepared by Sayad Assadallah.

Here in England the Railroad 5 charges 2 shillings and half £ 458 for lunch and give you a great deal to eat, very wholesome food. After lunch the Master had a nap and at 4 we all had tea in His Presence.

Miss Ramsey

::: He spoke to us at the time about a Miss Ramsey[Ramsay] ?459 from Scotland who was a most zealous missionary in Acca. She was not friendly to the Cause but the Master showed her all manner of kindness because she was very faithful to her Christ. "Miss Ramsey! do you know how much I love you? Look in your heart and see how 6 much you hate me, to that extent I love you.[,]" the Master would tell her as she would try to turn her back upon Him. She had the Bible in her hand and from morning till evening she would go from house to house and read it to the Bible{people}. For a long time she used to come to our house and read it to the members of {His} Household. They did listen[ed] to her every time most attentively. Finally she thought that now I have converted them. One day she was reading when one of the family asked her the meaning of the verse read. She could not give it. They told her this is a prophecy about the 7 appearance of Baha-o-llah. You see, it is so plain. She got very wrath and left the house. She was very charitable. She spent all her money in this work. She had 12 girls educated in the college in Beirut at her own account and often she gave money to the poor in Acca. For forty years she labored very faithfully and when she was 70 yrs[years] old she said I must return now to Scotland. I have grown too old to be useful. ['Abdu'l-Bahá said:] I gave her a farewell banquet. I liked her very much. I would like to see her in Scotland. I will tell her, see, how I have come to see you. +460 8

Islamic Sect

Then He told us the evolution and progress of a Mohamadan Sect in Persia, how they became powerful and influential through their chastity and purity.

Arrival in Edinburgh

About 6, the lights of Edinburgh are seen. It seems the city is illuminated. The

train enters in the station N?461 at 6.15 and as we alight Mrs Whyte, Mrs Fraser i462 of London and several other friends hail our Beloved +463. An automobile takes the Master, Mrs Whyte and Ahmad ?464 to her home ?465, the three others ?466 in a hotel near by +?467. Mrs Whyte welcomes the Master, inquires about the trip, etc. In the house Rev. Whyte, who is a vigorous 9 old man is introduced with her two daughters ?468, and her two sons ?469. Her eldest son ?470 is gone to Belgrade ?471 to attend to the wounded. Her eldest daughter ?472 who met Our Beloved last year in London is married and lives in another city. ?473

Alternative Accounts of His Arrival

As the train was approaching Edinburgh, in the late afternoon, 'Abdu'l-Bahá, calling His little party together, said, "We are now coming to Edinburgh, and this is the beginning of the diffusion of Divine fragrances there. You must consort with all the people with such devotion, radiance and spirituality, that all may testify that you are of heaven, and the servants of the Kingdom of God: that your hearts are illumined: and your souls adorned with the mysteries of the Kingdom." R474.

When we got near to Edinburgh the Master called us four to His compartment and advised and directed us saying that we are going to Edinburgh where is the beginning of defusing the ABHA Message. We must associate with the people with such enthusiasm and spirituality that all may witness that we are heavenly servants who have turned to ABHA Kingdom with hearts full of light and life full of garden and roses. Then He told us wonderful accounts and real stories and then said now that we are the servants of Divine Threshold and guards of the Everlasting Kingdom we should rise with full enthusiasm and with whole heart and soul to serve His Threshold. Think what we will have to do. However He advised us in detail. R475

On the train 'Abdu'l-Baha told His attendants that they were going to a city where the work of teaching the Cause was just starting and that they should associate with the people with exemplary devotion. Then He told them the story of the Sufi leader, Nur-'Ali Shah, who had to flee his homeland because of the hostility of government and people, could not dwell in peace even in the neighbourhood of the holy Shrines of 'Iraq due to the opposition of the divines, and died an outcast in Baghdad. A few who had remained faithful to him in adversity, though heavily burdened with the cares of the world, pledged themselves not to allow the memory of their master to fade away. They arose with sincerity and determination and, although their work was not of high import, their success was great. How confirmed, said 'Abdu'l-Baha to His attendants, they would be, whose task was to serve the Cause of Baha'u'llah, should they arise with equal devotion. R476

When Abdu'l-Baha and His friends started the trip from London, they had got Economy tickets for the friends, and a first-class ticket for Abdu'l-Baha; but when the train started, Abdu'l-Baha came out from the first-class to join the

friends, saying He wanted to sit with them, and so the first-class was not used. Throughout the journey He was giving them advice, and on how to behave in Edinburgh; it was so very moving for them all. Reaching Edinburgh, Mr Whyte and Mrs Whyte came with two carriages to receive Abdu'l-Baha at the station. Abdu'l-Baha was invited to take His place in the first carriage with the Rev Whyte; in the second carriage, Mrs Whyte rode with another. A number of other carriages took the remaining companions. As they travelled in the carriages, people were standing on both sides of Princes Street, enjoying greeting the procession. They were received by Rev Whyte and the people so majestically, it was like a royal visit. R477

Dinner and Visitors

At 7.30 we have dinner, our Persian brothers coming too C478. At eight a number of people who have been serving on the committee of arrayment are invited to visit Our Beloved. There are, however, many other people. The Secretary of [the] Esperanto Society ?479, the general Secretary of [the] Theosophical Society ?480, 10 several professors and many clergyma{e}n with their wives are present. The Master comes down. First coffee is served. Then He speaks about His trip from Alexandria ?481 to N. Y. ?482, how some of the friends insisted that He may take {the} Titanic instead of {the} Cedric direct. Afterward people were introduced to Him and He spoke with the Secretary of [the] Esperanto {Society}.

This lead our Beloved to speak on the various means of unification, that although each a powerful agency for unity, yet they were not sufficient. The power of the Holy Spirit 11 is the eternal bond that binds the hearts of men together. Then He spoke on the misunderstanding which exists between the present nations and religions of the world and how easy it is to do away with these bones of contention. He then reviewed His address before the Jews in San-Francisco H@483 which created a tremendous effect, because most of these people are very devoted Christians. +484

An old scotch song was sung after the Master's address which was very sweet and effective. The Master bade them good bye and went to His room. 12

The Esperantists are arranging a wonderful program, the cover of which is the full size photo of Our Beloved. The meeting is tonight in {the} Freema[so]n's Hall.

Last night as I alighted from the train Miss Fraser handed me several newspapers clippings containing some articles about which I will mail them to you later on with the rest. Edinburgh people, all that we have seen are very interesting and hospitable, kind to the strangers and loving to foreigners. Please remember me to all the friends. I remember all of them and if I had time I would have written to every one. Ahmad

7 Jan - Outlook, Esperanto, Orientals (Tue)

Weather : 3QH Southwesterly gale all day, with occasional light showers, up to an hour's sunshine; evening fine, calmer; temperature up to 13 C.

1 Jan 7th 1913

Dear Harriet!

These days are rapidly passing and once gone they shall form the glorious background of our lives, the springs from which new inspirations shall flow, the caskets which contain the treasures of the heart, the blue-turquoise heaven towards which all of us aspire, the garden of memory in which all these flowers are gathered to perfume the nostrils. After all if the soul is not enriched by these divine experiences, if the 2 spirit is not transformed in the image and likeness of God, if the heavenly life is not obtained then it is better to abandon all hope for future advancement.

Esperanto Society 1

We had a very wonderful day full of interesting experiences from {early} morning till now returning ?485 from the enthusiastic Esperanto meeting +486. For the City of Edinburgh it was indeed a miracle. Nothing could show more definit[e]ly the power of the Cause and the influence of the word T487 of Our Beloved than the two meetings of today; each unique and distinguished in its own sphere. 3

Morning Prayer

It was about half past eight when I heard the bell calling us as I found later to prayer.

When I went down to the Library I saw principal Whyte with the members of the family standing on one side and all the maids which were seven, I think, standing on the other side, each having a hymn book in her hand. Mrs Whyte gave me one of these books and she went to the organ. All of us sung the songs and afterwards Rev. Whyte prayed while all of them 4 knelt down. It was a very new experience to me. Of course this is their daily custom for the Master and the servants to pray to God every morning before starting their daily labors. This is a very lovely custom and affords one a few moments whereby to commune with his Creator. After the prayer we had breakfast and I carried up Our Beloved's tea to His room.

Visitors

::: About 10.30 a number of people came to see Our Beloved, some with their children; others to receive His Blessings. The children of one of 5 the callers were dressed à la Hylanders[Highlanders] ?488 which looked very pretty.

Outlook Tower

::: At 11 o'clock, the brother ?489 of Lord Haldene ?490 the Chancellor or Secretary of the Navy of Great Britain sends his magnificent auto mobile to the Master to go out and visit the "Outlook Tower" ?491 which is guided by the great learned scholar and astronomer Prof Patrick Geddes ?492.

Scenery in Edinburgh

::: C493: As we drove out we saw from [a]far the wonderful mountain upon which the old castle ?494 of the Scottish Kings is built. 6

It dates back to [the] 12th Century and is an interesting historical spot. On this mountain, the base of which is decorated with a lovely blue lake ?495 there has been built in those bygone ages a road ?496, {on} one end of this road the castle was constructed and {on} the other end a monast[e]ry ?497. This was the beginning of Scotland.

Outlook Tower

Having reached the Outlook Tower Prof Giddes[Geddes] gave Our Beloved a rousing reception. The Outlook Tower is an educational institution which attempts to teach astronomy, natural geography, {oceanography} maps etc. 7

There are hundreds of maps of various countries, different kinds of globes, maps depicting the progress of the nations; maps portraying the growth of Edinburgh, special rooms devoted to different continents, even upon the floors of the rooms maps were drawn. Prof Geddes with great interest took us through these rooms +498, floor after floor till we reached to the highest room in the Tower. Here the room was made dark, in the center there was a round revolving canvass and in the ceiling a hole. I suppose over the roof 8 our Prof. has installed certain mechanical devices and sun-cameras which are connected with wires to this room. Now by the manipulation of these wires the most marvellous thing becomes visible before your eyes. The Master and all of us are gathered around this round revolving canvass. Suddenly we see the city with its streets with its smoking chimneys with people walking to and fro, cars running hither and thither, even women dusting rugs from the windows. You must 9 know this is not a moving-picture but just at that very moment that we were looking at the canvass these things were going [on] in [the] outside world C499. Most amazingly, every part of the city was shown, the scene constantly changing, giving us the most kaleidoscopic pictures of the real life of Edinburgh.

Coming out of the Tower we had a most charming view of the whole city. The Master praised his energy and patience for Prof Geddes has devoted 25 yrs[years] of his life to this. 10

Country Drive

Then after leaving the Outlook Tower we had a drive through the country i500. One of the most beautiful things about Edinburgh is that it enjoys many green and verdant mountains at the foot of which there are lovely lakes i501. The scenery is most entrancing. One of the mountains is called King Arthur's Seat where with his 12 Knights he discussed the finding of the Holy Grail H502. The palace of the King ?503 was shown to us that when George V ?504 comes to Scotland he lives there. +505 11

Princes Street

Returning home the Master walked for nearly one hour in the nearby park ?506 and then we switched toward the Princes Street where all the principal shops and depart{ment} stores are. Here also is the magnificent statue of Sir Walter Scott ?507. Our Beloved bought several things in different stores and returned home. +508

Charlotte Square; Dinner; Rest

::: We had dinner, the Master afterward going to His room to have a much needed rest. I have not been feeling well for the last two days, having caught a severe cold. 12 So I went to the Library and putting my large, comfortable chair in front of the cozy, bright fire place and tried to warm up myself. At 4 the Master had His tea and Mrs Whyte also came in to have a cup of Assam tea.

Oriental Students

::: At five o'clock the Oriental students began to come i509. First the Master met some of them in the small private room, then at 5.30 He entered in the large Library where all of them were sitting. There were almost 200, more than fifteen nationalities from Asia, all gathered 13 under one roof, the most potent evidence of the power of the Word of God. First Rev. Whyte expressed his pleasure at having "our great Master amongst us" and talked several minutes +510; then a gentleman from India spoke very beautifully about the wonderful effect of the Bahai Cause and in[on] behalf of the students thanked "Our Master" for His Presence. Then a very eloquent student from Damascus ?511 spoke. His speech was on peace, brotherhood and {a warm} welcome to the Master. +R512 14

Then Our Beloved arose from His seat and spoke on Medicine, how the doctors must ever {be} the means of physical and spiritual healing. He spoke also on a few Bahai principles and advised them when they return to their respective countries they must be like shining stars. After Our Master's talk which was quite long a student from Persia spoke and on the part of the students he tendered a rising vote {of thanks} which was carried amidst loud clapping of hands +513.

Then the Master called 3 of the Egyptian students 15 and talked with them for sometimes.

Esperanto Society 2

::: At 7.30 we had our dinner and at 8 o'clock the automobile was ready to take the Master to the Freemason's Hall ?486^ to address the Esperanto Society. The program of which I enclose. As we reached at the door there were more than 300 people standing outside desiring to enter in the Hall, but it seemed they could not. The floor and the gallery seat about 1000 people. It is a new building and the architecture is very majestic, simple and dignified, well lighted with brilliant electricity. 16

::: On the platform there sat 3 rows of Prof{essors}, Scholars and clergymen of the city, most prominent people C514. When our Beloved entered upon the platform all the audience rose to welcome Him. It was a wonderful sight never to be forgotten. Not only all the seats were taken but all the ai[s]les were crowded with people standing, while outside there were hundreds of people disappointed. It seemed that all Edinburgh was there. Before the Master sitting on the platform the musical program 17 was given and so the addresses started. First Rev. John Kellman M.A.D.D. ?515 spoke for some minutes. He gave the short history of the Movement etc. Then Mr Andrew Wilson ?516 (look for his academic letters in the program) spoke on the progress of Esperanto and welcome to Abdul Baha.

Then Our Beloved delivered a stirring speech A517 on the necessity of a universal language, telling stories and points which throw the audience into laughing T518 18 and good humor. He carried the audience with His irresistible eloquence on and on to [a] rarer sphere of unity and unfolded before their eyes the benefits of a universal auxiliary language. There were two tables around which the reporters sat and Our Beloved's address will appear in all the Esperanto magazines and papers as well as tomorrow[']s dailies ?519.

After the Master's address Prof Geddes delivered an interesting address showing the progress of events and thanking the Master for His words of wisdom. 19

Then the Master spoke with several of those who were on the platform and shook hand with more than 200 of the people +520.

[In the next day's letter:] As I came out of the Freemason's Hall a young Mohamadan Hindu who is a medical student in the University gave me a letter for our Beloved. Later on when I read it to Him, the young {man} desired to be married by the Master to a Scotch "lassie" ?521. He came this morning and after much talk we found out they cannot be married now because it takes ten days to get a license from the Registrar of the city. And as the Master would not perform the marriage ceremony without the young man's compliance with the laws of the country and as there was no time for such compliance, therefore the young man was disappointed. However, nothing could be done to change the situation.

Return Home; Reporter

::: Tired and fatigued we returned home and a newspaper man interviewed our beloved on some points of the Cause. +522

Dinner + Overview

At 10.30 He had His dinner or supper. These two meetings today were very significant indeed, just, in Edinburgh where people have never heard the name of the Cause there is such tremendous interest. Mrs Whyte was very happy +523 on account of 20 the results of these two meetings.

The effect of the Master's talk to the students will be far-reaching. No one can

estimate how much.

We have just received from brother Wilhelm 500 copies of Palo Altan and we divided the same amongst the students.

Well, this is 1 o'clock after midnight. I am very tired and I must go to bed. Hope you can read this scribbling and add to it any word which I have left out. Love to all

Ahmad

Alternative Account in the Christian Commonwealth

Abdul Baha's first public appearance was on Tuesday evening, when in the Freemasons' Hall, one of the largest and most beautiful halls in the city, he confined his remarks entirely to the benefits of an international auxiliary language. The meeting was arranged by the Edinburgh Esperanto Society, and among those who accompanied Rev. Dr. Kelman, the chairman, to the platform were Professor Patrick Geddes, the eminent scientist, and Dr. Sarolea, editor of "Everyman" and initiator of the local Esperanto Society ten years ago. The Esperantists were greatly pleased at Abdul Baha's unhesitating approval of their language, and at his important declaration, "Let us thank the Lord that this Esperanto language has been created. Therefore we have commanded all the Bahais in the Orient to study this language very carefully, and ere long it will spread all over the East." That Abdul Baha intends this command to be carried into effect is evidenced by the fact that he has ordered a supply of Esperanto Books to be Sent to Haifa, to be studied by his students there, and four hundred copies of the programme of the meeting, a beautiful production, are being sent to Persia for distribution among the Bahais there. The programme has a portrait of Abdul Baha, the photo block for which was lent by THE CHRISTIAN COMMONWEALTH, and contains the Esperanto poem, "Prego sub la verda standardo," by Dr. Zamenhof, Dr. George Matheson's "Gather us in," and quotations from the Bible, Baha'o'llah, and Burns. R525

Alternative Account by Patrick Geddes

It is impossible to estimate what definite results may remain or arise from Abdul Baha's three public appearances and private meetings; but his friends may fairly congratulate themselves on his reception in every case, which must certainly have exceeded even the most sanguine anticipations of their organisers, and this alike as regards numbers and receptivity of audiences. Never has Esperanto had so excellent a recommendation to the public who crowded the magnificent new Freemason's Hall, as this ardent appeal for it on the international and specific, and the moral and spiritual grounds, which, although realised by Esperantists themselves, have seldom, if ever, to the same extent been put by an effective preacher. Some disappointment, however, was felt that at this meeting the advocacy of internationalism through a common language should have left no time for a statement of the Bahai system as a whole. R526

8 Jan - Rainy Hall, Col Arts, Messiah (Wed)

Weather : 3QC morning, cloudy with intermittent sunshine; afternoon, light showers; the evening sky was clear and starlit; light SE wind; temperature up to 9C.

1 Jan 8th, 1913

Dear Harriet!

St Giles Cathedral 1

As we entered St Giles' Cathedral ?527 and the Beloved took His seat in the front row of the gallery looking down upon the mass of humanity who have gathered there to hear Handel's Messiah all the eyes involuntarily turned to Him with wonder and respect. Then the chorus with delightfully trained voices raised the exultant tone "And the Glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath[has] spoken it." +528 Was not this a wonderful prophecy which had they wisdom and perception they could 2 see the Glory of the Lord revealed before their own eyes!

Cables

This morning Our Beloved called me to His room and dictated many cables to be forwarded to all parts of the Orient so that the friends may know that He is well and upholding the standard of Baha-o-llah in amongst the contending nations of Europe "with murder in their eyes".

Morning Prayer

The call to prayer was heard and I hastened down stair[s] to join the congregation. We sung a very comforting song and Principal i529 White[Whyte] prayed while the rest on bended knees listened.

Mr Whyte and his work

::: Principal Alexander White[Whyte] is not only a famous preacher of Scotland, not only enjoys the leadership of one 3 of the most influential churches of Scotland ?530 in which he delivers lectures every Sunday morning, but he is the President of one of the greatest Theological College{s} in the Country. From these facts you can dimly realize how significant it is, the Master's Presence in his home as honoured guest by his own insistent invitations i531. He is rather an old man but vigorous and active. He is at the head of a committee of 200 with another committee of 200 representing the two denominational churches of Scotland who are trying to unite them and remove the sectarian differences. They have been at it for two years and 4 they are very hopeful. The committee had one of its sessions today and after 3 hours of deliberation Principal White[Whyte] came home an optimist. Tomorrow they will have another session of 5 hours in the Theological College.

He is much strengthened and inspired by our Beloved's words and encouragement.

Morning Papers

After the prayer I got hold of the only morning paper of Edinburgh which contained a fairly good article ?532. Later on the noon papers were read which contained better articles all of which I send you in a separate package. The editorial of the evening dispatch is very good. 5

Marriage Request

Last night as I came out of the Freemason's Hall a young Mohamadan Hindu who is a medical student in the University gave me a letter for our Beloved. Later on when I read it to Him, the young {man} desired to be married by the Master to a Scotch "lassie" ?533. He came this morning and after much talk we found out they cannot be married now because it takes ten days to get a license from the Registrar of the city. And as the Master would not perform the marriage ceremony without the young man's compliance 6 with the laws of the country and as there was no time for such compliance, therefore the young man was disappointed. However, nothing could be done to change the situation.

Sir John Clark

Then a Sir Jhon[John] [Clark] ?534 came to see the Master. He is the publisher of a 12 volumes of the Encyclopaedia of religion and morality ?535 which contains an article on Bahai movement by Prof. Brown[e] ?536. He is the superintendent of the 4 largest schools in Edinburgh having more than 4 thousand pupils. +537[look in 'The T&T Clark Story' by John Dempster (Pentland Press, Durham, 1992), ISBN 1 872795 09 9]

Mr Whyte Autographs; Woman Makes Miniature

::: Mr Whyte was anxious to impress me with his importance and influence in many circles. He had a book of autographs, signed by Queen Victoria 7 and many royal families and nobilities. He requested Our Beloved to write His autograph in it. He, however, wrote for him a very beautiful prayer which was translated. While He was talking with Sir John —[Clark] there was a woman sitting in a corner of the room making a miniature of the Master which was not finished.

Edinburgh College of Arts

About 11.30 the automobile of Sir — ?538 Haldane was again brought at the {door} T539 and Our Beloved according to the invitation of the President went to the Edinburgh College of Arts ?540. It is a very massive building. Nearly two thousand art students attend. They teach painting, sculpture, drawing and designing etc. 8

The Master conducted by the President of the College was taken to various rooms where boys and girls were painting, moulding etc. Their best student in Sculpture is an Indian. So far at every student's competition he has carried away the highest prize. The Prof of Sculpture took us to this Hindu young man. His studio is next to the Professor and he is honoured very much. The Master talked with him, praising his work and giving him incentive to go to India and

found the new school of sculpture. He was most delighted with Greek sculpture which are so life-like and human.

Poor Schools / Kings Commissioner

Leaving the College of Arts 9 we were driven to the poor district where the schools for their children are most interesting. After long discussion in the educational circles and the Press the state has come forward and taken into hand the feeding of the very poor children at lunch time. The Master walked in these long halls 541 where the children from 6 to 12 yrs[years] - on one side the girls on the other side the boys - were sitting around large tables and eating their bowls of soup etc. He liked the sight and 10 praised the teachers for their self-sacrifice and service. In one of these rooms the children sung to Him some nursery songs and He in turn prayed for them. They are going to frame the prayer and keep it in the room as a keepsake of this wonderful visit. +542 As we came out of this school to go to a kindergarten school 543 which was a block away hundreds of children followed us. Somehow the children got the notion that Our Beloved is the High Special Commissioner appointed by the King of England to pay them a visit, so they were very respectful. Having 11 reached the Kindergarten, the little tots greeted Our Beloved. The teacher was delighted and surprised. She showed us the various little rooms and the playthings of the children; their little cots on which they sleep one hour a day, their gardens etc. The Master told her she is a noble worker, every one must appreciate her services, she is serving indeed the future generation. May she be confirmed and assisted. We got in the auto and the hundreds of children with their small, darling hands and little capes bade a hearty farewell to the King's Commissioner. +544 12

Shopping

At 7 Charlotte Square the Master asked Mrs Whyte to talk for around 545 half an hour. We roamed toward the stores 546 and looking through the window glasses, He was attracted by the opera-glasses. He bought ten of them to be taken to Syria for souvenirs.

Lunch; Universal Peace

We return home and have lunch. Some one asks whether the Master attended Peace Conferences in America. ["]Many of them["] the answer is given and then an exhaustive discussion as regards Universal Peace is carried on. The Master says that in future no war must be undertaken 13 by any nation without the consent of the people and the government may find out this matter by applying the law of Referendum.

Rainy Hall

At half-past four after drinking a cup of tea we are driven to the Rainy Hall 547. The Hall is large and filled to the door +548. Prof Geddes introduces the Master to the audience who will speak to you on the ideas and ideals of the Bahai Movement. Then the Master rises from His seat and delivers a powerful speech A549

on the many principles of the 14 Bahai Revelation, a complete record of which will appear in the tomorrow's papers. The audience enjoyed the wonderful, illuminating address and repeatedly applauded. After Our Beloved's address Dr Barbour[check who] expressed the thanks of the audience to Abdul Baha for His eloquent exposition of one of the great movements of the time. What struck him when the Master was speaking was that He was giving expression to some wishes of their own hearts. The Rev. A. B. Robb ?550 said we have been in the habit of sending missionaries from the West to the East to preach the Gospel; this day we 15 have a missionary from the East to preach the old Gospel and to preach it in a new and original way. Dr Kelman said last night that Abdul Baha was not here to preseletyse. I am not sure of that. I feel we are not preaching quite the Gospel we have heard today, though we are all longing to preach it and perhaps Abdul Baha's address would give some of us assurance to do so. After the meeting many people came forward and shook the Master's hand and expressed their delight and happiness +551 16

City; Return

Returning home we had a splendid view of the general illumination of the City, as the college of Theology in whose large hall the Master spoke is built on the hill you can see the whole lighted avenues before you.

St Giles Cathedral 2

Without resting much about 8 o'clock the auto took us to St Giles Cathedral. This performance was specially given for the poor i552. Thousands of people were present. The Master sat in the gallery and during the two hours program listened most carefully. +553

Please remember me to all the friends

Ahmad

Alternative Account of St Giles from Mahmud's Diary

'Abdu'l-Bahá enjoyed the programme very much, and when He returned, said, "It was a good meeting. I saw the poor people were happy. The hearts of the poor are very tender, and so they are hurt +554 easily. Once, in Baghdad, a poor man visited us. He sat on a small carpet. Putting his hands on it, he said to me, 'I suppose one can sleep longer and relax better on this carpet because it is very soft? I gave him the carpet. After a few days I saw him again. He said to me, 'I thought I would sleep better on it, but really, it did not make any difference, so I sold it.'"

Then 'Abdu'l-Bahá continued, "The hearts of the poor break easily, so there are no limits to the ways we can give them happiness +555. In 'Akkà, many times I had the poor in my house. But you do not know the extent to which the poor in the East are in need: these poor people - what can they do!" R556

Alternative Account - Christian Commonwealth

A statement of the Bahai system as a whole, however, was presented next day in a systematic discourse, and with numbered headings, in the lecture in the Rainy Hall, under the auspices of the committee of Outlook Tower, which he had visited with intelligent appreciation and sympathy rising at times to enthusiastic approval. This exposition was at once a sermon and a lecture, according as one viewed it from its beginning or recalled it from its close. Its beginning was an ardent expression of the spiritual unity of humanity, an appreciation of the historic religions, and an insistence upon the need and practicability of their increasing unison, and of their needed public action from inward good will towards international peace. Its later passages gave a no less cordial appreciation of science and industry, a demand for technical education and universal efficiency, and insistence upon the full equality of woman. Here, in fact, was made plain what is surely one of the greatest merits and recommendations of the Bahai system - its wide catholicity. For though all over the world old controversies are dying out, old hatreds abating, and though the need of reconciling us with the past and leading us onward into a renascent idealism, permeating modern life and directing its progress, is being widely felt, it is doubtful if any of our Western preachers, men of science or of affairs, has yet learned to give so simple, direct and categorical a statement of all this, at once from the spiritual and the material side, as in this long meditated, simply stated, teaching of Abdul Baha. R557

9 Jan - Theosophical, Women (Thu)

Weather : 5HC morning, dark, a fresh SE breeze; afternoon overcast with a spell of sunshine; evening, clear dry and pleasant, with a light SE wind and a mild atmosphere; temperature up to 9 C.

1 Jan 9. 1913

Dear Harriet!

Theosophical Society

We have just returned ?+558 (11.30 pm) from the beautiful meeting in the Theosophical Society. There was a most lovely spirit of love and sympathy manifest there. Everything was warm and hospital. The audience running into several hundred of people most sympathetic +559. Members of the Society have come from all parts of Scotland and even from Ir[e]land +560 to hear the Master talk. It is one of the most wide-awake Theosophical Centers of Europe. 2 They have a darling house, quite large and commodious, on the second floor ?561 of which they have their lecture Hall i562.

Private Room

They had invited the Master not only to deliver an address but to dine with them. Having left home in two automobiles brought by the General Secretary at <<6>>.45 we reached their headquarter after a few minutes. They have here {one of} the largest Theosophical Library in the world and all their rooms were well-furnished. On arriving the Master was taken into a private room. Here

He met a Mrs Brown ?563 who has been born in Ramleh ?564 from a Scottish father. 3

She is a Theosophist and devotes much of her time and her means to the maintenance of this establishment. The Master talked with her and prayed for her that she may soar to the heaven of Reality, a heaven whose sun never set[s], whose moon never disappear[s], whose stars never fall. Afterward a mother ?565 with seven daughters, the first of whom ?566 has in turn nine daughters came in to receive the Blessing of the Master. "I hope your daughters may form a blessed family. A{b}raham was one single soul. God blessed him 4 and today he is represented in millions of soul." +567 Other Secretaries, Treasurers, Presidents of the various Lodges were presented to Our Beloved, especially a young couple who are the assistants of the General Secretary and who are going to marry next June were presented and both received a very wonderful blessing. "May you become as one pearl in a casket! May you two become as one soul in two bodies!" etc.

Address on Primordial Atom, Immortality of Soul, Unity of Manifestations

Then at about 8 o'clock the Hall being filled, Mr Paole[Pole] ?568 made a very short introduction, that it's the 5 greatest privilege of his life to come in the Presence of Abdul Baha who radiates love. +569

The Master spoke A570 on three subjects +571, on the indestructibility of the primordial atom ?572, on the immortality of the soul and on the unity of the Manifestations of God. It was a very powerful array of fact and it will appear in the Feb Number of "Theosophy in Scotland," a copy of January I mail with other papers in which the Master['s] arrival is announced on the first page. 6

After the lecture He delivered a most powerful and spiritual prayer. He stood at the door and shook hand with all +573. They were delighted with the address and many of them thought it is so much like our own ideas.

Rest and Theosophical Dinner

The Master rested in the room for half an hour and it was then announced that the supper is served. I suppose there were about 15 of the Theosophical Leaders [who] were invited for dinner +574. They had some Persian and Turkish dishes which [were] immensely enjoyed. After dinner, the autograph book of the headquarter[s], Bahai books, photos of the Master 7 were brought to Him to write a line or sign His name, which He did with the utmost of patience +575. The General Secretary was the happiest man on the face of the earth! He is a young man, full of enthusiasm, brimming over with hope and optimism +576.

Return Home

Then the two autos being ready, he himself came with the Master till[to] 7 Charlotte Square. Really I was so pleased with this meeting. The people were alive and appreciative and there was an air of culture and refinement about

them. There were some newspapermen and I have no doubt an article may appear in tomorrow morning's paper. 8

Ahmad Up Late; Morning Prayer; Newspapers

This morning I got up a little late because I went to bed extremely tired and wearied with the activities of the day. Having attended to my morning prayer with the rest of the family I was glad to read in the paper ?577 a quite complete report of the last night['s] meeting. It is fair and you will realize by reading it whether the translator has done well or not.

Visitors : Professory, Secretary, Theosophical Member

::: Later on a Prof. from Aberdeen, the Secretary of the Islamic Society and a member of the Theosophical Society came to see the Master. The first asked questions about heredity, immortality of the soul and 9 environment, the third about healing and incarnation and the second desired that the Master may speak to the members of [the] Islamic Society. All these questions were satisfactorily answered. Some more people came and received the blessing.

Visitors; Painter

::: At about 11.30 am, the auto which has served us for the last 2 days was present. This time a Miss Watson and a Minister came with the Master. First Our Beloved called on a painter ?578 of artistic and imaginative pictures. 10

He and his wife ?579 showed us some of the large pai[n]tings. One ?580 represented children doing almost all the conceivable things T581, the other depicting the legendary story of Brigdet ?i582, another a little child riding on a lion, another {a} sinner before Christ and many other works. The Master blessed them and they were most pleased.

Drive to Forth Rail Bridge

::: Then we drove for nine miles ?583 to see the greatest engineering feat of Scotland, a bridge ?584, more than one mile long over a river ?585. Having arrived there we came down to look {at} it. Indeed it is a very colossal affair. 11

We drove back home and on the way the Master spoke to the Minister, and Miss Watson. She is an artist of considerable ability and the Master praised her much for her keen intelligence and understanding, asking her to read the Bahai writings.

Lunch

Arriving home we had our lunch. At the lunch table the Master asked Lancelot ?586, the youngest son of Mrs Whyte to study Persian and talked with Him a great deal about these matters.

Women and Equality Meeting

::: At 4 oclock Mrs Whyte had the meeting of Edinburgh women (150) in her own spacious Library. The 12 Master came down. At first in an adjoining room, some noble Ladies were introduced. There was a Lady who goes to London. She is almost a Bahai and she invited the Master to speak in her large parlor. The Master told her to come and see Lady Bloomfield. Then Our Beloved was conducted by Mrs Whyte in the other room. All arose from their seats. His talk was first devoted upon the Unity and Spirituality, then He branched off to the equality of women, the stories of several Bahai heroines etc i587. It was a dramatic address in many 13 of its passages. In the audience there were suffragists ?588, suffragettes ?589 and anti-suffragists +590. It was a most difficult thing to talk in a way that all of them may be pleased, all of them may co-operate with each other. But after the meeting Mrs Whyte said that all of them were highly satisfied. +591

Bulgaria Hospitals

::: Mrs Whyte had received a letter from a women's nurse in one of the hospital[s] in Bulgaria about the awful conditions 14 owing to the lack of medical treatment. So she read this letter to the audience and solicited funds for the wounded and sick in this hospital. There are more than 150 sick ones with only one doctor and one nurse. Turks and Bulgors are alike treated in this hospital H592. The maid had a small tray in her hand at the door of the room and everyone gave something. Our Beloved gave £10 £ 593.

On Confirmations

::: Then the Master came up and talked to us a long time on the Confirmations of Baha-ollah, how He has assisted all of us in the performing services in 15 His Kingdom. Then He quoted an arabic poet:- If divine assistance is with thee[you] thou[you] canst draw the globe toward [your]thysself with an hair; if confirmation is cut from thee[you], even the chains will be broken." Then He told us a long story about a man who becomes the King of Persia through his fidelity and love to God.

Overview

Well, Harriet! This is the last letter from Edinburgh. Tomorrow morning at 10 we will take the train for London. Altogether the meetings in Edinburgh were miracles of the 16 Power of Abdul Baha. In a city where there is no Bahai assembly C594, no active workers in the Cause, to witness so much interest not only on the part of the public but the Ministers. All the Ministers praising Our Beloved and His Teachings. Such events are really incomprehensible! Every gathering was well attended and many people were disappointed because they could not get any seat; all the audiences were sympathetic and glad to hear the message of love and life.

Good bye for tonight.

Love to all

Ahmad

Account of Meeting Abdu'l-Baha in Edinburgh - Scots Pictorial

To be ushered into the presence of 'Abdu'l-Baha, 'Abbas Effendi, 'the Servant of God', is to have the curtains of time lifted back and to hold converse with a prophet of Israel. The artistic dignity of his quietly coloured Eastern gown, the white folds of his turban, and the patriarchal beard which hangs upon his bosom all contribute towards giving the immediate impression of an Eastern scholar and divine. But it is the finely moulded contour of his face, the gentle movements of his hands, and the deep expression of his eyes which make it manifest that here, indeed, is an embodiment if the prophets of old. In comparing 'Abdu'l-Baha to the Biblical prophets, there is a distinction to be made. The early prophets descended upon mankind as scourgers of iniquity and as swords of the Lord. This messenger comes as a great reconciler of all faiths, as the forerunner of universal peace. In his eyes there is suffering and love. He is a man who has looked aghast and with pity upon the turmoil of life, and has heartfelt thoughts to utter.

When I entered the dimly-lit room, Abdul Baha was seated deep in a great arm-chair. At his feet reclined a companion in quiet conversation with him. Nearby there sat one of his secretaries, a slenderly-built young Persian, with a delicately-shaped nose and a short square-cut black beard. He looked like a figure from an Assyrian statue. A gentle and courteously-mannered Persian, Mirza Ahmad Sohrab, acted as interpreter.

In a low and gentle voice Abdul Baha spoke to his interpreter, who translated his message into English, sentence by sentence.

[...Abdu'l-Baha's speech...]

When he had finished speaking the prophet smiled gently. With a feeling of deep reverence I clasped his hand as he wished me good-night. When I had left the presence of Abbas Effendi I asked Mirza Ahmad Sohrab for the history of the Bahai movement. [...Sohrab's speech] R595

10 Jan - Train to London (Fri)

Edinburgh Weather : 8 all day, overcast with rain and a cold strong SE breeze; temperature up to 7 C.

London Weather : L misty; moderate wind; no rain; no bright sunshine.

1 97 Cadogan Gardens

London S.W.

Jan 10th 1913

Dear Harriet!

Scotland

Our Beloved was most pleased with the results of the work in Scotland. For during 3 days of our stay there, many people accepted the Cause to the extent that they came to Him and asked how should they join the Bahai Cause. I believe from now on there will be Bahais in Scotland and of course many people who will be always interested and many Societies who will be glad to open their platform to Bahai teachers. The Scottish people are deeply religious and once they accept the teachings they will become very active Bahais. The seeds of Truth are scattered in the prepared soil, now some one who can teach wisely must go there and water them: then many harvests shall be garnered and heavenly Benediction shall descend. 2

Morning and Packing; Call to Prayer

This being our last day in Edinburgh I had to get up very early morning, pack up my small satchel and be ready to be called by Our Beloved which He did after a []while. I packed His satchel too and was doing something else when the call to prayer reached my ears. I hastened down stair[s] in the large Library and joined my voice with others in Thanksgiving unto the Lord. Having a hasty breakfast I returned upstairs[s]. Mrs Whyte came in with her autograph book in which Our Beloved wrote a most beautiful prayer with His own Hand. The Persian friends came from the hotel and between Our Master and Mrs Whyte there was a long discussion as to who is going to pay the Hotel Keeper i596. Mrs Whyte having already [been] making the arrangements wanted to pay and the Master insisted gently that He has money and He must pay. At last Mrs Whyte yielded reluctantly and the Master 3 ordered Mirza Lotfallah to go and pay the bill.

A curious event happened this morning which was very interesting. Principal Alexander Whyte in giving me one of his printed book[s] on the life of Jacob Boheme ?597 said:- "I wish you were a Christian." I answered: "We are all Christians. The Bahais are teaching today the Christ"[.]

Farewells and Departure

It was about 9.45 when we came down to go to the station. Our Beloved asked for all the maids. When they all gathered He said: ["]You have a very good lady. For the last few days you have served me. I am very pleased with you. I will never forget you. I will pray for you that you may become confirmed and assisted and that your head be crowned with the diadem of eternal glory." Then in the palm of each hand He puts a £1- £ 598. Two automobile[s] take us to the station which is 4 very near N?461^ . There we meet Mr Page, the active and energetic {Secretary of} [the] Esperanto Society, Mr Paul[Pole] ?568^ , the kind and hospital Theosophical General Secretary; one of the Persian students and two Ministers with several ladies and gentlemen who have come to say farewell to Our Beloved. Their hearts are full of gratitude. They are happy because the Sun of Truth shone from the horizon of their Country +599. Just at 10.[0]5 T600 the train was pulled out of the station and our eyes could see on the platform the hands and handkerchiefs waving farewell to Him.

Cables; "Scotland Illumined"

The Master dictated some cables to be sent to America. One to Mr {Roy} Wilhelm {in New York}: "Scotland illumined. Greetings to all friends." +601

Isobel Fraser

On our train the ever-faithful Miss {Isobel} Fraser who came especially to Edinburgh to serve {as an advanced publicity agent} was with us on the train and Our Beloved 5 called her to His Reserved Compartment. All the way from Edinburgh to London, now and then the Master would give her teachings and instructions; especially about the prophecies of the old Testament concerning the coming of the Messiah. "This is a great Dispensation" the Master says. "All its events are unique. Baha-ollah appeared with such Majesty and Power that even the enemies were discomfitted ?602. They arose in persecution and in order to exile [Him] but they were unable to ridicule or scoff at the Cause. The greatness of this Cause will become apparent in the future." Miss Fraser told us how on her arrival in Edinburgh {she} went directly to see two of the Editors and gave them literature and articles some of which were printed.

One of these editors said <<?????> that the people of Scotland cannot realize what a wonderful event has happened in the history of Scotland. But 6 I know and appreciate and will do everything to bring the principles of this Cause before the attention of the public. +603

Lunch in Train

At 1.30 pm all of us took lunch in the dining car with Our Beloved. He said: The most important food is the spiritual food. This material food must be eaten three times a day but whosoever eats of the spiritual food shall never hunger. The Spiritual food is the love of God, the Knowledge of God, attraction with the Breathes of the Holy Spirit and abstraction from material desires. These very conversations of ours today consisted of the spiritual food. God had so destined that you (Mrs Fraser) be here with us in this train so that undisturbed we may talk together on these ideal subjects. There must be a wisdom in this. I hope that thou[you] mayst become a great teacher of this Cause 7 and be my daughter.

Chinese and Roman Artists

::: Later on the Master told her a story +R604 of {a} competition between the Chinese and Roman artists. The king appointed a large hall where both of them could paint. The Chinese asked for a curtain to be hunged in the middle of the Hall so that their competitors may not see what they are doing. The Chinese Artists worked for 6 months day and night but the Roman Artists did not work and everybody thought they are going to loose. Just one day before the King's coming to give the award, the Roman Artists set to work and polished the wall like a mirror. The King's Ministers and courtiers came. First they saw the Chinese paintings. They were marvellous and beautiful. The curtain then was put aside so that they see also the Roman works. The wall polished by the

Roman Artists was so transparent that the Chinese paintings on the opposite wall were entirely reflected therein. 8

The award went to the Romans. Now, may your heart be as pure and as transparent so that the pictures and images of the Kingdom of Abha may be reflected therein.

London: Arrive Euston Station; Taxi to Cadogan Gardens

We arrived in Euston station ?105^ at 7 o'clock. Miss Jack ?605 and several other friends were there to greet Our Beloved.

In a taxi cab we drove to 97 Cadogan Gardens. The ladies were waiting for the coming of the King. After a few minutes the Master expressed the desire of going to {a} hotel and have the meetings here. They have troubled themselves too much. Lady Bloomfield and her daughters and Miss Platt moaned and lamented and pleaded, the latter on her knees till the Master consented to stay. Haji Ameen and the rest are gone to Paris but two new Persians have arrived from Tehran.

I had a very bad headache so I went to bed before 11 o'clock.

I enclose a copy of "vote" i606 in which the Master's address is printed (not all of it) also [a] copy of Edinburgh paper.

Love to all Ahmad

London (11-21 Jan) + Bristol (15/16 Jan), Woking (17 Jan)

11 Jan - Caxton Hall Farewell Meeting

Weather : \$ dull, rainy; gentle wind; 4.8mm rain; no bright sunshine.

1 Jan 11th 1913

Dear Harriet!

The Master Loves Light

"I not like dark. I like light." This was the answer of Our Beloved in English to a query about the weather of London! How divinely characteristic of Him. Those who are made of the essence of light are attracted toward light. Our Master is a world-illuminating Sun whose rays and effulgence flood the regions. Wheever T607 He appears darkness flies away. For darkness is the absence of light; ignorance is the absence of knowledge; poverty is the absence of wealth. If we desire to quaff water, we go to the spring; if we like to get sweet fragrant flowers we enter the rose-garden; if we aspire to soar heavenward we receive the wings of assurance and firmness, and if we seek the good-pleasure of the Beloved, we follow His Behests and Commands! May all of us say with the Master, "I not like dark, I like light." 2

Cablegrams; Teachers for Edinburgh; Edinburgh Receptive

This morning the Master called me and dictated several cablegrams which were immediately translated and forwarded to their respective destinations. Since His return to London He is anxious that teachers may go to Edinburgh and yesterday the name of Miss Buckton ?608 was mentioned in the train; that as she knows how to speak with Church people, she is certainly the one to go there for a []while and try to teach and water the seeds that the Master has sown; for there were many people who have expressed their desire to join the Bahai Movement. Therefore this morning when Miss Chapel[Schepel] ?609 and Miss Buckton came in the Master called them in and after greeting them and inquiring about their health said {to the latter T610):- :::

"Thou[You] must go to Scotland. The people are immensely interested. Edinburgh has great capability. There are many people who are interested. 3 You must go there and teach in churches, in societies, everywhere. We have scattered good seeds in that soil; now souls who can water this cultivation must go there.

Three New Persians

Then the three new Persians who have arrived during our absence went into the Presence of Our Beloved and He greeted them most affectionat[e]ly. They would hardly speak or raise their heads. One of them is a very prominent Bahai from Teheran, his name is Mirza Aqa Gaem Magam, he is well-known for his faith and steadfastness.

Others; Mz Valliolah Khan Translates

::: Then other friends arrived and had interview[s]. Now that our brother Mirza Valliolah Khan is here he is pushed in the service of translating and translates for those who come to see the Master very beautifully. As this morning I was translating some Tablets therefore I was deprived of knowing much what was going on.

Two Sisters from Honolulu; Caxton Hall Farewell Meeting; Honolulu Sisters

::: However about noon two ladies ?611 4 arrived are from Honolulu ?612. They know very well Doctor , Miss and Miss Alexander. ?613 The Master was delighted to see them and welcomed them with sweet small[smile] T614 and cordial heart. He sent word that there will be no public speaking today as there is going to be a large public farewell meeting in Caxton Hall ?139^ arranged by Mrs T. Cropper at 4 o'clock.

::: Mrs Cropper was present with her auto and took out the Master for a drive. The weather was cold, rainy and misty, so Our Beloved returned after a short while. Before going, Lady Bloomfield invited our two guests from Honolulu to have dinner with the Master. Having returned He asked for the Honolulu friends and they came into His presence and each thought this was the best day in her life. They were by the way two sisters. 5 The following message was dictated for the Honolulu friends through them:- :::

"Convey to all the friends in Honolulu my love, my kindness and my longing.

Write to them that they are in my thought. I supplicate and entreat in their behalf at the Threshold of Divine Glory, begging for them Confirmation, Wisdom and Bounty; wishing for them heavenly assistance, desiring for them the descent of the Breathes of the Holy Spirit, hoping for them the splendors of the world-illuminating Sun of Reality. It is my earnest prayer that each one of those friends may be like unto a fruitful tree. Be ye expectant for the appearance of this Bestowal! Ere[Before] long the rays of the Kingdom shall flood all the regions. Then the Everlasting Glory of the believers of God shall become manifest and evident. Therefore day and night [strive] so that ye[you] may enter in the Kingdom of God. Be ye firm 6 in the Covenant, so that if the people of all the world gather together, they may not succeed to shake you. Firmness in the Covenant is the foundation of progress and success.”

Lunch

The Master made them sit at the table on both sides of himself. They were very happy and considered this day as the greatest day of their lives. Their names I think was[were] Misses Rice.

Caxton Hall Farewell Meeting on the Heroes of the Faith; Plenteous Refreshments; Speakers and Attendees

As today is Mrs Cropper’s Farewell meeting at Caxton Hall ?139^, she was back again to take the Master with herself at 4 o’clock i615. The great big Hall, when we entered was filled to overflowing. Not having any seat left many people were standing. All arose when the Master entered. A very prominent {person} whose name I have now forgotten introduced Our Beloved. The audience was composed of people who have come from far off country places T616 and although the weather was gloomy and rainy, it did not play any part in their decision. 7 It was a very enthusiastic audience, very representative of the best in London. Mrs Cropper had requested the Master to speak on the life of Baha-ollah and similar incidents. Consequently while Our Beloved sat on the chair and the translator NT617 stood behind His chair He began His eloquent address by quoting a verse from Isaih[Isaiah] chapter 45 verse 5th +618. Then He spoke about the appearance of the Bab, Baha’u’llah, martyrs who have given up their lives, Gurratul-Ain[Qurratu’l-’Ayn] ?619 and some of the Teachings. It created a profound impression for always the recital of the tragic stories of the friends make me quite oblivious and the words are like hot volleys of rifles.

::: After the address Our Beloved went into a large room where the refreshment table was served. A very long Table over which all kinds of cakes and fruits were prepared in abundance could be seen 8 and people gathered, here and there sipping coffee or drinking tea. Many friends and strangers came in this room to shake hand{s} and receive Our Master’s blessing. Clergymen, Parliamentarians, ministers, writers and prominent thinkers were introduced whose names are forgotten as soon as heard. Altogether it was a unique meeting and Mrs T. Cropper must be indeed complemented in working up such a delightful gathering. While the Master was talking with people in the refreshment

room, in the Hall speakers dispensed the sweet aroma of oratory. Amongst the speakers were Bishop Bacon[not on the bishops list <http://www.catholic-hierarchy.org/bishop/ldb.html>!], a Roman Catholic who spoke very beautifully of the Cause, Capitain St Jones, Mr Eric Hammond, Mr Lidley, Miss Buckton and Lady Bloomfield. I was not there to hear their speeches because I had to stay beside the Master to translate, but from the reports, all of them spoke very beautifully and commented favorably on the address of Our Beloved.

Ahmad Meets Old Co-Student

One of the most interesting experiences was to meet in this gathering my old co-student in Teheran. He is my namesake - Aga Ahmad Khan. Both of us used to go to school together probably fifteen or may be 20 yrs[years] ago. For sometimes we corresponded together. Oh! I was so glad to see him. He is a tall young man. He knows English very well and in two weeks he is going to America. I hope you, Louise and Carry[Carrie] and Mrs Krug and all the friends will be very good to him. I love him very much. He is going to be in New[]York for sometimes[some time]. He is of independent means. Anything the friends do for him and any attention shown to him will be very much appreciated. I will give him a letter of introduction. I believe his purpose for the present is first to see the country and the people and if he makes up his mind he may start to study something. 10

At Sir Richard Stapley's; Etiquette Narrowly Preserved

Arrival and the Guests

Having returned to 97 Cadogan Gardens we had only 1 hour rest and [were] whisked again in [the] auto to the palatial residence of Sir Richard {and Lady} Stapley ?381^ 33 Bloomsberry[Bloomsbury] Square. This gentleman is very well-known in England and much respected. For the last 20 yrs[years] he gathers in his house once a month the most thoughtful people of the two hemisphere{s} and invites the leaders of the various movements to speak to them. So having heard Our Beloved a few days ago, he was so attracted that he arranged this great Banquet in his own home in honor of the Master. There were several Professors, many clergymen, leaders of Peace movement[s], women who have worked in philanthropy[philanthropy], in fact men and women of great thought and brains.

Entrance in Couples; Etiquette Narrowly Preserved

As the Master entered the house Lady Stapley came forward to greet Our Beloved and introduce Him to other guests. After a few moments 11 Lady Stapley coupled the guests, and men and women holding each other's arms á la Parisienne with much dignity and elegance filed in{to} the dining room. The Master standing aside and watching the procession of couples asked me whether this is the custom and I thought of course it was. So the Master without any further ceremony went forward and got hold of the arm of an old woman and proceeded. Lady Stapley was confused, for I suppose the custom is that {the}

Lady of the house will conduct the guest of honor toward the end. Mirza Mahmoud was allotted[allotted] to Miss Buckton and it happened that he was just before the Master, so he was ashamed to hold the arm of a lady before the Master but He said it is all right. I was the very last and for my companion I had my shadow - I filed in alone and solitary. However as there was a long corridor before entering the dining room, Lady Staply hurried ¹² along and got hold of the Master's arm and from behind I had to explain the situation. So after all, it turned out that Lady Stapley entered the dining room with the Master and the etiquette was not violated.

Dining Room

::: The dining room was decorated most lavishly, the table flowers were beautiful and before the Master there was a large cake with the word of "Unity" on it; on four corners of the cake there {were} beautiful white doves (one of which I mail to you in a separate package) and on the center two lovely hands clasping, the symbol of the Unity of the East and the West. In order to translate I sat next to the Master, a place which I always avoid to fill, because there are worthier people than the poor me.

Much discussion was carried on and after the dinner the Menu of which I enclose +620 (vegetarian) ¹³ we retired to the winter garden to drink coffee.

Addresses in the Reception Room

::: Then we went to the large beautiful reception room and Sir Richard Stapley welcomed Our Beloved in the most eloquent words tempered with the greatest amount of respect and enthusiasm.

Then the Master spoke on Universal Peace and through what power is it [is] possible to bring it about. They were all charmed and delighted. After His wonderful address men and women asked questions to every one of which efficient and satisfactory answers were given. They were amazed at the wisdom and knowledge of Our Beloved. In connection with a certain question He gave us a story which I will quote it here for your benefit.

Story of the Donkey Breaking Up a Dog-Fight

Once years ago I was sitting near the window of my room. ¹⁴ Looking out of the window I observed there are many dogs in the square who are fighting amongst each other. Standing far away from the scene of turmoil there was a donkey. This donkey desiring to be a pacifist left his place and came over to divide these dogs with his muzzle. Not succeeding in this and realizing that the dogs would not listen to his pacific methods he turned around and began to kick and thus succeeded in dividing the dogs. Now the Master said these nations are fighting amongst themselves like dogs. Who is going to divide them. Some one from the audience (Mr Moschells) said I will be that donkey. Then every body laughed.

The Master prayed that this house may ever be the center of Peace and Rec-

conciliation and that the charming host and hostess be like unto the luminous stars.

We returned home at about eleven o'clock. Love to all Ahmad

Alternative Account of the Stapley Banquet by Lady Blomfield

A reception was given by Sr. Richard and Lady Stapley in honour of 'Abdu'l-Baha. A picturesque and symbolic decoration was that of a large iced cake with flights of snow-white doves radiating from it. One of these doves was given by the Master to each guest as a souvenir of the Eastern Harbinger of Peace, Who spoke earnestly to us of the duty of each one of those assembled to work, body and soul and spirit, for the Most Great Peace.

"When a thought of war enters your mind, suppress it, and plant in its stead a positive thought of peace. These thoughts, vital and dynamic, will affect the minds of all with whom you come into contact, and like doves of peace, will grow and increase till they spread over all the land."

The devotion of the Master's followers was wonderful, and sometimes took embarrassing ways of showing itself.

As we were starting to the entertainment, one of those who dearly loved 'Abdu'l-Baha, Siyyid Asadu'llah, followed Him. Finding the car full of invited guests, he sprang on to the roof, and arrived with us! When we were announced, the host and hostess hid their surprise, and welcomed the faithful friend.

At a sign, an extra seat was placed at the table for him, who refused to be separated from his Master.

Knowing nothing, and caring less, for conventionalities, he spent a happy evening in the presence of the Beloved One.

Alternative Account in Balyuzi's "Centre of the Covenant"

After dinner in the drawing-room, Sir Richard's distinguished guests were addressed by 'Abdu'l-Baha. Following His address many questions were put to Him. He was asked whether unruly children should receive corporal punishment. His answer was very clear: not even the animal should be beaten. He was asked if, when a country was in a state of disorder and its people were oppressing one another, the people of another country should intervene to protect the weak. He said that mankind was one family, the earth was one homeland; there must be co-operation and mutual aid and protection, but intervention should be free of self-interest, and sound counsel should aim at reconciliation. During the early part of January London skies had been very blue, but on the 13th thick fog descended. 'Abdu'l-Baha spoke at Cadogan Gardens on the darkness of superstitions and imitations which cloud the Sun of Truth. RC621

12 Jan - Quakers Meeting, New Congregational Church

Weather : XB fine; light wind; 2.8mm rain; 3.8 hr bright sunshine.

1 Jan 12th 1913

Dear Harriet!

Light of Life in an Arsenal District

I heard Lady Bloomfield quoting last night a few lines from Longfellow ?622. It was à propos ?623 of the meeting in the New Congregational Church in Woolwich ?640v which is an arsenal ?624 district of London and also à propos of the Master's address and His Presence - the Presence of the Apostle of Peace - in an arsenal district where cannon, powder and rifles are made to kill our brothers. One confers life, the other takes away the life; one bestows joy and love, the other teaches misery and hate; one unfurls the Flag of Peace and goodwill, the other waves the standard of war and rancour; one is the cause of the illumination of the world of humanity, the other is conducive to the inky darkness of the hearts of the people; one scatters the seeds of love and amity, the other sows the weeds of strangeness and hostility; one is the means of prosperity and progress, the other wretchedness and ruin - in short one is light the other is gloom. +R625 2

Lady Bloomfield quoted the following lines with all the fire and enthusiasm of a lover of Peace:-

"Were half the power that strikes the world with terror,
Were half the wealth that['s] spent on camp and court,
Given to redeem the human mind from error,
There were no need of arsenal and Forts."

Seekers; Sufism; Three Types of Knowledge

This morning Our Master between 8 and 11 was interviewed by many eager seekers of knowledge, especially a young man from California whom we met last night at Sir Richard Stapley['s]. He brought with himself a young lady who had "steeped her soul" in mystic lore and Sufi writings. Many interesting points were discussed about the Persian Sufis and "soul projection" and the three kinds of Knowledge. The Suffis believe there are three paths of Knowledge. 1st Knowledge based upon Tradition. 2nd Empirical Knowledge; 3d Knowledge by actual experience. For example 3 when you hear about fire, this is knowledge by tradition, when you see the fire, this is the second kind of Knowledge, but when you put your head in the fire and it burns with fire, this is Knowledge by Experience. Therefore the first two kinds of Knowledge are not reliable and a true Sufis will not give any credence to such. The same example may be used as regard[s] to sugar: you hear first about sugar, you do not know how it does look[s], you do not know how it does taste[s], then you see it, this is of course a step higher but not high enough, when, however you taste it, then your Knowledge is certain. Then the Master gave them at her request the names of some celebrated Persian Sufis.

Suffragists and Suffragettes - Miss Allen; Mrs Pankhurst

After these two interesting people a Miss Allen who belongs to the Suffragette Society called on Our Beloved. She brought the Suffragette Magazine in which the Master's full address is printed. As you know this is the organ of the Militant Party and Mrs Pankhurst ?626 is at the head of it 4 while the Master spoke before the Suffragist Party which desires to get the vote for women by pacific methods. However the organs of both parties have produced the Master's address and I have mailed to you the "Vote" and the "Suffragette". The Master told to Miss Allen if a person whose constitution is weaker, and whose nerves are not strong, if such a person desired to get equal to an athlete he must have lots of exercise in the gymnasium; he must have fresh air, good food etc. not that he may simply assert that I am equal to the athlete. The women through the acquirement of sciences and virtues must receive their rights and not through militant methods. Such undignified measures will postpone their own cause. Let them study everything. Today in nine States of the United States, the women are voting but this was accomplished quietly without such militant extravagances. 5 Then she asked whether she could bring Mrs Pankhurst to meet Our Beloved which the Master said she could +627

Two Close Friends of Queen Victoria

Then Our Lady brought two women who have been the closest friends of Queen Victoria. As they entered they saluted the Master according to the etiquette of the Court which was most interesting i628. They had a most delightful interview and they left Our Beloved with radiant faces and happy hearts. When they were going to leave, Our Beloved looking at the fire place which was blazing forth its warm flames said:- "When the hearts of human beings are set aglow like unto this fire it is very good. May your hearts be enkindled with the Fire of the Love of God."

Noon Address on the Civilisations of East and West (Spiritual and Material)

Several other interviews occurred and then Our Beloved came into the large room to speak to the friends who were gathered. He gave them a short address on the civilization of the East and of the West; how one must learn from the other. The East which has ever been the dawning-place of the divine 6 Sun of Reality teaches the principles of the heavenly civilization, while the West has inculcated the doctrines of material civilization.

Address on the Meditative Faculty at Quaker's Meeting House

After this address the Master was carried in an auto mobile to ?629 the Quaker's ?630 meetings or the Meeting-House of the Society of the Friends. There were several hundred men and women present. The church was extremely quiet. On the platform two men and two women were sitting. The Master very quietly entered the church. No one was speaking i631. The Master sat down and closed His eyes {in meditation}. I asked the woman who conducted us whether this is the time to speak. She said yes. It was 11.45. I told the Master.

As soon as He arose from His seat, from another corner a woman prompted by the Spirit got up and began to talk. The Master sat down and {waited until} the lady began [and] talked for about 5 minutes. Then finishing her points she sat down. Our Beloved then got up and gave a beautiful 7 address on the Meditative Faculty A632. I am fortunate enough to get a copy of it {from the stenographer who reported it, while I was translating the words} for you so that you may make copies for the friends. Therefore I do not go into the details of the address.

Drive Through Park; Lunch at Mrs Cropper's; Rest

Returning home Our Beloved had a lovely drive through the Park ?633 in[to] Mrs T. Cropper's house and then we had lunch. Then He had a nap, after which we had tea.

Visitors; On Animals

In the afternoon C634 several people came in to see the Master. The question of animals was touched because a man who is working in this line was presented. The Master said that those who are adorned with good attributes will not of a necessity associate with those who have evil tendency T635. Then He told us a lovely story about a specie of nightingale in Syria who are small and sing most melodiously. These nightingales can never endure the imprisonment of a cage. It will die in the cage and it can never be transported from one 8 place to another.

The Traveller Henry Savage Landor

::: Later on Mr Henry Savage Landaw[Landor] ?636 who is a great traveller came to see Our Beloved. This man has travelled through China, Japan, Tibet, Persia, India, South America and many other countries and he has written many books. He is interested in the old cities and ancient civilizations. Fifteen years ago trying to enter Tibet in disguise, he was discovered and was tortured almost to death. He is an excellent man, full of fire and courage. Some years ago he crossed from Africa from one end to another end on mule and horseback. "It is very good to meet a globe-trotter" the Master said. "You have been travelling in the Eastern countries and I have been journeying through the Western climes and now in London the metropolis of the modern world we meet each other." Then many other interesting subjects were discussed. He told for instance that in some of his travel{s} through the Central Asia he saw 9 the ruins of one city sixty-eight miles long T637. He was a most educated man and the Master joked with him about taking a trip to a higher world. Now that he has visited almost all the countries of the world.

"Yes but it may take too long" he says. "No it will take only a twinkling of an eye. Some people travel on the 20th Century Limited ?638 and they reach their destination very quickly; others travel on a lame donkey and it may take them a long time." He T639 laughed over this simile which was so exact, for he knew well how the Oriental people travel.

Statement on Equality of Rights for Christian Commonwealth

The Editors of the Christian Commonwealth had requested the Master to dictate a short statement on the equality of rights, so that it may be printed in the current issue along with the opinions of other men about the suffrage. Therefore Our Beloved dictated {this morning} a very beautiful message which was translated and sent to him. You will read it when it is printed. 10

New Congregational Church Address

At about 5.30 Mrs Cropper was again ready to take Our Beloved to the church. As it was quite far, in another side of London, therefore we had to start early. We arrived there (New Congregational Church ?640) at about 6.30. All the Persians having started earlier were there. The Church was full. As soon as the Master arrived the whole audience arose as a sign of respect. Our Beloved for half an hour rested in the Minister's office which was [at the] back of the Chancel ?641. Meanwhile the Congregation was going through the usual program. The Minister N642 before Our Beloved enters gave a very eloquent introduction. First he gave a brief account of the history of the Cause with {the} greatest enthusiasm. Some of his striking statements are as follows:- "Abdul Baha calls Himself the Servant of God but I prefer to call Him My Master and myself His Servant. 11 Abdul Baha is the King of Kings. He desires to be known as the servant of God, and, for this very reason we all call Him Our Master. I shall be proud to call myself His servant. Accept the light from whatever place it may shine forth. Baha ollah was an Aristocrat of the Aristocrats but he gave up every thing so that he may be able to assist the poor. I desire you to arise when He enters the platform in order to show Him the sign of respect and love due to Him."

On the entrance the whole audience arose again and Our Beloved gave such {a} penetrating address that even Lady Bloomfield and Mrs Cropper who have heard Him {often} thought it was the most wonderful of all. It stirred the souls and created a holy atmosphere of love and good-fellowship. After the address the Master gave £5 £ 643 to the Minister as His contribution for the poor 12 of the Church. He could not believe His eyes. "It is our custom to contribute something to every Church we go [to] and we should not deprive ourself from this pleasure and service in this Church.["] In leaving the Church the people had formed two lines through which Our Beloved passed. The automobile was surrounded with hundreds of men and women eagerly longing to receive a last glimpse of the "prophet who comes from Jerusalem". I suppose the address will be printed in their two local papers and if I get hold of some copies [I] will send them to you.

It was a very lovely service. The Minister was so touched by the Master's words of life that I cannot describe it. Arriving home at about 9 o'clock we had our dinner in the Presence of the "King of Kings".

We are all happy because the eyes are being opened and the ears day and night listen to the divine Melody.

Love to all Ahmad

13 Jan - Caxton Hall Address

Weather : % overcast; thick fog nearly all day; light wind; trace rain; no bright sunshine.

1 Jan 13th 1913

Dear Harriet!

A London Fog!

This morning when we arose we experienced a new sensation. What was it? A real, truly London fog. We had heard of [the] inky fog of London, but it was quite something else to see it. Looking out of the window you could see next to nothing. The fog invaded our rooms and in an hour or two we could hardly distinguish ourselves. All the electric lights were burning but with little effect. People could hardly see each other in the avenues and street. The Master was quite interested in this strange phenomenon. "It is all right" He would say laughing. "Now, if we leave London and people ask whether you have experienced London fog we will have the pleasure of telling them yes. It continued all morning and all afternoon, getting worse every hour. But strange to say, people came 2 to interview Our Beloved just the same.

Monsieur Dreyfus

::: Our dear brother Monsieur Dreyfus returned this morning to be with the Master till He leaves for Paris which at this hour I think will be either on the 24th or 25th inst ?X644. Having brother Dreyfus in the field[,] the morning translation for the interviews was made by him and in my room I was trying to do other things.

Governor of Rasht

::: One of the most important events of the day is the arrival of <>, a very great personage from Persia. He has been the governor of Rasht and is very well known. He is from one of the noblest and wealthiest families of Teheran. His father and grandfather have served the government in various capacities and this man himself has been to come to Europe years ago with the Shah of Persia. He has come especially to see Our Beloved and his turning his face toward the Kingdom of Abha 3 is another divine proof to the power and potency of Abdul Baha. He was invited to stay for lunch.

Minister of New Congregational Church; Christ's Purpose

::: The Minister of the New Congregational Church came to pay his homage and respect to Our Beloved. After welcoming him Our Master talked as follows:- :::

"Why Christ came into this world? People think He came in order that they may believe in Him as the Word of God or the Son of God. He came, they say to redeem us through His blood. Christ was not seeking after fame. Christ

came so that He may educate the world of humanity, illumine the realm of morality. He sacrificed His life for the realization of this fact. This is reality. Every fair and just man accepts this. Now is it befitting that we lay aside the refining of characters, and engage in war? or abandon the second birth and occupy our time with enmity? Christ came in order to release the people from the 4 promptings of the lower nature, to make them angelic. For this thing He accepted all calamities.....” ∴∴

The Minister said: that what impressed us most last night was your generosity to our church; and as you are setting such an example for us there is no doubt that you are the prophet of this age, for you teach with your deeds, it is better to give than to receive. It is a great thing that a wonderful prophet like you sets before us such a merciful example. All these strike me that you are a prophet.”

Servant of God

The Master said: I am only a servant of God. The station of servitude is very great. It is very difficult for any one to live in accord with the requirements of servitude. One of the conditions of servitude is that one must forget himself; for when man knows God he forgets himself. All the material emotions 5 are swept away and only divine susceptibilities are left. He must live for ever in the station of sacrifice and be ready to forgo all his material conditions. That is why it is so difficult, extremely difficult.

Message for Congregation; Prison

Asking for a message to be delivered to his people the Master said:- ∴∴

Convey to them my greeting and love. Tell them: I gladly accepted the trials and sufferings of forty years imprisonment[imprisonment]. I was constantly threatened with death, not knowing whether they kill me today or to morrow. After my freedom I crossed the seas and mountains to come here and see you. As a young and youthful man I entered the prison and as an old man laden with years I came out of it. With the utmost rigor I entered the barrack, with great physical weakness I left it. Notwithstanding this I have come here. I have only one 6 object, and that is the establishment of the oneness of the world of humanity. It is my hope that you will arise to assist me. May you become the means of illumining the hearts making joyous the spirits with this heavenly Glad-Tidings - so that the intellects may develop, the thoughts may take a wider range of vision and the Teachings of God may be practiced. Then all humanity in its entirety shall live with the utmost joy and serenity beneath the shelter of the Mercy of God! This is my message!

Woman Missionary of India: Islam

Then a woman Missionary was presented to the Master. She asked some questions in regard to the Mohamadan religion. She has been working in India for some years.

Noon Address on Spiritual Fog

::: Then Our Beloved came in the large Hall and addressed those friends who have 7 gathered. First He spoke about the impenetrable fog and turned it into the spiritual fog of the hearts and souls which must be dispelled through the Sun. Then He gave a resumé of the Teachings of Baha ollah.

No Drive; Lunch with Ministers, Missionary, Moair-al-Mamalek

Today owing to the darkness of the streets the drive was not taken. The Ministers and the woman's Missionary, our distinguished Persian guest and other Persians were invited at{to} the table. The Ministers sat on one side of Our Beloved and the Missionary on the other side. We were all happy to sit around the table of the Master. Sayad Assadollah had prepared a very delicious dish of rice. Lady Bloomfield, Mrs Cropper and Miss Rosenberg were present. As usual the Master heaped their dishes with rice and the stew and we had of course to laugh because all their protests were of no avail. 8

Mon. Dreyfus and Governor of Rasht; Caxton Hall Address to Peace Society

::: Mon. Dreyfus came in the afternoon and at about 4 o'clock the Master with <>. Mon. Dreyfus and Mrs Cropper in automobile started for Caxton Hall where the Peace Society had arranged a meeting for the Beloved to speak. I had to take a taxi all alone and in the terrible fog it took me many minutes before I could get hold of one. Having arrived, fortunately Lady Bloomfield was speaking to the crowded Hall, the Master was sitting on the platform and an old man with white beard was the Presiding officer. After a few minutes Our Beloved in a few appropriate words was introduced to the audience. The address was on the all-important subject of Peace, Peace amongst religions, Peace amongst the nations, Peace amongst the fatherlands. "It was lofty in tone and musical in strain, full of passionate appeals for the much desired Peace. Like unto a perfect artist with the brush of His mighty word and the colors of His divine sympathy. 9 He painted a portrait of Peace before the wondering gaze of the audience. There you see the portrait, glowing with health and life, in the utmost state of beauty and charm. Again I might symbolize Our Beloved to[as] a skilled Architect or Mason who laying well the foundation of the Palace of Universal Peace, most wisely goes on building the structure. He starts from the very foundations and lo and behold! the audience enraptured see before their eyes the Palace is rising. One stone from here, another stone from there and after 3 quarter[s] of an hour the people see the Palace of Peace, built of such ever-enduring materials that are indestructible. Its Imperial gates are flung wide and men and women of all nations and climes hand in hand, smiling, rejoicing, singing the songs of life and light are entering therein to attend the reception of the King of Peace and the Lord of Hearts. 10 Ah me! words fail to express one's emotions and feelings as this heavenly, sweeping torrent rushes on and on, quickening the dead souls, uprooting from before its path, the trees of superstitions, planting in its stead seed of the trees of life, carrying before it the thorns and thistles of discord and hostility, and transforming the sterile field into the rose-garden of affection and union. Such is the miracle that is performed daily by Our Beloved!

After the meeting the chairman expressed [thanks to] the Master for His words of reality, because He has come from the East to remind them of these divine lessons which are forgotten in the West for we have entirely abandoned these teachings to our shame.

Walk With Persians; Armenian Rug Store

Then Our Beloved started to walk with ten of the Persians after Him. As we are invited tonight to the Persian Legation for dinner, therefore 11 before taking taxi cabs He walked along the avenues till we reached to a rug store belonging to some Areminians[Armenians] T645. He entered. The proprietor run[s] to Him and brought Him inside near the fire-place. For half an hour Our Beloved spoke with Him in Turkish about war etc.

At the Persian Legation; Scotland; NT Falling Stars

Then we called 3 taxi cabs and proceeded for {the} Persian Legation ?646. The Minister T647 greeted Our Beloved most cordially. We entered the large drawing room which was furnished á la Louis XV Kinge T648. He asked whether the visit to Scotland was enjoyed. He had read the papers which came to him from a clipping Bureau. He went and brought them to us. There were some that we did not read while in Edinburgh. Then Our Beloved told us a story about “nothing” which made us laugh. Then He spoke about the prophesies of the New Testatement and their fulfilment. “To say that these predictions (the falling of the stars) will be literally fulfilled it is equal to the claim that {a} hundred thousand million 12 tones of stone will fall on an atom and find a place therein” “If I had time I would have gone around to see the various museums and on my return would have written a book of interest to the public.”

Table Spread

All night the discussions between the Master and the rest of the Persians were carried on. At 8.30 an elaborate Table was spread and there were more than 17 Persians T649 present. The Master spoke about the rise of the Ottoman dynasty and many stories in connection with it. It was nearly 12 o'clock when we left the Embassy. If I want to write all about the interesting time we had there, it may take many more pages. Our Beloved said just think of the Power of the Cause that while a few years ago these people would not have given any importance to the Cause today He{they} invite us to the Embassy with the utmost joy and privilege. This is the Penetration of the word of God.

Love to all Ahmad

14 Jan - Day Without Meeting

Weather : 3 overcast; cloudy day, bright at times; light breeze; 1mm rain; 6mins bright sunshine.

1 Jan 14. 1913

My dear Harriet!

Days Swiftly Passing, Each Day A Blessing; Master's Patience

The days are swiftly passing and we are truly immersed in a sea of divine Mercy. Every day is a benediction and every night is a blessing. There is no doubt that we can never appreciate fully the blessings that God has prepared for us. Our Beloved like unto the sun shines upon all and every one receives a share from His Bounty. Rich and poor, wise and ignorant sits at His heavenly Table i650 and they are fed alike without any distinction. We can never serve Him enough even if we give up our lives for him. He is working day and night, giving out these wonderful Teachings with such patience and forbearance that is impossible to conceive. He does not consider His rest or composure for one minute but rather he thinks of the rest of others. 2

Advice to Conduct Oneself for the Cause

This morning the Master gave us some very good advices in regard to our future conduct in connection with the Cause. :::

Hold fast always to those things which ensure the glory and majesty of the Cause. Let your deeds and actions be the greatest evidences of the Bahai Cause. Preserve the Cause. When the Cause is spread and glorified, then you shall be honoured, but if your conducts are not in accord with the spirit no matter how much you may strive, it is fruitless.

Translating Edinburgh Papers to Persian; No Public Meeting, Mrs Cropper's Cottage

Today most of the time I was translating the Edinburgh papers into Persian language for the benefit and interest of the friends in the Orient. Mon. Dreyfus did the translating for the few private interviews. There was no {public} meeting, because we supposed the Master was going with Mrs Cropper to her cottage in the country but later on this plan was changed.

Packages of Papers and Particles

I have already mailed about 3 40 packages of Christian Commonwealth to various Bahai centers, in America, each package containing five copies and to morrow 32 packages of Edinburgh papers will be forwarded. I also mail to you copies of the "Plain Truth" of Pembroke Chapel of Liverpool, containing the address of Our Beloved in that church on His arrival in England. Likewise the last issue of Christian Commonwealth containing articles about our trip to Edinburgh; also a copy of the "Suffragette" having the verbatim address of the Master's address before the Suffragists in London. All these articles go no doubt to form that great public opinion which although silent is very eloquent and powerful.

Lunch; Rest; Walk in Battersea Park; Mr Dawson

::: After lunch and a few minutes of rest, Our Master went out with Mrs Cropper and Miss Rosenberg and Mirza Lotfollah. First they spent a little time T651 in Pattersee[Battersea] Park 4 then the Master calls on ?652 Mr Dawson ?239^,

the editor of the Christian Commonwealth. He was perfectly delighted to have Our Beloved in his office.

Story of Believer's Grandfather

::: After His return the Master spoke to us for more than one hour on the life-history of the grand-father of one of the Persians who had just come to see the Beloved. His name was Gaemmagam and he was the Prime Minister of Persia. I think about one hundred yrs[years] ago. He told us many wonderful stories about his literary ability.

Lord and Lady Glenconner and Meeting Planned

::: After that Lady Glenconner called on the Beloved. Lord and Lady Glenconner will arrange a meeting on the night of January 22d X653 in their Art Gallery for the Master and invite the Members of Parliament and nobility to hear Our Beloved speak. She is a most delightful and charming woman and much interested in [the] Bahai Movement. I have no doubt that she will be a great torch burning with the light of Baha-ollah. 5

Talk on Reincarnation

Mrs Cropper returned after dinner and the Master spoke to her and Lady Bloomfield and her two daughters and Miss Platt on reincarnation, transanimation ?654, the return of generic and specific forms of phenomena C655, etc. It was [the] most exhaustive exposition of the subject that I have ever heard [from] Him. He opened His talk by giving the four schools of reincarnations, defining the special tenets of each school and finally explaining the Bahai belief and thought on the subject. Then the question of the preservation of the individuality of the spirit was touched upon. In short it was a most interesting evening. This was the first day or night I suppose that we did not have any public gathering although the Master spoke just as much if not more.

Farewells; Plans for Clifton, Bristol

At about 10 o'clock they said goodbye to be ready for tomorrow. 6 We expect to go to Clifton, Bristol tomorrow morning and the Master may leave at about 10 o'clock. I believe there are only 2 hours by train.

The friends are eagerly looking forward to this visit, for the last year the Master stayed there longer than one night. We will return [there] after tomorrow morning.

American Believers and Experiences Always Remembered

The American believers are all remembered in the Presence of Our Beloved. Hardly a day passes that the Master does not mention the name of some particular Bahai or some of the American experiences are not related. America during the Master's Presence enjoyed wonderful opportunity. The people received the heavenly Food and drink from the sweet water. There is no doubt whatsoever

that all the friends are doing their very best to make the heart of Abdul Baha happy.

Love to all Ahmad

15 Jan - Bristol - Train Up; Large Hall Address

London Weather : XB fair; dull and rainy early morning, fine and bright later, but showers in late afternoon; gentle breeze; 2.5mm rain; 3.2hr bright sunshine.

Bristol Weather : X mostly dry, with a shower (Sohrab).

(Invitation)

You are invited to be present at the Clifton Guest House at 8.p.m. on Wednesday January 15th. to meet His Excellency Abdul Baha Abbas, the Persian Reformer and Leader of the Bahais.

Kindly reply to Mrs. Tudor Pole,

CLIFTON GUEST HOUSE,

17, Royal York Crescent,

Clifton. BRISTOL.

1 The Clifton Guest House, 17 Royal York Crescent, Clifton, Bristol.

Jan 15.th 1913

Dear Harriet!

Clifton; Wonders of the Tour

Here we are in Clifton, a most charming spot, full of natural scenes and delightful panoramas. Often I think of the wonders of this trip! How God is carrying me hither and thither, bringing me in{to} the most unexpected places and suffering me to associate with the people of God. I can never thank Him enough for His Bounty and Favor which have encompassed all creation. I ever pray that I may become a worthy ² instrument for the spread of His will, the propagation of His Cause, and the diffusion of His Fragrances!

Preparing for Clifton; Moair El-Mamalek Impressed

This morning we arose with the expectation of [a] Clifton trip. At nine o'clock Moair El-Mamalek arrived at the apart.[apartment] and at about 10'[]o[']clock Mrs Cropper was present with her automobile. Our distinguished Persian guest is much impressed with the love and respect shown to Our Beloved by all the people and as he is a learned and experienced man he has more than anything enjoyed the addresses and talks of the Master. He is simply enraptured with all that he hears ³ and all that he beholds. He wonders why the English people (Bahais) are so kind and attentive to Him. This morning he told me after hearing the Master talk on reincarnation and immortality of the spirit, he went to his room and sat all night thinking over it. He did not even took[take]

off his coat. He thought and thought till eight o'clock when he left the Hotel to come to the Master. He is the guest of the Master today.

Leaving for Paddington Station

At about ten o'clock Mirza Mahmoud, Sayad Assadollah, Mirza Lotfollah and Mirza Afnan left the house for the station 4 called Paddington ?656. After a few minutes the Master also with Moair-al-Mamalek and Mrs Cropper and Ahmad in the lovely automobile started for the station. At about 11 o'clock ?657 the train pulled out of the station. Mrs{Miss} Fraser was also with us.

Train Journey; Letters and Articles; Discussion of Scientific Farming

On the way we enjoyed the scene of the country. All the meadows are green and verdant. Four of us were in one compartment and the Master, Mrs{Miss} Fraser and our Persian guest were in another compartment. After 5 a[] while our Beloved came and called me to His compartment to speak with Mrs{Miss} Fraser. She gave two articles which I enclose, the one signed by a Bahai Christian is written by her. The other one is just a short notice of the approaching visit of the Master to Clifton C658. She had two letters, one from Mrs H. H. Ford ?659 {of New York}, part of which I read and translated to the Master. He was also very pleased to hear from her {Mrs Ford}[;] 6 the other one was from Mrs C. Coles ?660 of Washington the contents of which was most pleasing. Then the Master spoke with her on her work and her capacity for service. Later on Mirza Afnan who is studying agriculture in Reading in University College ?661 came in and scientific farming became the topic of discussion.

Arrival in Bristol Station; Mr Tudor Pole; Countryside and Journey through Streets

At exactly 1 o'clock our train arrived at Bristol ?662 station ?663. Mr Tudor Pole with two automobile{s} was present. He welcomed the Master and His most 7 heartily and conducted us to {the} automobiles. We drove ?664 through the streets and avenues of Bristol, quite a large city of four hundred thousand ?665 inhabitants. Before reaching Clifton ?666 we drove by the loveliest romantic river N?667 with cliffs and mountains on both sides i668. It was a most charming spot.

Arrival at the Pole's Home; Its Country View; Lunch

::: Reaching at the above address ?669, Mrs Tudore Pole welcomed us in the most genuine fashion. Mr Tudor Pole[s] is built on rather 8 an elevated ground which overlooks a wide, extensive valley in which the city of Bristol is built. At night looking into the valley, while all the electric lights are illumined it makes like an enchanting Fairyland or like the heaven studded with luminous stars. After a few minutes of rest and the assignment of our rooms we came down and had a very good lunch which was prepared 9 for us and served most daintily. The Master's room is on the third floor i670, looking eastward, the sun shining through the windows. The room was tastily adorned with flowers of various hues and shapes, spreading their fragrances all around. The panorama to be

seen from the windows of the Master's room is simply glorious. Seldom have I seen 10 {a} more beautiful scene!

Rest; Moair-al-Mamalek's Story of Naser al-Din Shah Poisoning the Prime Minister

The Master going to rest Moair-al-Mamalek entertained us by the recital of some interesting events in the life of Naser-Eddin Shah ?671 and how his father C672 the Prime Minister was poisoned by this very Shah through the intrigues of the court myrmidons ?673. It was {a} most tragic story!

Drive through Bristol

::: Later on the Master came down and after having drunk his tea, He, Mrs Tudor Pole and our Persian guest and 11 myself had one hour['s] drive in the automobile. We passed through most enchanting parks and commons. Some of these places are known in History as the Camping Ground of the Roman soldiers. The river which winds through these lovely valleys and hills finally empties itself in the sea ?674 which is seen in the far[]off horizon. Wales is also visible in the distance i675. Our guest T676 has fallen in love with this 12 place and all the way along he was exclaiming wonder and admiration at the beauty and loveliness of the delightful scenes.

Shower; Self-Government; New York Addresses into One Volume

Before reaching home we had a shower C677, thus preparing the way for the shower of divine Mercy. Having returned the Master spoke at on self-government C678 and how the ruler of a nation must ever think of the happiness of his people and not of his own ambition and comfort. He must be the real father and the nation must be considered as his children. 13 I forgot to tell you that while we were in the auto coming to Clifton I found an opportunity in telling the Master about the publication of His New[]York addresses in one volume and how Mrs {C.} Krug is ready to assist its printing. The Master said all right, very good.

Two Interviewers

At about 7 o[']clock the report[er] of [a] local paper came and the Master gave him a very lovely interview 14 which will no doubt appear in the current edition.

After him another report[er] came. He had also a lengthy interview on the question of Peace and brotherhood. Mr Tudor Pole has promised to send me the articles which will appear in the papers after our departure.

Large Hall Full; Address on Baha'i Teachings; Discussion Afterwards; Dinner

At this time the people began to come and the large Hall on the second floor C670^ was filled with men and women. There were more than one hundred and 20 people[.] 15 Some were standing. Mr Tudor Pole delivered an introductory remark about the Master's trip to America and Europe and

many other points were brought out in his speech. At 8 30 the Master came down. All arose from their seats at this entrance in the Hall. He bade {them} to be seated and immediately began to speak. After a few preliminary remarks He gave a very full and rapid review of the Bahai Teachings A679. All those who were in the audience 16 never having heard the teachings were delighted. After the lecture the Master came down in the Library and everybody shook hands with him. Our honored guest {from Persia} was so deeply affected that he wept. There were nearly 8 Egyptians with their fezes ?680 in the audience. They came in the Library and {for} nearly 30 minutes the Master spoke with them about things they were interested [in]. At 10 o[']clock we had our dinner consisting of chicken and rice.

Now it is nearly 1 o'clock after midnight and so I say good night to you.

This day was spent in the utmost state of happiness.

Love to all

Alternative Account by Isabel Fraser

ABDUL-BAHA was a guest at the Clifton Guest House over the night of January 16th, arriving by train at noon and leaving at noon the next day. The host, Mr. Tudor-Pole, took Abdul-Baha for a drive in the afternoon, after which he re-met many of the guests and neighbors who dropped in to renew their acquaintance of a year ago. In the evening about 150 gathered to hear the Master's message. Mr. Tudor-Pole was in the chair and introduced Abdul-Baha by giving a short account of the Movement and of its marvelous growth in the last few years. The Master entered, bestowing on them that smile which in itself is a benediction. It was a notable gathering of east and west, with the central saintly figure. Here and there was seen a scarlet fez which denoted the presence of eastern students. Abdul-Baha on entering gave that courtly eastern greeting of raising the palms of his hands to his forehead, after which he told them that since last seeing them he had been half over the world. "In fact," he said, "I have come to Clifton this time via Los Angeles and Chicago." Then he began at once to speak, Mirza Ahmad Sohrab interpreting. Abdul-Baha commenced while seated on a couch, but soon he was on his feet, occasionally walking to and fro, and sometimes emphasizing a fact with upraised hand or standing still with eyes closed and his silver voice sunk low.

[...Abdu'l-Baha's Address...]

Afterward in the library the guests were afforded the honor of meeting Abdul-Baha and one picturesque little group that lingered behind the rest pleased him mightily. There were five Egyptian students wearing the red fez, Abdul-Baha's suite standing in the background wearing the black fez - there was a German, a Californian and a Welshman, whose work lay in a Universal Brotherhood movement and on whose work Abdul-Baha pronounced a beautiful blessing.

Then changing his mood and laughing heartily he talked in Arabic to the students and, as befitting the occasion, he emphasized again the great necessity for

a Universal language. He said that in the future many such groups would gather from the four corners of the earth for the purpose of mutual understanding. R681

Alternative Account by Zarqani

In the midst of it all [the audience's reverence] I caught sight of Mu'ayyiru'l-Mamalik... I saw him standing awe-struck by the bows and curtseys of those outstanding people of the English nation... he was weeping, tears coursing down both cheeks, and that moved me so much that I was greatly affected, and wept and rejoiced too... In Britain, at large gatherings, I had noticed time and again the same reaction from men of his standing... who kept saying: 'What great glory God conferred upon us... what a Sun of grandeur and felicity rose from the horizon of the East, but alas, alas, we did not heed it... R682

16 Jan - Bristol - Prayer; To London; Drama of Kingdom

Bristol Weather : B sunny, weather moderate (Sohrab)

London Weather : B\$ overcast, drizzling showers; fine till late afternoon; gentle breeze; 5.1mm rain; 2.5hr bright sunshine.

1 97 Cadogan Gardens

London S.W.

Jan 16th 1913

Dear Harriet!

Blessings

The confirmations of the Kingdom of Abha are descending! Happy are those who are the recipients! The Fragrances of the Rose-Garden of Reality are diffused! Happy are those whose nostrils are perfumed! The Breezes of the mountains of God are wafting! Happy are those who are refreshed! The Fount of the life eternal is flowing! Happy are those who allay their thirst! The divine Table is spread! Happy are those who satisfy their hunger! The Sun of Eternity hath[has] shone forth! Happy are those who are illumined! The moon of Revelation is beaming! Happy are those who are enlightened! The stars of guidance have appeared! Happy are those who are directed! The King of Kings hath[has] manifested Himself! Happy are those who know Him! The Centre of Covenant is among us! Happy are those who have turned their faces toward him! 2

Up Early for the View; Tea; Sunny; Child; Country Drive; Newspaper Interview

We were up early to-day @683 in order to have a good view of the surrounding{s} of Clifton. Sayad Assadollah made tea and took it into the Master's own room and we came down for breakfast. The sun was shining and the weather was quite moderate. After breakfast, they brought a child of four or five yrs[years] to be blessed by the Master. He called for candy and filled her hands with the same. The child was delighted. It was about 11 o'clock that an auto mobile arrived to take the Master for a drive in the country. We had only half an

hour, so He took Moair-al Mamalek with Himself and Mr Pole. All of us stayed behind. A newspaper {reporter} came and had a further interview which will appear during the week.

Guest Book; Translation of Prayer from Last Year

Mrs Pole brought the guest book so that we may write our names. Looking over the pages, I came across the writing of the Master. It is written by Him last year. I copied {it} and herein give you a translation 3

”It is now two days that in company with the Favored and revered maid-servant of God Mrs Cropper we spent our time with the utmost joy and Fragrance in the Guest House of Mr Pole. These days are passed in the commemoration of the Blessed Perfection. While associating with the innumerable souls of the inhabitants of this city we have mentioned the Kingdom of Abha. It is hoped from the Bounties of His Holiness Baha-o-llah that this pure seed may vegetate and through the downpouring of the cloud of guidance these plains and mountains may become green and verdant. O Thou kind God! Bestow upon this Household an eternal foundation and rear upon it an indestructible edifice and shower down upon it Thy benediction. Verily Thou art the Generous! The giver and the Clement.

(Sig) Abdul Baha Abbas.”

Return from Drive; Four Pictures Taken

When the Master returned from His drive 4 the photographer was ready and four pictures were taken; two with the Persians, and two with the rest of the family.

Catching the Train; Some Catch Slower Train

At this time we had to hurry along in order to catch the 12 o'clock i684 train. The Master, Moair-al-Mamalek, Mr Tudor Pole and Ahmad in one of the auto mobiles preceeded and we were just enabled to catch the train. The rest were left to take a local train after 12 minutes. 685Our train being express covers the 120 miles i686 in two hours without stopping at any station.

Early History of Baha'u'llah and the Cause

::: On the way the Master told Mr Pole of the early history of Baha-ollah, how He was thrown in prison in Teheran, chain{s} around his neck and after many months['] imprisonment, He was released. Everything was confiscated and during their 30 stage journey to Bagdad they could not see one Bahai. Now praise be to God, that even in Clifton Mr Pole is calling Ya Baha-El Abha.

The Polemical Book and the Shah's Sword; Badi

::: Then the Master all the way spoke with our 5 Persian guest about the history of the early time of the Cause[,] about a very learned man who wrote a book against the Cause and carried it to the Shah of Persia. “As it is customary” he said “to bring a gift for His Majesty I have brought this book which I have

composed against the Bahais.” The Shah answered “These books will have no effect in stopping the spread of this Movement. I must use the sword in order to efface them from Persia.” “Where is he now” the Master said “so that he may see that even his sword could not stop the progress of the Cause?” Then He spoke about Badi ʔ687 who carried Baha-ollah’s Epistle to the Shah of Persia and his subsequent martyrdom.

America; Mr Tudor Pole

::: With{perhaps it says ‘unto’} Mr Tudor Pole I spoke now and then about our historical trip through America and the various wonderful meetings. Mr and Mrs Tudor Pole are really wonderful souls, They are true Bahais and most 6 attracted and enkindled. He is a young man full of zeal and fire and devoted to the advancement of the Cause.

Arrival in London; Greeting; Rest; Rest Arrive; Mr Pole Returns; Tea

Having reached the Station Nʔ688 we find our [b]Beloved sister Mrs Cropper with her automobile ready to carry the King of Kings to 97 Cadogan Gardens. She is so faithful and loves the Master. Here we are home at last. Lady Bloomfield’s daughters and Miss Platt greet us. After a few minutes[?] conversation we have lunch. Then the Master takes his nap. The Persians who remained in London come. At half-past four the Clifton Contingent arrives. Mr Pole returns to Clifton. We have tea.

Miss Rosenberg’s Interview : Polemical Magazine

::: Miss Rosenberg arrives and has an interview with Our Beloved. There is a missionary magazine “called [”]the East and the West” containing a long article against the Cause. She is worried. The Master encourages her. Never be discouraged. Be always hopeful. Spread the news of the Kingdom. These attacks will attract the attention of the people. 7

Complexities of Administering the Cause, Firmness; Priority to Teach

::: Then the Master comes to the other room where the Persians have gathered together. Very earnestly and solemnly as He walks back and forth He talks:- :::

“The Cause has become very great. Many souls are entering in it - souls with different mentalities and ranges of understanding. Complex difficulties constantly rise before us. The administration of the Cause has become most difficult. Conflicting thoughts and theories attack the Cause from every side. Now consider to what extent the believers of God must become firm and soul-sacrificing. Every one of the friends must become the essence of essences{,} each one must become a brilliant lamp. People all around the world are entering the Cause, of various tribes and nations and religions and sects. It is most difficult to administer such heterogeneous elements. Wisdom and divine insight are necessary. Firmness and steadfastness of the friends are needed at such a crucial period of the Cause. 8 All the meetings must be for teaching the Cause and spreading the message, and suffering the souls to enter in the Kingdom of Baha-o-llah. Look

at me. All my thoughts are centered around the proclamation of the Kingdom. I have a lamp in my hand, searching throughout lands and seas to find souls who can become the heralds of the Cause, who can raise their voices in meetings and assemblages, who can become the defenders of the Cause. Day and night I am engaged in this work. Any other deliberation in the meetings is futile and fruitless. Convey the message! Attract the hearts! Sow the seeds! Teach the Cause to those who do not know. It is now six months that Sayad Assadollah implores that I may write a few lines to my sister or daughters. I have not done this, because I find I must teach. I enter all meetings, all churches ⁹ so that the Cause might be spread. When the "most important" work is before our sight we must let go the "important" one. If the meetings or the Spiritual Assembly C689 has any other occupation the time is spent in futility. All the deliberations{,} all the consultations{,} all the talks and addresses must revolve around one focal center and that is: teach the Cause, teach, teach, convey the message, awake the souls. Now is the time of laying the foundation. Now must we gather brick, stone, wood, iron and other building materials. Now is not the time of decorations. We must strive day and night and think and work. What can I say that may become effective. What can I do that may bring results. What can I write that may bring forth fruits. Nothing else will be useful today. The interests of such a glorious Cause will not advance without ¹⁰ such undivided attention. While we are carrying this load we cannot carry any other load." ∴:

Such were [a] few of his words which created great effect in my heart and soul. Each word was like a blazing torch, piercing through the darkness {of my being. There and then I resolved to practice to the extent of my ability the spirit of his advice!}.

At Lord and Lady Glenconner's; Syria; Peace; Lady's Dream; Age of Peace

At six o'clock Mrs Cropper was again present to take the Master to Lord and Lady Glenconner's Mansion. It was raining. Arriving there we were led to the beautiful Art Gallery. It was a wonderful collection of the old Masters. The electric light streaming upon each painting made a wonderful effect. The Master walked around and commented upon each picture. Lady and Lord {Glenconner} came in and the Master began to talk to them on {Palestine and} travelling, on the delightful weather of Syria ⁹ etc. After a while their three sons and one daughter came in and were introduced[.] ¹¹ Then they invited the Master into another large room. Here they asked questions on peace. Lady Glenconner had a dream which was really wonderful. She told it to the Master and he interpreted it. It was on the subject of Peace. It takes too long to write it here. After some more discussion T691 that this age T692 will be the age of Peace just as the 19th century was the century of freedom[;] the Master bade them farewell[.] All of them were very grateful and happy because the Master blessed their home.

Return; Drama of the Kingdom in Detail

We drove straight to 97 Cadogan Gardens and here we heard the most wonderful talk ever given by the Master C693. "The neighbour" ^238 who is interested in theatrical life called in and the Master gave us a glorious recital of the "Drama of the Kingdom" which must be written in four Acts +R694. Here I give you just a brief outline: and later will send you a copy of the original talk A695 12

1st Act. Herald of the Kingdom comes. It is twilight. He announces the coming of the Kingdom etc. Wonderful and heavenly music is being played by orchestra. On the stage hundreds of people are lying dead. They become alive. People are astonished. Every one leaves his work and come[s] inquiring what has happened.

2nd Act. The passing of the world. Some believe others reject. People quote that with the Kingdom there must be [an] earthquake, the sun shall not give her light etc. The other party answers these objects. The world passes by not heeding - etc.

3d Act. The supper of the Kingdom. All the poor sit around the heavenly table. Here there must be great beauty of scenes. The effect of the supper. The dumb find the power of speech. etc. Their heads are crowned with shining diadems. They break forth in thanksgiving.

4 Act. The Martyrdom, the great tragedy. After the martyrdom people wonderingly gaze at the spirits of these martyrs like unto the brilliant beams of light ascending toward heaven.

When the Master finished this wonderful drama all of us were thinking how should it be produced. It was most beautiful. Love to all.

Alternative Account by Mary Blomfield

It was during Abdul Baha's visit to London in 1913, that He said to one whom He called "Hamsayeh" (Neighbour): "I will give you a play. It shall be called THE DRAMA OF THE KINGDOM".

The circle of friends, who were gathered round Him that evening, held a tense silence, while, in His deep sonorous voice, Abdul Baha unfolded the pageant of His sublime imagination thus:... R696

Alternative Account by Lady Blomfield

One evening in the drawing-room of Mrs. Gabrielle Enthoven, the Master asked her whom he called "Hamsayih" (neighbour):

"What is your great interest in life?"

She replied: "The Drama."

'Abdu'l-Baha said: "I will give you a play. It shall be called the Drama of the Kingdom."

The Master then gave a plan, from which a play has been written by my daughter, Mary. This has been approved by the Reviewing Committees of the National

Spiritual Assemblies of the Baha'is of the British Isles, and of the United States and Canada. R697

17 Jan - Woking Mosque

London Weather : 8H cloudy; dull and showery early; fair until 4pm, then showery; light breeze; 2.3mm rain; 1.0hr bright sunshine.

Woking Weather : 8H warm and temperate; some hard rain (Sohrab)

1 97 Cadogan Gardens

Jan 17. 1913

Dear Harriet!

Unique Day - at a Mosque; East and West Friction and Arms

From the standpoint of the many, this was a unique day; for the voice of Our Beloved was heard from the steps of the Mohamadan Mosque outside of London. The Mohamadans are more or less prejudiced especially at this time when the whole concert of Europe apparently have arisen to crush them. They are very bitter and they are in need of advice and unifying spirit. The Master today is the only Peace link between the East and the West. His voice is being raised above the clanging of arms and the confusion of military preparation. His is the compelling voice, a voice that makes the people stand[]still and listen. He is the Prince of Peace and at such a time when the whole [of] Europe is an armed camp and[with] war-arsenals, like the Day-Star He hath[has] shone forth to dispel the darkness of foreign[n]ess. 2

Raining; Persians Summoned; Mrs Krug's Letter; Letters

This morning, although raining the Master sent me to ask the Persians, especially Mirza Valiollah Khan to come and see Him. As they are living very near, I was there in a minute. I read to him the portion of your letter about him and he wanted me to send you his Bahai love and greeting. On my return there were several people waiting to see the Master. A letter from our dear Mrs Krug was read to the Master. He handed me the letter:- "Whose letter is this?" Recognizing the hand-writing I said:- "The letter is from Mrs Krug." "Then read it quickly. It is strange that whenever I hear her name I am made very happy. Such are the effects of sincere souls." Then a few more petitions were read to Him; in each instance either answering personally or telling me what to write.

President of the Humanitarian League; Zeal, to Establish Baha'i Centre

::: After attending to these things the President of [the] Humanitarian 3 League of one of nearby cities was presented to the Master. He is interested in the Cause. His desire is to spread these teachings; not only that but he wants to establish a Bahai Center. He feels it is his duty to bring this Cause to the attention of the people. Therefore he liked to have the Master to deliver a lecture before a large audience. But our days are full. Our Beloved tells him that his heart will be there{,} that he must be His representative. God will assist him if he

arise with the utmost of courage to convey the Message. We must awake the people from the sleep of inadvertence ?698. He must ignite the Fire of the Love of God in their hearts. They will listen to him, he will be enabled to organize an assembly C689^.

Lady Who Read Mountain of God; Prayer by Abdu'l-Baha

A lady comes in. She becomes interested in the Cause through the Mountain of God written by Mrs Daurer[Drower] (Miss Stevens). She wants 4 to study all the books and teachings. She longs for the spiritual illumination. The Master tells her, He sees in her face great capability, she will advance most wonderfully if she becomes familiar with the teachings. She has brought with herself the "Splendor of God". She requests Our Beloved's signature. Instead of that He writes on its back the following prayer:- :::

"O Thou Possessor of the Kingdom! Bestow a goodly portion and a great of all the virtues of humanity and spiritual susceptibilities to this daughter of Thy Kingdom". :::

She is going to Paris and Switzerland and we may see her again.

Two Ladies One Marrying an Officer Knowing Persian

Then two other ladies come in. One of them is going to India to marry an English officer. He knows Persian. The Master blessed her and hoped the marriage will be a happy one. Now that he knows Persian, Our Beloved expresses 5 the hope that she will study the language and make a voyage to Persia. The Bahais will give them a great reception.

Benediction for Several Men and Women; Sir Richard Stapley Drives

Then several other men and women received the benediction of Our Lord, each a few minutes. Now it is nearly 12 o'clock. Sir Richard Stapley with his wife and auto mobile is at the door to drive the Master to Woking. Moair-al-Mamalek, Lady Blomfield and Ahmad go with the Master and the rest of the Persians are coming with[by] train.

Drive through the Country to Woking Mosque

It is a wonderful automobile. Now we are driving through the city and after a while we are in the country, the sun appears, the meadows are verdant, the weather is warm and temperate. We are driving through [a] most beautiful part of the country. In the auto mobile the Master speaks with our Persian guest and again He speaks with Lady Stapley. 6

Arrival at Woking and at the Mosque; Drive to and Lunch at Asiatic Quarterly Review Building

After 1 hour and half we reach Woking ?699. We drive through lovely lanes on both sides of which are green - box and pines till we reach to the Mosque N?700. The auto stands in front of the Mosque and looking inside we see the Mullah is preaching a sermon and the audience sitting on the floor are listening. Miss

Buckton who has been instrumental in arranging this unusual meeting comes forward and takes us to the building of [the] Asiatic Quarterly Review which is a sort of Mohammadan College. Mr Henry Leitner ?701 whose father ?702 has built this Mosque 15 yrs[years] ago is now the custodian of the church and our host. We drive back to this house which is only about 50 feet away. Mr Leitner has invited a number of the most prominent men and women to lunch in honor of Our Beloved. After a few minutes of rest the lunch is served. 7 The dishes are all oriental. They were well cooked and most delicious. Oh! I was so hungry and enjoyed the various kinds of food, each one most delicat[e]ly prepared. Miss Buckton, Miss Shapel[Schepel] and other ladies served.

Letters; Flag from Boston; Masonry from Constantinople; Curtain from Poor Women of London

::: After the lunch Miss Buckton read several letters from prominent people expressing their delights at such a meeting of the East and the West. Then she explained some objects of interest. A small flag was received from Mrs Breed ?703 of Boston, a piece of masonry from the <<havrock|barrack>> of Constantinople when the Young Turks attacked the ramparts of despotism - this to be considered a symbol of freedom, a curtain embroidered by <<two|the>> poor women of London having two pictures holding the globe with their hands, one on this side of the globe, one on the other side, a symbol of the coming together of the East and the West. 8

Woking Mosque - Prayer; Address; Several Photos

Call to Prayer

After lunch the Master rested perhaps for ten minutes. At 3 o'clock the call to prayer was heard. All of us joined in. The Mosque although small is very beautiful. It has a fine dome. As you enter there is a court in the middle of which you find a pond of clean water. In front of this pond of water the Mosque is built. There are sandals in the corridor. One must take off his shoes and put {on the} sandals. The Master, although He had boots took them off and prayed. Inside of the Mosque there is a lovely pulpit, and all around the ceilings and the walls and the freizes{most likely word} are quotations from [the] Koran. :::

Outside; Address; Several Photos; Abdu'l-Baha's Address; Rain

After the prayer the Master came out and stood in front. Hundreds of Mohammadans from all parts of the world mixed with Europeans were standing in the court. Henry Leitner our delightful host 9 G.R.S. Mead ?704 of the Asiatic Quarterly Review, Lord Lamington, Doctor Pollen President of [the] East India Association, Rt Hon Sayad Ameen Ali P.C. (ie. Privy Council) Doctor Abul Majid, Kawaje Kamaledin, Namatullah Shah, Prince and Princess Usroff, Staffs from the Turkish Embassy and many other leading men and women were standing to hear the Master speak. Several photographs at this time were taken and I hope to get copies to send them to you. Then the Master began to speak. There were many newspaper men who took down notes. The address

was a stirring appeal for tolerance, Peace and love amongst all the people and religions. While he was speaking it started to rain hard. Umbrellas were raised. Not a soul left. Many people standing in the rain till the end of the lecture. 10

The rain was in reality a symbol of the descent of the words of God irrigating the soil of the hearts just as the rain watered the meadows and the flowers. After the address the Master stood in the door of the Mosque and with hands upraised He uttered {a} heart-moving prayer in Arabic the like of which I have never heard before. His voice rung out like unto the clarion ?705, reverberating through the still air.

Homeward to City; Henry Leitner's Home; Asiatic Quarterly Review

::: Then Sir Richard Stapley having his automobile ready we started homeward. before the automobile started, however, a minister brought the Master a cup of tea which was prepared in the college for all the guests. Mr Henry Leitner invited the Master to bless his home and so we drove back to the city and called on him first. Tea was served again, several people of prominence were present to whom the Master spoke on the reality of all the religions. 11

Mr Henry Leitner being the owner of the Asiatic Quarterly Review is going to print a good article in that organ on the Bahai Movement and print also our Beloved['s] address of yesterday. He is an excellent man, full of love for the East and trying hard to bring two hemispheres nearer together. As Sir Richard Stapley had to go and fill another engagement, therefore, Mr Leitner called for his electric motor to take our Beloved home. It was about 8 o'clock when we reached at 97 Cadogan Gardens. The Master was pleased with the results of the day. There were the correspondents of several oriental newspapers who are going to write articles for their respective papers, and so the news of this meeting will go throughout the whole orient and will undoubtedly create a better feeling of fellowship. 12

Drama of the Kingdom

Our "neighbour" was so struck with the plan of the "Drama of the Kingdom" that she sat last night till 4 o[']clock writing out the first outline and brought it down it tonight to be read to the Master. I translated it. It is going to be the most wonderful drama you have ever seen. The Master suggested to her new ideas and praised her work very much. I will not be astonished if before long it is presented to vast audia[e]nces.

Newspaper; Closing

I enclose two newspaper articles one about our visit to Bristol, another to the New Congregational Church. They are good articles.

Please remember me to all the friends. Mirza Mahmaud, Sayad Assadollah, Mirza Valiollah Khan and all the other Persians send you Bahai greeting.

Love to all

Ahmad

Alternative Account - Chosen Highway

Members of the Muslim Community of Great Britain came to pay their respects, and at their request 'Abdu'l-Baha visited the mosque at Woking, where an important gathering of their friends gave an enthusiastic welcome to Him Who, albeit the bearer of the new Message to all the religions of the world was descended from the ancient line of nobles in Islam.

Alternative Account by W.M.C.M.

A MEMORABLE GATHERING

From "Asiatic Review"

IT may not be generally known to our readers that there are in this country but two mosques, one at Liverpool, and the other at Woking. The latter, the white dome of which outward-bound travelers on the L. & S.W. Railway will have noticed to the left of the line as Woking is approached, is intimately connected with the "Asiatic Quarterly," having been built by the late Dr. Leitner, editor of this "Review," in association with the Begum of Bhopal, for use in connection with the Oriental Institute, to which it was then attached.

On the closing of the Institute after the death of Dr. Leitner the mosque was reserved for use on special occasions, the last being a memorial service at the time of the death of H.I.M. Muzaffari'd-Din, the late Shah of Persia, on January 18, 1907.

It occurred to some friends interested in those matters of East and West with which this "Review" is concerned, that the presence in London recently of the Head of the Baha'i movement (H.E. Abbas Effendi) afforded a fitting opportunity for bringing the mosque once more into prominence. 'Abdu'l-Baha was accordingly invited to give there, under the auspices of the "Asiatic Quarterly Review," a discourse on "World Unity." So on Friday, January 17, there assembled in the precincts of the mosque a unique and distinguished gathering of Asians and Europeans - Muhammadans, Jews, and Christians - to signify their sympathy with the ideal of unity between races and religions. The occasion was surely rendered all the more significant by the fact that, in popular imagination at least, a mosque has hitherto symbolized something of the stern isolation of an exclusive Creed!

On his arrival, 'Abdu'l-Baha (H.E. 'Abbas Effendi) was welcomed at the Memorial House adjoining the mosque by Mr. Henry Leitner, son of the founder, who expressed his sympathy with Persia and Turkey; spoke of his father's lifelong devotion to Orientalism, and "conjectured of" him as "a stiller guest" on that occasion, and, "though in silence," watching and sympathizing with all. He was afterwards conducted to the mosque steps, around which a large number of people had assembled to welcome his coming, and where he was greeted on behalf of the visitors by the Right Hon. Lord Lamington, the Right Hon. Ameer Ali,

P.C., and Dr. John Pollen (representing the East India Association), a record of the proceedings was being meanwhile taken in the form of the photograph facing page 280. This exchange of courtesies over, a number of the Eastern visitors worshipped in the mosque, and then 'Abdu'l-Bahi, an impressive figure in his native robes, addressed the company in Persian from the entrance-steps on "The Unity of Religions," his remarks being fluently translated into English by Mirza Ahmad Suhrah.

The venerable speaker began by dwelling on the essential unity of the human race and of all religions. Each religion, he said, is divided into two parts: its essential immutable part, which he called its moral aspect; and its changing, temporal aspects, which have to do with "the world of transactions and business." To the latter, with their dogmas and peculiarities incidental to differences of race and period, are due the antagonisms which divide mankind. He exhorted his listeners to investigate the fundamental teachings of the religions of God. "Clergymen or priests might entertain the idea that Muhammad was antagonistic to Christ." This was erroneous, "All these prophets entertained love for each other, praised each other, and were friends. Why should not we, the followers of these prophets, be friends too?" We of this century were witnessing the dawn of a new era, the era of love and co-operation as against that of hatred and competition. This era had been heralded by the Bab, who in the last century "proclaimed the law of the oneness of humanity, and enunciated universal peace between the nations and communities," and had gathered into his flock various communities, which, previously at enmity, today bore the utmost love to one another, and considered the whole world one great commonwealth. To-day, in the opinion of the Baha'is, the Gospels, the Old and New Testaments, the Qur'an, and all the other holy books, constituted the Bible of the World.

At the close of the address, Dr. Pollen briefly expressed the amicable feelings of those present, and bade them all welcome in the name of the West and of the East. 'Abdu'l-Baha, he said, was hastening that "diviner day," when all men would work together "in noble brotherhood." On behalf of Mr. Leitner, he announced that the mosque would in future be open for Muhammadans to worship in at any time they pleased.

Before leaving, our distinguished guest wrote as follows in Persian in the visitors' book: "O God, illumine this"Review," and ignite this Society like unto a lamp, so that it may spread the Light in all directions."

Among those present were: the Turkish Princess Ouroussoff, Prince and Princess Sherriff, His Highness Mehmet (Ex-Prime Minister of Persia) , Lady Blomfield, Lady Barclay, Sir Arundel Arundel, J.P., and Lady Arundel, Sir Richard and Lady Stapley, Dr. Abdul Majid, Khaja Kamaluddin, Maimutullah Shall, Shah Mohamed Yehya, Zafrulla Khan, S. Bashir Uddin, Zafar Ali Khan, Sheik Atta Ullah, Abdul Ghani, Mohamed Hasan, Mr. G.R.S. Mead (Editor of the Quest), Miss Alice Buckton, and a number of representatives from the Asiatic Society, the India Office, Muhammadan Brotherhood, and Oriental students from Oxford and Cambridge. – W.M.C.M.

Alternative Account by Khwaja Kamal-ud-Dins

A somewhat disparaging and combative report is recorded by Khwaja as follows, in contrast to Abdu'l-Baha's loving approach, and the bright account by Sohrab and others. It indicates the complexities of some of the situations Abdu'l-Baha had to navigate.

...I have forgotten to write that as I was standing delivering the khutba Abdul Baha arrived with a few friends in a motor car and stood at the gate of the mosque, some fifty yards from me. He saw us, stood there for a few minutes and then went towards the guest house. He is after all the son of a Muslim, and used to be a Muslim and knows what the Jumua prayer is. After finishing the prayer, when we went to the guest house, we found Abdul Baha seated at a table with his food. Our eating arrangements were in the same room. When they finished and emerged from the room, Abdul Baha extended his hand towards me and greeted me. After a formal exchange of words, I said to him: You came here in connection with the opening of the mosque and today was Friday. Why didnt you join the prayer? Being familiar with worldly expediency, he replied: The prayer time came when we were still at home, so we performed this duty there. I said: Yes, but now the time for asr is approaching. He would have to join in it. He had no choice but to answer in the affirmative.

Anyhow, we entered the dining room, and as I emerged after the meal Abdul Baha approached me and began to walk with me, taking me to the mosque while talking to me. Finding the mosque empty he immediately entered it, called out the takbir and pointed me to lead the prayer. If he had said his prayer at that time no one else would have known what happened in the mosque. I said to him that there were many Muslims who had yet to pray and he should wait till the congregation was ready. He was about to say something when I went outside and called everyone to come inside. Immediately I had the adhan called loudly for the asr prayers. People started to gather. Meanwhile Abdul Baha had started praying and performed the prayer in the manner of Sunni Muslims. While the adhan was being called out he finished his prayer. However, when the adhan came to an end he said loudly La ilaha illallah Muhammad-ur Rasulullah like Muslims. Then we stood for prayers, which I led. Abdul Baha joined us in the congregation and two Europeans who were with him, probably Bahais, also joined. Others just watched. His Persian companions, including Hakim Mahmud, also joined the prayer.

After the prayer Abdul Baha stood outside at the threshold of the mosque and some forty people were present in the courtyard to listen to him, including ourselves and some other Muslim students who had not been able to come in time for the Jumua prayer. The gist of Abdul Bahas speech was that the basis of religion is harmony and love, and it was the mission of every prophet to spread harmony and love in mankind. This was also the real mission of Moses, Jesus and the Holy Prophet Muhammad. In past times there was much discord and ignorance. Now Bahaulah had brought light and his mission was to teach love, harmony and brotherhood. The reason for mans existence is to show humanity

and love, so we must adhere to love and brotherhood.

There was a Persian interpreter with him who translated each sentence into English. No doubt the speech was well constructed but it was certainly not impromptu... CR706

Alternative Account by Surrey Advertiser

ABDU'L-BAHA AT WOKING MOSQUE

AN INTERESTING GATHERING

Representatives of East and West met at the Woking Mosque on Friday afternoon last week, the occasion of a visit by 'Abdu'l-Baha (H.E. Abbas Effendi) the pioneer of the doctrine of Baha'ism, which makes for unity of nations. His Excellency, who recently returned from a tour in America, was greeted by a large assembly of Christians, Mahomedans and Jews. The host for the day was Mr. Henry Leitner, whose late father Dr. G.W. Leitner built the Mosque in conjunction with the Begum of Bhawal some thirty years ago.

The distinguished company included Prince and Princess Ourossoff, Lord Lamington, Ameer Ali, P.C., Sir Richard & Lady Stepley, Lady Blomfield, Lady Barclay, Sir Arundel & Lady Arundel, Shah Mahomed Yehya, Naimutullah Shah, His Highness Mehmet (the late Prime Minister of Persia), Dr. J. Pollen (representing East India Association), Miss Alice Buckton (Peace Society), Mr. G.R.S. Mead ("Quest" magazine), and many others.

His Excellency, who was in Persian dress, motored from London to the Memorial House, near the Mosque. In company with about 50 guests he partook of lunch, served in the Oriental style, and after a short talk he walked into the sacred building to pray. Upon the entrance steps he subsequently received the greetings of some of the assembly, whom he addressed in Persian, his speech being interpreted by Sohrab.

In his address Abdu'l-Baha said the causes of difference were blind dogmas and imitations. Each one of the religions of God had two parts, the first of which was the foundation, and belonged to the world of morality. It was immutable and unchangeable, it meant justice, equality, faith and benevolence. Now the century of light had dawned, universal love must be established, and all religions must show affection towards each other. We were servants of one God, whose beauties were all-encircling, so let us rise to render thanksgiving unto Him, and let war and strife be banished from the face of the earth.

Dr. Pollen, in a happy speech, extended a hearty welcome to the East, in the name of the West, and announced that the Mosque was a public place, open to all Mahomedans.

After Abbas Effendi had acknowledged his warm reception, many of the visitors donned sandals and inspected the interior of the building, and special interest was taken in a copy of the Koran, which was a gift of Queen Victo-

ria. Tea was then served in the Memorial House, and the visitors subsequently dispersed. R707

18 Jan - Visit to Rev Campbell and Maharaja

Weather : 7 overcast, drizzling showers; dense fog early morning, overcast to cloudy later; light air; trace rain; 6mins bright sunshine.

1 Jan 18th 1913

Dear Harriet!

Success of the Cause; Leaving; Newspaper Reports Dignified

The Cause of Baha-ollah is gaining day unto day and people are being attracted to the Movement. If the Master could stay one month more in London wonderful meetings would have been brought about. But now the time has come to take another flight and on Tuesday morning we will leave London for Paris with a host of pleasant memories. Altogether this London sojourn was significant at this time and the principles of the Movement were spread far and wide. The press of the country was dignified and religious in tone as the clippings and magazine sent to you will show. Naturally these are not all, because, I could not get hold of all the newspapers and look for the articles, however they reflect the spirit. Today in all the circles of England and Scotland the Cause is discussed from every angle of vision. 2

Newspaper Representative for Working Class

Today we had to do many things. The morning was devoted to several interviews. One of them was the Representative of a newspaper which is published for the labouring class. He told the Master about his paper and Our Beloved talked with him along the line of economics and the protection of the rights of the poor. He left the room very happy.

Californian Poet

::: Then a Californian gentleman who is a great friend of Doctor Jordan, a poet and he has been here several times came in. :::

“I hope” the Master told him “you will become confirmed to write such poetics as to guide the people to the higher life, for people are today submerged in a sea of superstition. They are the captives of materialism. They live like unto the animals. They know nothing of the Kingdom of God. They are out of touch with the spiritual world. They are like blind leading the blind. May you open their eyes, unlock their ears and inspire their hearts.” 3

This our California gentleman lost his wife during the San Francisco fire and three lovely children are left to him which are being taken care of by their grand mother.

Address in Oxford

Mrs{Miss} Fraser coming in Our Beloved gave her the Persian and the English copies of His address in Oxford which may appear in the Christian Commonwealth of the next week. It will be a wonderful thing and have a great effect in the Oriental countries.

Sir William Crooks (Scientist); Blind Imitation and Materialism

Amongst those who had a long interview with the Master this morning was the celebrated scientist Sir William Crook[e]s ?708. The Master spoke to him about the life of Christ that although in His own day people did not give any attention to Him yet today millions of bells ring out in his name. Then He said:- ::

["]People are running after dogmas, they are holding fast to blind imitations, they are following the creed of ancestors and forefathers. I hope that thou[you] shalt[shall] become the means of spreading the illumination 4 of reality and this world of humanity may become freed from imaginations." ::

"This is the hope that all of us have" {said the scientist} ::

"Have you read the writings of Baha o-llah?"

"No! I have seen very little."

"Then it is necessary for a man like you to become well informed with these teachings"

"I will get the books and study them"

:: "The teachings of Baha-ollah are the spirit of this age; for although material civilization has advanced yet divine civilization is left behind. We are in need of divine civilization, for material civilization without the aid of spiritual civilization is of no avail. Were divine civilization visible and active, wonderful traces would have been left from{on} material civilization. But nowadays] material civilization invents Krup guns, rifles, destructive war implements, {and} vices and corruptions are increased etc[.]; 5 all these things are the results of material civilization. {When} T709 divine civilization becomes visible, then all these clouds will be dispelled"

"But we cannot live in these days without war."

"No doubt there will be a great war"

"Now Europe is waging a moral war in {the} Balkans"

"Right! May God protect Europe. I Pray to God that this fire of war may not become enkindled in Europe. I am, therefore, anticipating to hear good news from you".

"It is also my hope to become fully informed with the teachings of this Movement."

"I was most pleased to meet you and it is my hope great results will be the outcome of this meeting; for you have worked very nobly during your life. I

wish your life be crowned with an eternal success. Were you to be informed of the teachings of Baha-ollah 6 you will reap many harvests”

“The influence of a great and good man is very beneficial. I will study deeply into this subject. Where are more Bahais?”

“The headquarter C710 of the Bahais is Persia. There are many Bahais there. They are all over the world. There is not a country in which there is no Bahais.”

“I hear there are millions”

“We have no statistics, but there are many.”

“Persia was the center of one of the oldest civilization{s} and religion{s} in the East.”

“Yes.” Our Beloved concludes “The lights of the Sun have ever shone forth from the East”.

Mirza Ahmad Khan

Then Mirza Ahmad Khan, who has lived in London many years and is one of the most well-informed Bahais had a long interview with the Master.

Noon Address on the Knowledge and Love of God

Now the meeting. There are many people in the drawing room. The Master comes in and speak[s] briefly on the Knowledge of God, the love of God ”and how he hoped to see 7 these ideas well spread in this country as a result of his trip.

Visit to Rev Campbell

Drive; Arrival; Books

Mrs Cropper is ready with her automobile to take our Beloved to Mr{Rev} Camp[b]ell. He lives out of town [#Cardell: 28 King Sq,?Goswell Rd, London] and the Master is invited for lunch i711. In a few minutes we are ready. We drive for half an hour. The house is situated in the country, in front of it a rose garden. As we enter Mrs Camp[b]ell greet[s] the Master. :::

In a minute Mr Camp[b]ell is down. The Master tells him he was looking forward to meet him, and the discussion begins. Miss Camp[b]ell who is going to get married in April comes in and is introduced. “I like to show you my library” Mr Camp[b]ell says. ”The New Book C712 has made me independent of all the libraries of the world. When you come to Haifa I have no Library to show it to you.[”]

Lunch; Presence of Abdu'l-Baha; Benediction

Lunch is served. Mr Camp[b]ell sits beside the Master and says {“} I feel as though I am sitting beside Abraham, the Friend of God. This scene carries me back into the Biblical age.” 8 Our Beloved is asked to pray and {He} delivers a benediction in Silence.

Canary; Invitation to Work in Haifa

There is a canary in the dining room and it began to sing most beautifully. "The Canary is welcoming the Master" Mr camp[b]ell remarks. He asks the Master what kind of work will he be given if he came to Haifa. "A most wonderful work"

"What is it?"

"Just you come, then you shall see."

"Please let me know now."

"I will give you such a work that they may put you on the cross, like thy Master, the Christ."

"Oh!"

"Yes."

"I have been on the cross once."

"Then you know. You have felt the experience."

American Tour and Denver; Rev Campbell's Daughters' Marriages

Then the Master spoke to them on his American tour, His thrilling experience in Denver, etc. The discussion was turned upon the marriage of Mr Camp[b]ell's daughters and many remarks were made and several stories told which put all in a good mood. 9

Library; Rest; America; Four Photographs; Hot House

After the lunch, the Master was shown the Library and the room which was prepared for Him to rest. Mr Camp[b]ell and myself came down and spoke together for nearly half an hour. I told him some incidents in connection with the Master's trip in America. Then the Master came down. Mr Camp[b]ell's Secretary requested photographs to be taken. Two films were taken with the Master sitting on a chair and Mr Camp[b]ell standing beside him; one of the Master alone and another the Interpreter included. The photographs were taken in the hot-house with lots of palms and green around. The Secretary will send me copies to Paris and I will forward them to you as soon as received.

Young Ministers; Light; Logos

::: Then the young Ministers came in and the Master gave them a wonderful talk which was more like a glorious poem. He ended His remarks by saying: :::

May the Fragrance of your lives be diffused all around like these flowers (pointing to the roses on the piano)! May your hearts become as transparent and clear as this mirror 10 (pointing to the looking-glass) thus reflecting the rays of the Sun of Reality! May each one of you become as luminous torches (pointing to the flames of fire in the fire-place) shedding the light of love and good-fellowship across the path of those who are led astray. :::

The talk made a deep impression on them. One of them asked the meaning of Logos and the Master gave them the Bahai interpretation of the 1st verse of the first chapter of St John.

Tea; Farewell

It was nearly five o'clock when Mrs Cropper came back with her auto. Tea was served and the Master bade Mr Camp[b]ell, his wife, and his daughter a farewell i711[^]. They are going next week to Spain and Venice for holiday. Mr Camp[b]ell and his daughter came out and beside the auto they stood till it started homeward.

Return; Rest; Visit to Maharaja; Mr and Mrs Skrine

On our return the Master rested for a while and at eight o'clock with Mrs Cropper, Miss Louise Heron He went to dinner to His Highness the Indian Ruler {Maharaja Rana[Rama] of Ghalawar at 59 Cromwell Road S.W.} Mirza Mahmoud and 11 Lady Blomfield, her two daughters and the Interpreter were also invited. Arriving there we met Mr and Mrs Skrine ?713. He has been in India for 21 yrs[years]; has travelled throughout Russia and Samarkand and moreover he has written the book called "Bahaism" ?714.

Dinner; Drawing Room; Anointment with Perfume and Necklace around Necks

We were led later on to the table. There were about 20 guests. All the various kind[s] of dishes were deliciously cooked. They were Indian but very much resembling Persian. From eight till 10 o'clock we sat at the table and much desultory ?715 discussions were carried on. From time to time the Master would illumine the scene with flashes of His divine Wisdom and Intelligence. Going up in the drawing room the discussion swayed between science, religion and the Indian customs and how to do away with [the] caste system which is so severe in India. Toward the end of the interesting meeting His Highness annointed us with an Indian perfume and put around the neck of each guest a very curious necklace[.] 12 Even he[He even] put one around the head of the Master. Altogether it was a most interesting meeting and our royal guest{host} was much attracted to the cause. He is going to leave London on the same day and thus he will be in our party to Paris.

Day's Amazing Visitors

When you think of the work of the Master just on this one day it is most significant. In the morning He spoke {to} Sir William Crooke[s], the foremost scientist of England; in the afternoon He talked with the most famous preacher of Europe, Mr Camp[b]ell and in the evening He was received by one of the most enlightened Rulers of India - thus science and religion and statesmanship united together to pay homage to Our Beloved.

Prayer Written in Campbell's Guest Book

I will close this letter by translating Our Beloved's words in the guest book of the preachers at Mr Camp[b]ell:- :::

“O God! O Thou Worshipped One! Confirm these souls so that they may raise the call of Thy[Your] Kingdom and suffer humanity to be delivered from the dark precipices of the world of nature, and cause their entrance in the divine world. May they illumine every dark one and {make} heavenly every one who is earthly. Verily Thou art[You are] the Merciful, the Powerful (Sig) Abdul Baha Abbas”

I enclose a short article about the Mohammadan Mosque. Love to all Ahmad

19 Jan - Mrs Pankhurst; Address at Moschelles' Home

Weather : ! overcast, raining; overcast morning, showery and gusty during afternoon; moderate breezes; 3.0mm rain; no bright sunshine.

1 Jan 19. 1913

Dear Harriet!

Youth Clarity, Age Dimness Yet Wisdom; Master Grasps Future

“Whatever the youth sees [it is] through a clear mirror. The old and experienced sees through a clay brick.” Although youth is full of fire and zeal, but[yet] the experienced man is ripe in his judgment. Young people may see only one aspect of a subject but an experienced man will see all its aspects. In the same way, I may be able to write you hastily without much thought a reflection [of] certain events in connection with our trip, but the spiritual aspect, the glorious and mystical aspect of it is hidden from my eyes. I may receive now and then momentarily flu[a]shes of its importance but Our Beloved is aware of its future importance. To Him the present lies in the future and the future like unto a charming panorama is spread before his searching eyes. So there are many things that happen every day that neither my eyes can detect nor my mind can grasp nor my pen can depict. Blindly I grope in darkness, hold a few things in my hands and childlike I claim them and try to share my happiness with you.

2

Many Friends Arrived from UK; New Bahai; Teaching

This was a very active day. As you know it is sunday. Our sojourn in London coming to a close and therefore many people come knocking at the door of divine Mercy. Many friends have arrived from different points in England to have a few minutes with the Master. There was a man who has become a Bahai since he met Our Beloved last year. He arrives very early and has a lovely interview on the purity of the heart. :::

”The object of all the prophets has been the purification of the souls, the cleansing of the hearts from the gratification of selfish desires and living in accord with the heavenly Teachings. Today we are standing before the illimitable sea; let us not deprive ourselves. Let us heroically dive in the depth of the great ocean and gather the scintillating pearls of wisdom. Thou must teach the Cause, spread the message. When thou art asked to deliver a talk in a meeting turn thy heart to Baha-o-llah, beg confirmation from Him and then speak. He will inspire you.

Cry out the message of the Kingdom. Do not {be} silent. Be not quest. Teach the Cause. 3

Mrs Jessie Vesel from Land's End

A Mrs Jessie Vesel has come from St Ives 12 hours away from London. "I have come the Land's End of England to see you" she says. "And I have come from the Land{'}'s End of the Orient to see you" the Master answers. Then she has a private interview. "I am glad I have come." she says.

Two Strangers

Two other strangers receive heavenly benediction: :::

"I hope that you may become the embodiment of love. May you arise to serve the Kingdom of Abha. May you guide many souls in the Straight Path."

Woman from Holland - Glad Tidings!

A woman from Holland has come to see the Master. She has heard of the Cause and she is greatly interested. She is received by the Master most cordially and then He speaks with power and authority. :::

"When you return to Holland summon the people to the Kingdom of God and cry out"Glad tidings! Glad Tidings! the Sun of Reality hath dawned! Glad Tidings Glad Tidings! The doors of the Kingdom are opened! Glad tidings! Glad tidings! The gates of heaven are flung wide! 4 Glad tidings! Glad tidings! the Beauty of Truth is revealed! Glad tidings! Glad tidings! the hosts of heaven are descending! Glad tidings! Glad tidings! the Fire of Moses hath flamed forth! Glad tidings! Glad tidings! The pillar of fire hath become manifest! Glad tidings! Glad tidings! the Clouds of Mercy are pouring! Glad tidings! Glad tidings the Effulgence of the Supreme Concourse hath become visible! Glad tidings! Glad tidings! The Call of the Kingdom is raised! Awake! Awake! O ye people! Come and listen to this voice! Awake! Awake! Gather ye together and hearken to this Celestial music. This is my message." i716

Inspiring with the Light

To another visitor He says:- :::

It is good that you come. I was looking forward with great pleasure to see you. I beg of God that when you return to your city you may become like unto those souls who while walking in darkness carry a lamp in their hands thus illuminating their own path and the path of others. Rest thou assured that 5 that the heavenly assistance is with thee{you}. The aid of His Holiness Baha-o-llah shall reach thee. The breathes of the Holy Spirit shall inspire thee{you}. The cohorts of the Supreme Concourse are with thee{you}. Know thou this of a certainty and return home with great power and divine happiness. Be glad. Be joyful! Give the good news to all thy{your} friends."

Authoress

An authoress comes in the Presence:- :::

“I am feeling always well and happy. I am never discouraged” the Master tells her, “because my heart is overflowing with spiritual susceptibilities. This Cause is the very spirit of this age. It is the light of this age! It is the life of this age. The world will not be quickened except through this Cause.”

Professor’s Wife - Be Spiritual not Material

The wife of a Prof[essor] is presented: :::

“Thou{you} must thank God that although I am a Person from the East and you are a revered lady from the west, yet we are fathered in this place with the utmost of spiritual affection. I beg of God that thou{you} mayst become divine[,] 6 spiritual, godlike and heavenly! May thou{you} mayst become my daughter. I desire such a glory with thee{you}. God is most kind to {H}his Servants. He hath destined for them all the divine Bounties but these negligent people never think of them; they are not seeking. They are like unto the stones. They are satisfied with this world. God says: I have prepared for them such glorious palaces, but these people are satisfied with their wretched hovels. I have created for them wonderful worlds of light but they are totally negligent. I have opened before their faces the doors of the Kingdom but they run away from me. I have desired for them the heavenly illumination, but they prefer the dim ray of the candle. I have spread before them the Supper of [the] Lord but they prefer to eat grass. Now it is my hope that you and people like unto you may sit around this divine table and partake of this heavenly food.” 7

Woman with Flowers from Switzerland

A woman from Switzerland is ushered in. She has a bouquet of flowers in her hand. They are from her own garden. She offers them to the Master. :::

“I hope that the plain and the meadow of thy heart may become like unto a rose-garden the flowers of which are never-fading and the fragrance of which are eternal.”

Sunday School Class in Liverpool on the Cause

Miss Herrick comes with good news. The Minister of the church in Liverpool who invited the Master to speak to his people on our return from Edinburgh but could not be arranged has formed a sunday-school class in his church to study the Bahai teachings and spread amongst his own members the Bahai principles. The Master outlines to her what to study and sends a beautiful message of love and affection to him. i717

Miss Yandell Asks about Education of Children; Others

Miss Yandell arrives on the scene with her questions on the education of children and how to attain to the knowledge of God. She likes to know whether she can go to India. Having received satisfactory answers to all her questions 8 she goes away happily. Many others receive the Blessings of His Presence. All come

out radiant and joyful. Each person according to his own capacity receives the light and is illumined.

Noon Address on Seeds Sown Should Grow

::: Now the time for the meeting. It is passed twelve. Many people have gathered, more than any other day. The Master enters, everyone arises from his seat. He speaks. Step by step he takes the audience with himself into the moment of transfiguration. he gives them his advices and counsels., wishing that these seeds that are scattered in London may sprout and become fresh and lovely flowers. He takes up the parable of the seed-sower and gives us a picture of the future when all the members of humanity will become fruitful trees, each tree always green and verdant, producing fresh fruits during all seasons and throughout successive ages and cycles. Finishing his remarks he shakes hand with everyone and leaves the room quietly. 9

Woodcock Family

At the door he sees Mr, Mrs and Miss woodcock. He takes them with himself into his own room. He talks with them for a []while. They are feeling well and I suppose they are going to stay her{e} for some[]times. They say how sorry they are that the Master is going to leave England. :::

“I am always with you. My heart is with you. Wherever I go you are ever before my sight. Be confident.” :::

Then they gave him some of the news from America and somehow Universal language was touched upon.

Photographs of Abdu'l-Baha to Sign for Prominent People; Lunch in His Room

::: Miss Buckton came in and brought several photographs of the Master to be signed by him. They were to be sent to Lord Lamington and other prominent people. The Master did not feel very well so as it was cold and cloudy he did not go out and had his lunch in his own room.

Mrs Drower (Miss Stevens) Brings Baby Girl for Blessing

::: In the afternoon Mrs Drower (i.e. Miss Stevens) brought her lovely, beautiful baby-girl for the Master to bless her. She was a buxom ?718 little girl! The Master took her in his arms and kissed and caressed her very gently. She was very good, smiled and laughed and was not at all scared. 10

Article of Opposition

Miss Rosenberg had an article in her hand which seemed to be written against the Cause. The Master wanted it to be translate{d}. He said in Persia a teacher would enter a new town and city and begin to teach. As soon as he would experience the signs of opposition and criticism, seeing some have believed, others are trying to oppose, he would feel glad, and leave the city, because there was interest enough now to keep the Cause growing.

Moair-al-Mamalek, wanting to Kiss Hands

Moair-al-Mamalek arrived and was ushered in the Presence of the Master. He wanted to kiss Our Beloved's Hands but He did not let him do it. Then in this instance he told him the wonderful story of the departure H719 of Baha-ollah for two years while living in Bagdad {into the mountains}.

Mrs Pankhurst, Head of Suffragettes, Interview

Then Mrs Pankhurst ?626^, the head of the Suffragette Movement of England by appointment came to see the Master. The interview was wonderful and full of significance. For here was sitting before the Master one of the most energetic and famous woma{e}n of all England. 11 She said when the Master gave his talk before the Equality's League she was out of London but her daughter ?720 was in the audience and she was so charmed and carried away with the address that she printed it verbatim in her own magazine. The address showed such wonderful grasp of the whole situation. For seldom men will credit women with accomplishing anything worth while. Then the Master spoke with her for nearly one hour, she listening attentively. His last advice to her was: :::

["]Try to gain the right of suffrage with dignity, with love, with poise and serenity, with divine power, divine faith."

Address at Mr Moschelles' Large Home - Peace, Economics and Universal Language

At four o'clock Mrs Cropper with her automobile come[s] to take the Master to Mr Moschelles the artist. He has invited many people to his palatial residence ?721 to hear the Master. We arrive there. The large studio around whose walls are hung priceless paintings is crowded with people. There are prominent members of Parliament{,} Peace Societies{,} Politicians of various parties{,} Representatives of various Churches and creeds{,} Esperantists{,} Socialists and prominent reformers. 12 First lady Bloomfield gives a very vivid picture of the history of the Cause. Mr Moschelles introduces the Master. Our Beloved delivers a powerful address A722 on Peace, Economics and universal language.

Meeting of the Higher Thought in Dore Art Gallery; Address - Defects of Nature

::: Hardly the lecture is over {when} we have to drive to another meeting of the Higher Thought in Dore Art Gallery ?723. The place was simply packed up with a most representative audience. The Master gave a wonderful address on the defects of nature. These two meetings of today were very great and enthusiastic. They were a great demonstration to the increasing interest growing in England.

Dinner with Secretary of Moral Education Congress, Mr Leitner

During the evening Mr Harold Johnson, the Secretary of Moral Education Congress and whose poem is printed behind the Book of London addresses and Mr Leitner and others were invited at{to} dinner. Many topics were discussed,

such as moral education, wars between Turkey and Balkans, universal patriotism etc etc. The discussion became most interesting; for Mr Harold Johnson was in an argumentative mood.

Necklace Sent

I am mailing to you my necklace put around my neck by His Highness Maharajah, the other night. Remember me to all the friends.

Love to all Ahmad

20 Jan - Preparations to Leave; Callers; No Meeting

Weather : 8H cloudy; wet, changeable day; moderate breeze; 2.3mm rain; 54mins bright sunshine.

1 Jan 20th 1913

Dear Harriet!

Last Letter; Preparing to Leave; Wide Interest Aroused

This is the last letter from London. We leave to morrow for Paris. The tickets are bought. The luggage is packed and London with all its past Bahai history so far as the trip of Our Beloved is concerned will be a closed chapter from one standpoint and the master-key to open many doors for the spread of the Cause. We observe the signs of great interest all around us. From the poorest in the Salvation Army to the highest in the land, Lords and ladies, politicians and socialists, members of Parliament and Peace Societies, Suffragists and Reformers, Christians and Jews, Mohamadans and Buddhists, religionists and agnostics, pacifists and militants - all, all - the leaders and the rank and file - came and met the Master. They heard him talk, they received his wisdom freely and they left His audience or His Presence so much the wiser, so much more inspired, with wonder in their eyes, amazement in their faces. Who is this man who can put himself in touch with his audience as soon as he utters one word? What is his mission? He enters in all the meetings. He addresses all manners of societies. He is just as much at home in a Jewish Synagogue as in a Christian Church. He worships God in a mosque or in a Temple. With no army, he fights and his victories are successive. Without any help he works and the fruits of his labor are abundant. Nations listen to his counsel. People heed his words. His weapon is the love of God. His sword is the Knowledge of God. His influence is the Trust of God. His reliance is upon the Holy -Spirit. With the simplicity of God, with the power of the Kingdom of Abha, with the penetration of the Sun of Reality, he rules over the hearts and the spirits; because his hope is to see these hearts becoming the dawning-places of divine inspiration; these spirits shining like the twinkling stars in yon canopy of God. May all of us attain to His Good Pleasure! 3

Doctor Mourae

This morning Doctor Mourae, a fine Bahai came in to say good-bye to Our Beloved. :::

“I hope to hear the news that Doctor Mourae has become like unto a flame, that he has arisen to spread the message of the Kingdom, that he has attained to the state of renunciation” :::

“My highest desire in this world is to be one of the humble servants of the Master”

Well-Known Publisher Wants to Print Baha'i Book

One of the well-known publishers in London realizing the great interest on the part of the public in regard to the Bahai revelation has sent a representative to the Master that he will be glad to print one of the books of this Movement. This representative had a talk with the Master concerning this matter. This in itself will show you how wonderfully the Cause is spread in England with the Presence of Our Beloved.

100 Packages of Newspapers; Callers

Today we had to prepare more than 100 packages of newspapers for all over the world so I was busy all the morning. People came and went. There was a constant stream of callers, all of them hungry to receive the Bread of Life. 4

No Noon Address; Persian Ambassador and Chargés d’Affaires; Persian Prime Minister

We did not have a meeting today noon, but about that time The Persian Ambassador and the Chargés d’Affaires came in to pay their respect to the Master and say farewell. For more than one hour they were in his presence after which they left. Before leaving the Master gave to each one of his photographs taken in America. Both of them wanted to kiss His Blessed Hands, but He did not let them do it. They are very attracted to the Cause. The father of the Persian Ambassador has just been appointed the Prime Minister of Persia. Just think of the power of the Cause, how all these great men are softened before it.

Miss Parwin Khanoun; Three Photographs

Just before lunch Miss Parwin Khanoun took three poses of the Master’s in the reception room. It was a sunny day and I hope the pictures will come out all right. I am sending you under separate cover the photo of the Mosque just received. Please send it to the Star of the West for publication and see that the original is kept by yourself.

Editor of the Asiatic Quarterly Review Requests Article

The Editor of the Asiatic Quarterly Review had also an interview with the Master asking him to write an article on his impressions of the Western Civilisation, its needs, its future danger and how the East and the West can be brought together in a practical manner. The Master has promised him to write such an article.

Lunch; Rest; Many Callers; Miss Beatrice Irwin

After lunch and rest, many callers began to arrive. There was Miss Beatrice Irwin, the poetess, very charming and attractive woman whose letter and poem I enclose. Mirza Youhanna Dawoud was here and translated for her. She is very mystical and I could hear now and then the Master's voice explaining to her some of the spiritual mysteries of the Kingdom.

Indian solicitor

::: Then Abdul-Majid an Indian solicitor came in. He knows Persian and so the Master speaks to him about doing away with prejudices, loving all the people and trying to help every one to the extent of our ability. 6

Lady Elcho

Lady Elcho who has been the hostess of Lady Bloomfield and her family while the Master and his retinue enjoyed the hospitality of her apartment ?725 was ushered in the Presence of Our Beloved. The Master expressed to her much kindness, that in reality she was serving him. He will pray for her and hope that all her hopes about the future of her children and her work may become fulfilled.

Leader of the Zoroastrian[s]

Then Ardeshirjy, the leader of the Zoroastrian[s] in Persia, now in London came and had a long and interesting interview with the Master. He was invited to dine with us.

Evening - Master's Prayers for the Blomfields

::: Toward the evening the Master entered entered in the large drawing room and seeing Lady Bloomfield and her daughters there said: :::

["]It is more than a month that I am in London. Day and night I have been associating with you and at midnight I have supplicated for you at the Threshold of the Almighty. It is my hope that day unto day you may become more 7 perfect, day unto day more illumined, day unto day you may become nearer unto God. I have scattered the seeds in London. I hope through your efforts they will be watered. May the anemones of divine love grow! May the hyacinths of wisdom diffuse their fragrances! May the flowers of the Knowledge of God delight the eyes. Rest ye assured that the confirmation of the Kingdom of Abha shall descent upon you."

Hindu with Large Turban; Psychic International Gazette

::: Then a few others arrived, especially a Hindu with his large turban and on his account the Master gave a brilliant address on the ancient and glorious civilization of Asia and the decadent stage of the present, the means whereby they can advance, and the lofty destiny which God hath created for them. The writer of the article in the Psychic International Gazette was present and she

took down note{s} for another article. She is very clever and wide awake. She is well known as a writer of articles. 8

Planets and their Creatures

Later in the evening Miss Rosenberg, Mrs Cropper, and Miss Heron arrived and the question of astronomy was brought in. Here is what the Master said: :::

“Although this globe of ours is very small, yet it has all these living beings. Can it be imagined that these tremendous bodies hanging in the limitless atmosphere are without inhabitants? The Creation of God is infinite. The Worlds of God are numberless. Is it not preposterous to believe that God is only the Creator on this sphere and not on any other spheres? The moon revolves around the earth; the earth rotates around the sun; the sun has also a center around which it revolves and that space is imme[a]s. These stars in the infinite space which twinkle each one of them is a sun with many satellites but they are so far that the eyes cannot see them. All these numberless stars are suns but owing to the incredible distance they look so small. The light travels about one hundred [and] eighty thousand miles 9 in a second and there are certain stars the light of which takes 8 yrs[years] to reach the earth. Such is the infinitude of the universe of God. Have you ever thought that the worms inside of an apple may think that the Creation of God is ended there and that there is nothing outside. Again the tiny worms inside of an apricot seed may boast that God’s creation hath come to a terminus in this small seed. There is nothing beside this. Now the worms must”wiggle” out of the apple, eat their way out and then lo and behold the creation of God is infinite{.}”

Supper near Midnight; the London Experience

Afterwards the Master had his supper about eleven o’clock and I am writing you this last letter from London. If a person interested in the sights and museums of London may ask me, what have you seen of this city I will stare in his eyes; yet if I had written to you about all the sight-seeing experiences - had I had time to go around - you would not have been interested at all. 10

Harriet’s Letter; Miss Spinny’s Recital; Miss Medal’s Accident

Your welcome letter of Jan 7th [was] received this morning and its contents joyfully shared with the rest. I am glad that Miss <Spinny’s> recital was a great success. I was awfully sorry to hear about Miss accident. I hope she is better by this time. Please give her my Bahai greetings.

Abdu’l-Baha Well; England Complete

The Master is feeling well and just before going to bed he said: We have finished our work in England. Here very good meetings were organized, people became interested and now we are going to Paris to see what God hath prepared for us.

Closing Greetings

Please remember me to Mrs Kinny, Mrs Krug, Louise and all the friends of God.

I hope your dear mother and your beloved sister, Edith are feeling well. I always remember them and pray that God may crown your heads with the diadems of the Kingdom of Abha[.]

Well good bye to London. My next letter will be mailed from Paris[.]

Love to all Ahmad

21 Jan - Departure

London Weather : 8 overcast; rain early, dull, damp day; gentle breeze; 1mm rain; no bright sunshine.

[Unlike the other accounts, this is a short type-written note, which looks to be a summary of letters now absent, given that it also continues with a summary of 22 Jan which we have full letters for.]

Farewells; Wreath of Flowers

30 Rue St Didier, Paris France

January 21d. 1913

January 21, 1913.

At the station in London there were many Bahais to bid Abdul Baha farewell. His royal Highness, the Indian Maharajah, had a wonderful wreath of flowers which he presented to Abdul Baha in the presence of the hundreds gathered to witness his departure. i726

Autographic Prayers

Before leaving many books and photos had been brought to Abdul Baha to receive his autograph or a line of prayer. In one He wrote, :::

“O Thou Lord of Unity, confirm this person who is old in faith and young in love, to summon people to Thy Kingdom.”

To another He wrote, :::

“Abdul Baha begs providence and protection from the Threshold of Unity in[on] behalf of this maidservant of God.”

France (22 Jan-30 Mar, 2 May-13 Jun)

Abdu'l-Baha now travelled to France.

To read about the events and influence throughout His journey there, please read -

'Abdu'l-Bahá in France : 1911 and 1913, by Jan Teofil Jasion

Addresses

Overview

The following addresses are those that relate to Abdu'l-Baha's visit during the period covered by the diary. For each address there is a reference to where it appears in the diary, and where the text was obtained from.

The quality of the addresses vary; sometimes they are well-recorded, at other times, sketchily recorded in newspapers. In all instances, they have been taken down rapidly from words spoken, probably in most or all cases this has been in English from the interpreter interpreting "on the fly", and in some instances (especially newspapers) may have been further edited, perhaps for unknown purposes, and even subject to printing mistakes. Therefore, the addresses may be useful for understanding the gist of what was spoken to audiences, and inspiring, but can never be fully relied upon to be the actual words or intended meanings of Abdu'l-Baha.

14 Dec - Theosophical Society

Diary Text: p30. Source: Star of the West 1913-01-19 p3-4 / PDF 3 p337-8

The Search for Truth

Address of Abdul-Baha before the Theosophical Society, Liverpool, England, Saturday night, December 14, 1912.

[Footnote:] The President of the Theosophical Society, Mrs. Armour, introduced the speaker by saying that he needed no introduction and at once Abdul-Baha began speaking to the group of earnest listeners. He remained seated and spoke in Persian, M. Hippolyte Dreyfus-Barney, of Paris, acting as interpreter.

BY ISABEL FRASER.

When I was in America, I had many opportunities of addressing the Theosophical Society there. In every city I spoke once to them, and in some cities many times. The Theosophists are very dear to me, for they have abandoned all prejudice. They do not abide in the confines of dogma, but are seeking truth in a spirit of freedom. All the religions of the world are submerged in prejudice. A Jew is a Jew because his father was before him. A Christian is such for the same reason, and it is the same for a Musselman*. All follow the precepts of their fathers, refusing to go forth and seek for themselves.

We both (Theosophists and Bahais) have abandoned all dogmas in our earnest search for truth. But look at the tribes and nations of the world why are they seething with contention? Because they are not seeking truth. Truth is one. It admits of absolutely no division and accepts neither limitations nor boundaries. All dogmas differ, hence the nations are opposed. The different dogmas make wars and strifes. Behold the events of these days! If it were not for these differences in religions there would be no wars.

We would not see what is now taking place in the Balkans if both sides were sincere seekers after truth.

Regard Persia: in that land there were many tribes, governments and religions,

but they cut down the barriers of dogmas, became followers of Bahauallah [check! chrset was wrong] and are now as one. Jews, Christians and Zoroastrians, et al, meeting together as we are doing here to seek for truth. Truth is one, so they became united.

All the different religions of God that have risen on the face of the earth have one purpose: to educate man and to inform him of the spiritual, the luminous, the divine, so that he may partake of heavenly spirit and find eternal life, show forth the virtues of mankind, and from a world of darkness enter a world of light.

There is no other reality of meaning to the different religions. Their purpose is one, the teaching is one.

Man may be said to have three natures: The first is sunk in darkness and here he is a prisoner to his desires for here he is the co-possessor of the same qualities as the animals. The second nature might be called his human nature and in this human nature is the home of the mind and the soul. The third is his likeness to God and this he possesses in proportion to the divine qualities he imparts, the breeze of the holy spirit, pure spiritually, luminosity.

All the religions, all the prophets, all the great teachers had no other purpose than to raise mankind from the animal to the divine nature. Their purpose was to free man and to make him an inhabiter of the realm of Reality. For although the body of man is material, his reality is spiritual; although his body is darkness, his soul is light; although his body may seem to imprison him, his soul is essentially free. To prove this freedom, the prophets of God have appeared and will continue to appear, for there is no end to divine teachings and no beginning.

The thoughtless say that the power of God is occasional; some will say that this material universe is hundreds of thousands of years old. But the power of God is eternal and the creation of God is likewise eternal. Divinity is dependent on creation. Can you imagine a king without a people? Can you imagine our sun without light and heat? The sun to us means light and heat. The king needs his kingdom and the qualities of God are eternal. As long as God exists his creation will exist and the manifestations of God in the divine teachers have always existed as an energy of God and will always continue to exist.

The very greatest blessings of God are represented by these divine beings who come and who will continue to come forth to humanity for hundreds of thousands of years. They represent the blessings of God and the blessings of God never cease.

Always hope that one day a Sun of Truth will rise and bring a Dawn whose light will destroy the darkness of the human world, will unite hearts and make souls happy, do away with contention and establish universal Peace. Then there will be no divisions. All be united and live as one family under the flag of unity and love. Then will mankind be inspired with a new progress and show forth diverse

virtues. A new spirit will be given to him and the new world will be invested with a divine beauty. I hope we will always be expecting the appearance of such an One, for he will have education marked with a divine power. Such an One will be superhuman in all conditions, able to subdue material limitations, able to free man from his bonds of country and unite east and west. Such an One will make the Kingdom to appear, for such an One is, in his essence, superior to the laws governing human education. In his essence he is a universal teacher and does not depend on human means for knowledge. He does not need the light from a human lamp nor yet from an astral body. His mission is to give light.

Such an One is a pure mirror in which the Light of Reality is reflected on the world of humanity.

We must be looking for such an One to the end that we may be attracted when he comes to go on wings flying to such an One, born with a new spirit each day to do new works. Thus we will invite this greatest of divine blessings to appear.

Again let us look at Persia! More than 20,000 there sacrificed their lives joyfully giving them in the path of God. They were supplemented by hosts of Heavenly spirits so that they never complained; nay, as trouble increased, their efforts increased and day by day they were enlightened with the Light of the Eternal.

My hope for you is that you may do all in your power to invite to this earth Gods greatest blessing in your search for truth.

Source “Star of the West”.

- This is an old fashioned term, meaning Muslim, which was current at that time.

15 Dec - Pembroke Chapel

Diary Text: p33.

Isabel Fraser in Star of the West

Source : SOW 1913-01-19 p4-5 PDF 3 p338-9

The Spirit of Love and Unity

ABDUL-BAHA ADDRESSES PEMBROKE CHAPEL

Liverpool, England, Sunday December 15th 1912

By Isabel Fraser

After a few appreciative words of welcome by the Rev. Donald Fraser, Abdul-Baha addressed the congregation at Pembroke chapel, at the evening service, December 15th. Mr Fraser welcomed this herald of peace and expressed his deep appreciation and honor at having Abdul-Baha in his church.

He made a remarkable picture as he stood in the pulpit, which at first he hesitated to ascend, saying that he did not like to be above the rest of the

people. But when it was pointed to him that he would not be above some of them-the-gallery-and that they could hear better, he complied. He said in part:

"Tonight I am exceedingly happy to find myself in an assembly, the members of which are a recognized factor in philanthropy and well being. Therefore, I supplicate at the throne of God that He may bestow divine confirmations upon you that at all times you may be the vehicle of divine mercy and the means of prosperity to the individual members of the world of humanity.

"Man should endeavor always to realize the Oneness of Humanity. We are all the children of God; all created by God; all provided for by God and all under the protection of God. God is kind to all his children. Why should they wage war between themselves? God is the Real Shepherd-all are his sheep. There is no difference whatever among the members of the flock. He educates all of us, is compassionate to all of us; protects all of us. Ponder and you will understand that with the bounties of God there is no restraint. His grace encompasses all mankind. All live under his bounty.

"What benefit do we ever draw from separating ourselves one from another? Why should we wrangle and battle to kill each other? God is kind. Why are we unkind?

"The first separating principle is religion. Every sect and community has gathered around itself certain imitations of Reality in ceremonies and forms, and as these imitations differ, contentions follow. Each division is encompassed with thick clouds through which the Sun of Reality cannot penetrate. If these divisions should forget the differences in imitations and seek for the underlying Reality, all would be united and agreed and fellowship would be established between the organizations of mankind.

"As His Holiness Mohammed states, God is Love upon Love, with Love. Therefore it is evident that the foundation of Religion is Love and the fundamental purpose of Religion is Unity. The Religion of God is honor to humanity; why make it the cause of degradation? Why make it the cause of darkness and gloom? Assuredly it is a thousand pities that the cause of such a glorious reality should become the cause of degradation and hatred.

"It was at a time of great darkness that His Holiness Bahauallah appeared in Persia, summoning all to love and friendship. Now, in Persia, Jews, Christians, Zoroastrians and other contending religionists who heard the words of Bahauallah are living in the utmost state of love and reciprocity.

"This Cause is great and it was at great cost that Bahauallah strove to spread these principles in the world. During his life he was imprisoned, his property was pillaged. He was separated from his friends and 20,000 of his followers were martyred. They sacrificed their lives in the glorious cause of doing away with imitations and limitations, to this end that Unity might be established among the children of men.

"Nations sometimes say, We wish to extend our boundaries! Consider with me

for a moment, What is the earth? We live for a few years on its surface and then it becomes our eternal cemetery. Millions of generations are buried there. It is the universal graveyard of humanity. Is it praise worthy to engage in war for a cemetery-to pillage the wealth of nations for and eternal graveyard?

“Praise God, this nation at this time is striving with all its energy for International Peace. Rest not from your endeavours until international peace become established. This is my request of you and my earnest hope for you is that you may always be protected.”

After the hymn, “All People That on Earth Do Dwell,” Abdul-Baha pronounced the following benediction in Oriental fashion, with hands outstretched and upturned: “O Thou most kind Lord, this reverent assembly is calling on thy name. These souls are seeking thy good pleasure. They are seeking the prosperity of the world of humanity. O Lord, confer upon their souls life evermore. O Lord, forgive their sins and keep them in thy protecting shade in both worlds. O Lord, confer upon them thy great pleasure. All are servants of international peace, all are servants of humanity. Thou art The Merciful, The Generous, The Forgiver, The Almighty, The Praiseworthy!”

Afterward, in the vestry, Abdul-Baha wrote the following beautiful blessing for the Rev. Donald Fraser. He inscribed it in Persian in the church book: “O Thou Kind Almighty, confirm Thou this servant of Thine, Mr Fraser, in the service of Thy Kingdom. Make him illumined; make him divine! Thou art the Generous, the King!”

Elizabeth Herrick in Unity Triumphant

87 'ABDU'L-BAHÁ IN LIVERPOOL.

In 1912 'Abdu'l-Bahá toured the United States of America, addressing assemblies of every Religious denomination, Ethical Societies, Socialists, and Agnostics. And after that most successful tour, meeting with welcome everywhere, on arriving in Liverpool, found also, in that city, assemblies awaiting Him, eager to give ear to the message of Peace He had to deliver to the world. Engagements in London, Edinburgh, Bristol, and elsewhere, made it impossible for Him to stay long in Liverpool. He addressed the Theosophists there, and also the Baptists at Pembroke Chapel. On Sunday evening, December 15th, 1912, after being introduced by the Minister, Rev. Donald B. Fraser, he made courteous reply, saying how delighted he was to meet such a large congregation, in a Church so renowned for its high social endeavour, and faith in God. Many had arrived from surrounding districts and Manchester, long before the gates were opened. On that happy occasion, speaking in Persian, Ahmad Sohrab interpreting,

'Abdu'l-Bahá said :

”The greatest prize this world holds is the consummation of the Oneness of Humanity. All are the children of God. God is the Creator, the Provider, 88 the Protector of all. He educates all of us, and is compassionate towards men. His grace encompasses all Mankind. The Sun of God, shines upon all

Mankind. The rain of God falls for all. The gentle breeze of God wafts for all. Humanity at large is sitting around the Divine Table of the Almighty. Why should we engage in strife? Why should we ever engage on the battlefield to kill each other? God is kind is He not? Why should we be unkind? What is the reason? How are we benefited by being unkind? To-day, the chief means of dissension amongst the Nations is Religion; while in Reality, the Religion of God, is One. Differences lie in blind imitations which have crept into Religion after its foundation. Religion is Reality, and Reality is One. It does not permit of multiplicity. His Holiness Abraham was the Herald of Reality. His Holiness Moses was the Spreader of Reality. His Holiness Jesus was the Founder of Reality. His Holiness Muhammad was the Spreader and Promulgator of Reality. The Reality of Religion, is One. Fundamentally there is no difference. The Reality of Religion consists in the Love of God, in the Faith of God, in the virtue of Humanity, and in the means of communication between the hearts of men. The Reality of Religion is the Oneness of the Whole of Humanity.

“What is the Wisdom of Religion may we ask? There is no doubt whatever that the Wisdom of Religion is love and amity amongst the people; 89 that it establishes fellowship between the various organizations of man. The Religion of God is for Peace not for War. Why should we ever make it a cause of separation and alienation? It is a remedy to bestow health and recovery. Why should we ever make it a cause of disease and sickness? We are all the children of God, all are His servants. The glances of His Mercy, encircle us all. He has bestowed Religion that it may be the means of bringing together the various members of His Family. Yet in the Orient such a means of illumination has become the cause of rancour between the people of various Religions. They shed the blood of one another. They pillaged each other’s property, they sacrificed each other’s children. There was great commotion and constant warfare going on. Darkness had encircled the Radiance of Religion. The Horizon of Reality was hidden by clouds of imitations and dogmas, and no rays of the Sun could penetrate these clouds.”

”At such a time His Holiness Bahá’u’lláh appeared in Persia. He summoned the people of various Religions to love and friendship. At this time in Persia, the Jews, the Christians, the Muslims, the Zoroastrians, the Buddhists, all of contending Religions, were ever fighting each other. Having heard the words of Bahá’u’lláh, many are now living in the utmost unity. What harm can accrue if such amity becomes permanent throughout the civilised and uncivilised world?

”Bahá’u’lláh declared International Peace. In 90 Persia, many years ago, He declared International Peace, amongst Religions and Nations, and between the Races of every clime. With the greatest power and penetration did He arise to spread principles of Peace. For this. He was thrown into prison, and suffered great hardships. His properties were pillaged. His friends were martyred. More than 20,000 souls sacrificed their lives, so that the Oneness of the World of Humanity might be realized.

“All His life Bahá’u’lláh endured great calamities and hardships. Often He was in

chains. Sometimes He was living in Exile. Often He was incarcerated in barracks. Notwithstanding these stumbling blocks, ever He strove, ever He worked, so that He became able to establish amity among the people of contending Religions. Religion must become the cause of Love. If it becomes the cause of enmity, what use is there for it? Religion must become the cause of prosperity. Alas! A thousand times alas! that it should have become the cause of rancour! Consider, ignorance has reached such a degree of folly, that it is the duty of Humanity to investigate Reality. No one must be satisfied with mere traditions. Traditions differ, and cause misunderstandings to remain. These misunderstandings have created direful conditions.” 91

’ABDU’L-BAHÁ TO THE JEWS.

CONTINUING, at Pembroke Chapel, ’Abdu’l-Bahá said:

”While in America I spoke in a Tabernacle of the Jews, I said in that Synagogue, that the misunderstandings which exist between the Jews and Christians have been the cause of their separation and their hatred of each other. If the Israelite investigates Reality there is no doubt that he will come to the conclusion that he must associate with, and love his brother Christian. Hatred must not linger any longer because the Jews to-day imagine, and in former times imagined, that Christ was the opposer, or enemy of Moses, that His Holiness Christ was against Moses. To the Jews, I further said: You think Christ destroyed the foundation of Moses; but let us be fair, let us be just, and investigate Reality. The Cause of Moses, the Religion of Moses, for 1,500 years was circumscribed within the boundary of Jerusalem. The Bible was only found in that small locality. Other parts of the world never heard the name of Moses. Even the people of Persia never heard the name of Moses. They had never seen the Book of Moses until His Holiness Christ appeared. He raised the Name of Moses. His Holiness Christ Promulgated the Old Testament throughout the Orient and the Occident. During the Mosaic Dispensation, 92 the Bible was only translated into one language. But through the blessing of Christianity, the Bible was translated into many languages and spread throughout the world. Consider what love Christ had for Moses. His Holiness Christ promulgated the fundamental Principles of Moses. The Ten Commandments He spread throughout the world. He made famous all the Israelitish Prophets. Were it not for the appearance of Christ, how could the people of America ever have heard the name of Moses? How could the Bible have become a household Book? All these services were rendered by Jesus Christ. Now let us find out, after these statements, whether Christ was the enemy of Moses, or His best Friend? Be just. His Holiness Christ was the spreader of the Mosaic Movement. He spread the Old Testament. Notwithstanding this, you are thinking He was the enemy of Moses. Why not abandon these prejudices? The Christians believe that Moses was the Prophet of God, that the Bible is the Book of God, and that all the Israelitish Prophets were the mouthpieces of God. What harm would there be, if you came out and said: ‘Christ is the Word of God,’ so that this dissension may cease? And so that fellowship may be established eternally between the Jews and the Christians?

If you just say these words: 'Christ is the Word,' it will show that you have investigated Reality, and dissension will be left behind.

"When we are not investigating Reality there 93 is dissension between Religions. For instance, in the Book of the Quran, His Holiness Muhammad mentions the Name of His Holiness the Christ. It is from the text of the Quran, that Christ is called the Word of God, the Spirit of God. It is the record of the Quran that Mary the mother of Christ was living in the Holy of Holies, that she had the fellowship of the Almighty, and that food descended from Heaven for her. It is written in the Quran that the Holy Spirit, addressing Mary, said: 'Oh, Mary! be faithful to God, for He hath created thee pure and sanctified, and hath made thee superior over all the women of the world.' And again, it is written in the Quran that 'Christ ascended into Heaven, and that He will again return from Heaven.' Again, that 'Christ is Pure, and Unique.' So most of the praises and Commands of Christ are recorded in the Book which is considered Sacred by 300 millions of Muslims. Just think of the present misunderstanding between these two Religions! The presence of misunderstanding has caused the warfare of the last 1,300 years between Christians and Muslims. Think of one Crusade which lasted 200 years! Yet Religious warfare continues! There are more than 260 million Muhammadans throughout the world. You cannot destroy this colossal number. Therefore if there is love and fellowship among the Jews, the Christians, and the Muhammadans, the Orient and the Occident will find the greatest composure and Peace." 94

Referring to the Balkan War, 'Abdu'l-Bahá said:

"God is not pleased with the horrible events which have been transpiring in the Balkans. They are hated by Him. Every lover of Humanity is displeased with them. There, people are killing each other like so many wolves. They tear each other to pieces. They shed each other's blood. They kill each other's innocent children. Just consider, the ferocious beasts do not treat their kith and kin like this. The wolf may tear to pieces one animal, for food, which it does. But wolves never tear each other in thousands! Are men more ferocious than wolves? Are they not more unjust than birds of prey? What are the causes of all this strife? The Foundation of the World of God, is Love. But Nations say, 'we want to increase our dominions.'

"I will make one more statement, and close, and I want your careful attention. What is this land, this earth? Is it not this: That for a short time we live on this earth; then it becomes our grave, our cemetery? Now is it beneficial to engage in War, and in strife? Many generations have come, have lived for a short time on this Earth, and have gone under it. It is the Universal Graveyard of Humanity. Is it praiseworthy that we engage in warfare, shedding blood, destroying houses, pillaging the wealth of Nations and killing little children beneath the hoofs of horses? Is it 95 worthy that we sacrifice eternal life, and the everlasting soul of man, for the sake of a little dust? Justice and Equity do not permit it. I hope that you will strive with all your might to raise the Standard of the Oneness of Humanity, and unfurl the flag of International Peace, over all regions of the

earth.”

Alas! since those words were spoken, we have been engaged in the fiercest Warfare the world has ever known. Is Mankind to be subject to such folly for ever? Divine Wisdom has decreed through Bahá'u'lláh, that Religion must be in accord with Science and Reason. Therefore, since individuals, by Divine Wisdom, as we have seen, can do great things, without Divine Guidance they can go astray into actions of diabolical foolishness and insanity. It is necessary that merciful guidance should protect humanity against insane onslaughts. Bahá'u'lláh brings to the World that Merciful Guidance.

20 Dec - Westminster Palace Hotel

Diary Text: p54. Source: SOW 1913-01-19 p5 PDF 3 p339

BY ISABEL FRASER.

A REMARKABLE cosmopolitan gathering filled the large hall at the Westminster Palace Hotel, Friday evening, December 20th, to listen to an address by Abdul-Baha. His topic was one that is agitating many of the thinking minds of today - the vast subject of Peace.

Sir Thomas Barclay was in the chair, and among the audience were scientists, diplomats, leaders of the great movements of the day, including a number of Orientals. So great was the overflow that many were compelled to sit on the floor and a fringe standing at the outer edge extended out into the hall. T727

'Abdul-Baha (Servant of God), as he calls the cause of peace, by virtue of which he has been called “the world’s greatest peace advocate.” The world has seldom given heed to its Divine messengers during their lives, but it is impossible not to feel that Abdul-Baha is [col] carrying conviction to the eager thousands who listen to his inspired words - words which convey a subtle but unmistakable promise for the future. He made us all feel the first stirring birth pang of a deeper peace than the world had ever known - the peace which Abdul-Baha expounded and which he declares is the world’s heritage today.

INTRODUCTION BY SIR THOMAS BARCLAY.

I am not here really to speak but to listen as a Western European deeply interested in Persia, in Persian thought and in Persian literature and glad of an opportunity to do honor to a venerated Persian. Abdul-Baha is known far beyond the immediate ranks of Bahais, known not only for his own sake, but also as the accredited Messenger of the Bahai teaching. Persia has been a fatherland of religions, but the Revelation of BAHÁ'O'LLAH is a system of thought and conduct.

“All prejudices,” said BAHÁ'O'LLAH, “whether prejudices of religion, prejudices of race, prejudices of politics or prejudices of nationality must be cast off, for they are a cause of the sickness of the world.”

Then again he says: "There is no contradiction between true Religion and Science. When a religion is opposed to Science, it is 'superstition.' Prejudice and superstition are the enemies of human development.

"If a man would succeed in his quest for truth, let him first shut his mind to the traditional superstitions of the past." These traditional superstitions have grown over and disfigured true religion and the object of the Revelation of BAHÁ'O'LLAH is to get to the original truth and exclude no conscientious searches after undisfigured truth.

I wonder if I have understood the Revelation of BAHÁ'O'LLAH If I have, it has a singularly good Christian ring and I should interpret its meaning as "Be a real Christian and you will be a good Bahai."

But I am merely presiding and not proselytising. I am proud to have been asked to preside at a meeting of those who have come together to do honor to one who deserves it so richly.

Abdul-Baha commenced speaking at once, Mirza Ahmad Sohrab translating. Abdul-Baha remained seated. He spoke earnestly, jesticulating freely and one could almost follow his thoughts as the light and fire played over his countenance. He spoke on the subject of Unity and Peace and expounded some of the teachings BAHÁ'O'LLAH gives for the attainment of these two much-desired conditions of the world today. He said:

ADDRESS BY ABDUL-BAHA.

Scientists tell us that the world of matter is made up of constellation of molecules which hold it in its various forms; each molecule consists of a similar constellation of atoms which in turn recent discovery shows is made up of tiny worlds of electrons. Thus we see that this law of affinity is the very basis of existence.

As in the material, so in the spiritual world, love is the attracting force that welds together the constituent elements into a composite unity and holds them firm against disintegration.

Love is the cause of life, and hatred or animosity spell death or disintegration. Just as affinity is the fundamental principle of composition, the greater affinity, love, is the light of unity and the lack of love is the [col] darkness of separateness. Love is conducive to existence, difference is conducive to disintegration. Love is the cause of the illumination of the whole of humanity, discord and dissension are the cause of the destruction of the human race.

All the divine messengers have come to this earth as specialists of the law of love. They came to teach a divine love to the children of men; they came to minister a divine healing between the nations; they came to cement in one the hearts of men and to bring humanity into a state of unity and concord. In this pathway, each one of these divine Manifestations of God's love has accepted innumerable calamities and hardships. For the sake of a realization of love and concord amongst men, they have sacrificed their lives. How many persecutions have

they suffered; so that they might bring into a state of harmony those contending nations and religions; so that they might create peace and consolation between these various peoples of the earth!

Let us consider His Holiness Jesus Christ: how many trials he accepted along this pathway, how many difficulties and persecutions, even giving up his life. He chose for himself the cross, so that the light of love might shine in the hearts of men, and the various contending nations come into a state of affinity and love, so that love might encompass the hearts of humanity. This was the purpose. When a holy and divine man shows us the way and sacrifices himself like Jesus Christ for the sake of love and affinity amongst the children of men, our duty is plain; it is evident that we, likewise, must follow in the footsteps of Jesus Christ.

We too must be ready to sacrifice our lives, so that this love may live. We must accept every hardship, so that this love may come to the hearts of the people.

Consider carefully that for the last six thousand years there has been constant strife and warfare amongst the people. All the wars which have occurred in past history have been the basis of the destruction of the human race; love, on the other hand, has been the cause of cementing the people together.

Consider how Jesus Christ, through the power of his love, brought a state of harmony between the Egyptian nation, the Assyrian nation and all the nations of ancient times. Such a unity and concord was realized amongst these various peoples that the pages of history are adorned with their accomplishments, although formerly these nations were in a state of constant strife and contention. Formerly their business was war, but, through the Breath of the Holy Spirit, unity became a creative factor. The great and wise men of the world have ever striven hard, so that the hearts of humanity might be cemented together by the heavenly teachers, whose mission it is to bring into the world this divine state of love.

The foundation of all religion as taught by all the divine messengers has been love and affinity. A hundred thousand pities alas! that the divine message has become the means of warfare and strife!

In the Balkans blood is being freely and copiously shed, lives are being destroyed, houses are pillaged, cities are razed to the ground, and all this through religious prejudice; while in reality the foundation of the religion of God is love. All the divines and holy manifestations invite the exercise of love. In reality we are living in the midst of the greatest proof of divine love. For at a time when, in the Orient, there existed the utmost state of strife and sedition, warfare raged between the nations; warfare raged between the religions and between the various sects; darkness encompassed the horizon of the Orient, and each religion asserted its claim over the other - at such a time, under such circumstances, His Holiness BAHÁ'U'LLAH shone from the horizon of the East. He declared that the reality of all religion is one, that all religions have the same foundation for their teaching. He taught men that the foundation of the religion of God is

love. Alas, that they should have entirely forgotten this foundation! They have created blind dogmas, and as these blind dogmas develop, we observe constant bloodshed and strife. If all the religions and sects were to quit themselves from all past limitations and search diligently for the foundation (as the foundation of the divine religion is one), there would follow unity and concord, these terrible events would not happen, bloodshed would cease, and hatred between the hearts of men would be dispelled. Heavenly illumination would dawn, divine love would be created, the efforts of the divine teachers would be held and would yield results, hearts would be knit together, the basis of strife and quarrel would be forgotten, divine justice would be revealed and divine radiance diffused.

In order that the darkness of strife and sedition might be entirely banished from the human world, His Holiness BAHA'O'LLAH established and taught certain declarations or principles. The first principle which He proclaimed was the principle of the Oneness of the human family. He said, "Humanity constitute the sheep of God's flock. The real shepherd is God." The real shepherd is compassionate and kind towards all the members of his flock. Humanity was created by God; He provides for all, protects all. He is kind to all. Why should we treat each other harshly? He has made a plea for love, not for difference, or hatred, or animosity.

God created humanity; none of us were created by Satan. All are edifices of God, therefore we must strive that these edifices be protected and not seek to destroy them.

The second principle of BAHA'O'LLAH concerns international peace and to this end He wrote all the nations and sent special epistles to the rulers and kings of the earth.- Likewise he proclaimed peace amongst the religions. Was not peace the foundations of religion? It is time that these* limitations and dogmas be done away with, that the foundation of the religion of God be made the means of union and good. fellowship.

Again, He proclaimed inter-racial peace, for humanity is the progeny of one Adam - all belong to one lineage. "This sphere is one globe," He said, and is not divided, the various continents on the face of the globe are in reality one native land, inhabited by one human family; therefore, there should not exist between the various countries this warfare and strife.

Another principle of BAHA'O'LLAH is that religion must ever be the means of love; that is, if so-called religion be the cause of hatred and animosity, it is better to quit such religion. Every affair, every matter which in the world of humanity is the cause of love, that matter is good; but if it is creative of difference amongst the children of men, that matter is evil. If it be a cause of hatred amongst the people, it is absolute evil. Irreligion is better than that so-called religion. The people have made religion the cause of warfare and strife, while the reality of religion is the cause of unity and love.

The fourth teaching of BAHA'O'LLAH is relative to the conformity of science and reason with true universal religion. If it is contrary to science and reason, it

is superstition. A theory which is not acceptable to the mind of man and which science rejects is devoid of reality. It is a vision of superstition.

The fifth teaching of BAHA'O'LLAH is relative to prejudice, which must be abandoned. National prejudice must be forgotten, racial prejudice must be obliterated, and patriotic prejudice must likewise be lifted from amongst the people.

Since the beginning of history all the wars which have occurred have been caused primarily through religious prejudice, or racial prejudice, or patriotic prejudice. As long as these prejudices are not broken, the world of humanity will not attain to perfect peace and tranquillity.

Another teaching of BAHA'O'LLAH is relative to the equality of men and women. In the human family of God there is no distinction. God is no respecter of gender. The religion of God is one. The human family share in common all the faculties; they share in common all the divine bounties. God has not accredited any difference between the male and the female. The same education must be given to women as to men, so that they may acquire science and arts, so that they may advance along the course of civilization, in order that they may become proficient and attain to the level of men.

In the Orient women have been very degraded in the past, men giving no importance to them, thinking that men were created superior, but through the teaching of BAHA'O'LLAH who declared that a great calling is destined for women, they promoted the facilities for the education and training of the girls. In a brief space of time the girls and the women alike have advanced along the pathway of education. Now, in the country of Persia alone, many schools have been organized for the girls, and girls are engaged in the study of the sciences and arts.

The seventh teaching of BAHA'O'LLAH concerns itself and is in accord with this system of universal education; it is that all the children should study and acquire a profession, that there should not remain a single individual without a profession whereby he can earn his livelihood. BAHA'O'LLAH further declares that through the equipment of science and art the misunderstandings which have prevailed between religion and science will become reconciled.

The non-conformity of science and religion has been the greatest factor in keeping the religions apart.

If this misunderstanding be taken away from amongst religions, perfect love will be established. For example, for nearly two thousand years there has been strife and contention between Jews and Christians and it is evident

that if the cause thereof be understood with intelligence, it would wipe away from among them all discord; there would remain love and concord.

While in California, in a Jewish Synagogue, in San Francisco, I spoke on this subject. There were nearly two thousand Jews present I said to them, "This

long misunderstanding which has been between you and the Christians is very pitiable. You think that His Holiness Christ destroyed all the foundation of the Mosaic law. You think that He degraded the law of Moses, you go further and think that His Holiness Christ was the enemy of Moses, while all these things are contrary to history. The first teaching that His Holiness Christ gave was in regard to the prophethood of Moses. The first mention He made was in praise of the law of Moses. His Holiness Christ spread the foundation of the law of Moses, but He abrogated and extended that law to accord with His times. Before the appearance of Christ the name of Moses was confined to Palestine only, but His Holiness Christ spread the name of Moses throughout the world, and promulgated the Old Testament throughout the nations. Were it not for Christ, who would have heard the name of Moses in America? Were it not for the existence of Christ, how would this Bible have been spread so broadcast for 1,500 years? You could not translate and spread this Bible throughout the nations were it not for the blessings of Christendom. The Old Testament has reached every corner of the globe, His Holiness Christ established the fact that you are the people of God. Let us be fair and see whether Christ was the friend of Moses or His enemy? Let us be just. Was there ever a greater love than this, and was there ever a greater assistance than this? His Holiness Christ spread the name of Moses everywhere. He proclaimed the teachings of the Old Testament.

Consider how this lack of understanding of the Jewish people has created enmity and strife. His Holiness Christ was the first to proclaim world wide the name of Moses. Read the Gospel and you will find out how His Holiness Christ reverently mentions His name.

The paramount declaration of BAHA'O'LLAH is that peace must be realized between all the notions of the Earth. International tribunals will be established and certain representatives from amongst all the governments of the earth will be sent to that inter-parliamentary gathering. The era of "the parliament of man" will be ushered in. This international tribunal will be the court of appeals between the nations. Fifty years ago BAHA'O'LLAH wrote to all the rulers of the world about this international tribunal of arbitral justice.

These are some of the teachings in the religion of BAHA'O'LLAH - all of which would take a great deal of time to expound. I will just add that it is my hope that during these days in which this Peace Conference* is discussing negotiations for terms of peace, you will strive to the utmost that peace measures and peaceful negotiations may be carried on among them. I am very pleased that I am living in London during these days. I supplicate that the Conference may be crowned with success, so that peace may be established in the Balkans, so that this bloodshed may cease, so that this Conference may become a working basis for the future international peace. May all the nations and all the countries of the world strive with us, that in the future there may be no war and no bloodshed.

As the English government is a just government and as the British nation is a noble nation and accomplishes whatever it undertakes, it is my hope that in

this matter it will manifest the utmost wisdom and sagacity, so that the sun of peace may dawn on the horizon of the Balkans, so that eternal fellowship may be realized among them, and whenever in the future there is any difficult problem a conference may be called for its settlement, so that through these various conferences all the troubles of humanity may be solved.

May there remain no more war and strife; and tranquillity dawn on the world of humanity expressive of the world of light, so that this nether world may be transformed by love and concord and may become the foretaste of the other kingdom. Then all humanity will be sheltered under the shadow of the Almighty. This is my hope, this is the highest desire of my life day and night. I pray and I beg confirmation from God for this government, that this nation may be assisted to hold aloft the banner of international peace.

After the deep silence which followed Abdul-Baha's stirring address, the chairman introduced Miss Alice Buckton, who has been closely associated with this great movement, both here and in America.

*Held in London during armistice of Balkan-Turkish war.

A WORD FROM MISS ALICE BUCKTON.

Miss Buckton read the Hidden Words, commencing: "O Ye Discerning Ones of the People." She told how these "Hidden Words" had been written in prison and how they had come out of that prison and gone all over the world. She spoke of the significance of the Peace Conference being held in England and recalled Queen Victoria's answer to BAHA'O'LLAH'S message proclaiming that war should cease and that the day of peace was at hand. Queen Victoria's reply was that if this proclamation was of God, it would stand.

Miss Buckton emphasized the fact that this was no new religion, it sought the Unity of all Religions, shutting out none of them, but finding a common meeting place for all. She likened it to a garden of flowers where vast variety did away with monotony and made an interesting Unity.

The chairman then introduced Mrs. Despard, president of the Women's Freedom League, who spoke as follows:

TALK BY MRS. DESPARD.

I am perfectly convinced that every one who has heard him, who so many today are calling the Master, one of the great Masters who has come to enlighten the world, are feeling how deeply privileged we are to have had the presence here in our western isle, of this eastern Master among us. I had the joy of seeing him when he was last over in this country. I have heard of the wonderful journeys that he has made. I know how he never falters. He believes that he is bringing a message to the world and we believe it too.

I sometimes think that when in the future the story of the present generation

comes to be summed up, we shall be shown it under two aspects. One aspect is that which is troubling us so much at the present moment - unrest. There is unrest everywhere, unrest in industry, unrest among the women of the country, unrest intellectually and unrest religiously, and some are frightened as they look out, and wonder if these days mean the disintegration of which we have been hearing, which is the very fruit of this. But some of us think that this unrest at the present moment is actually a healthy symptom. That it is on account of the unreality of things that people generally are troubled and anxious and longing for some settled thing.

We have the mighty movements - the women's movement, the religious movement the spiritual movement. At the basis of all the great religions that have moved the world there are the same great truths. This unrest at the moment, and of ancient times though in different words and different form are still the same. God is one. There is nothing but God anywhere. He is the one eternal life; because we are in Him therefore we are eternal; death is but the dropping of a garment.

This is the principle of unity and we are thankful beyond measure that it has been brought to us today.

CLOSING REMARKS BY M. HIPPOLYTE DREYFUSBARNEY, OF PARIS.

Ladies and Gentlemen: After the beautiful and interesting addresses you have heard, I have to make you a promise, it is, not to take up too much of your time, but I wish to say what a joy it is to me to see the wonderful interest that the movement has now awakened in London.

Is it a religion, this movement? Some say no, looking only at the philosophical aspect of the teachings, looking only to its code of ethics; but I say yes, and you certainly will say so, too, after having heard what you have from this platform. It is a religion because it is founded upon the knowledge of God. The knowledge of God is the first thing we should try to acquire. It has, in former times, I think, been very difficult for, in the past, the esoteric part of religion was hidden from the people and the truth was only given in symbols. But in this day BAHA'O'LLAH appeals to our reason.

Reason is the greatest gift of God to man, and it is through reason we can know God. How? BAHA'O'LLAH teaches us that we can know Him best through His Manifestations. What does that mean? I think we should say, in order to make ourselves understood, through the greatest manifestation of God, because everything in the world manifests God to a greater or less degree. We can find the divine in the beautiful melodies that are sung by the birds in the forests, the divine in nature, but we find it specially in man, who is at the summit of creation, and especially in those supreme beings who are called the prophets. It is in understanding their teaching that we can reach the knowledge of God. But I said in the beginning I did not want to take up too much of your time. I think we can move in a high spirit in thanking the Chair for this wonderful gathering, which I hope will be the beginning of many similar ones in this city.

“THE BLESSING” BY ABDUL-BAHA.

Again a deep and reverent hush fell on the people as Abdul-Baha gave the blessing in Oriental fashion with hands outstretched and palms upturned:-

”O Thou Kind Almighty, we supplicate at the Throne of Grace for mercy for the blood that has been shed in the Balkans; the children that are being made orphans; the mothers losing their dear sons; the sons who have become fatherless; the cities that have been destroyed; the many hearts that have been filled with sorrow; the many tears that are being shed and the many spirits that are in a state of agitation!

”O Lord, be merciful, extinguish this spirit of war, this consuming fire, this peril, this gloomy darkness! Cement together these hearts, let the sun of Thy Truth dawn upon all.

”O Lord! this world is dark, guide us toward a brilliant light. The horizons are glooming with the clouds of war; disperse these impenetrable clouds. Grant us holiness and calm! Dispose of these quarrels, illuminate the horizon of life, so that the sun of real loyalty may shine with its rays. May these dark hearts become illuminated, may these blind eyes become open, may these deaf ears become gifted with hearing.

”O Lord! cause Thy divine justice to appear in this world. Summon these people to the Banquet of International Peace, so that they may live together in the utmost state of love. May all the religions and all nations embrace each other with this spirit of universal kindness, and may hatred be forgotten.

“O Lord! confirm this just government in the establishment of peace, so that it may hold aloft the banner of reconciliation in the Balkans. May the light of love shine and flame forth undefiled. O Lord! Thou art Almighty ; Thou art Merciful; Thou art Clement; Thou art Kind!”

25 Dec - Christmas Meal

Diary Text p73.

Isabel Fraser, in Every woman in Unity Triumphant

CHRISTMAS IN LONDON WITH 'ABDU'L.BAHÁ.

”’Abdu’l-Baha, in 1912, spent Christmas amid the holly and chimes of old England - the Christmas of cheer, gift-giving, and mutual well-wishing.

”To have seen the world’s greatest prisoner amid these surroundings was a never-to-be-forgotten picture, but one hard to reproduce in words. Many beautiful and touching incidents could be related of that Christmas had we the records of the hundreds that thronged to see him. Some he met in little groups in the dining room of his flat in Chelsea, and on request he would, at intervals, address a larger gathering in the drawing room, as people kept coming and going all day. Anon, some distressed soul wished for a conference alone, or a peace advocate sought his advice on an important issue.

"Many came bearing gifts - the mighty and the lowly, the rich and the poor in this world's goods. A detailed account of the mere happenings of the day would mean nothing. The trivial details of life, even on a Christmas day, are seldom regarded in the light of a spiritual unfoldment, but it is through these seemingly small incidents that this Master spirit brings out into the court of objectivity those principles which he teaches. Thus the 112 very essence of his existence is vested with the penetration of the spirit - so much so, that, save as his life manifests those principles for which he stands, he wishes to be forgotten as a personality.

"To each who came to him on that Christmas Day, he gave a spiritual present - compatible with the capacity of each; for 'Abdu'l-Baha's method of teaching the people so that they become moved with conviction, is through the heart.

"Someone brought him an expensive gift. He accepted it graciously. Holding it lovingly for a moment, he told the wealthy giver of his own simple life."And now," he said, smilingly, "you see I have accepted your beautiful present, and it has made me very happy. I thank you for it. And now I am going to give it back to you. Sell it, and give the money to the poor. The rich in England are too rich, and the poor are too poor."

"The man was at first astonished, but when, after further conversation, he arose and took his departure, one felt from his attitude toward the great master, that a new impulse or seed had been planted.

"Often 'Abdu'l-Baha would laugh outright at some little gift that showed ingenuity, and many a compliment he wafted back to America, the land of his then recent sojourns.

"One American girl was much amused at his rehearsal of American experience. He concluded 113 by saying, "I learned much from my travels and hardships. Among other things, I learned to wash my handkerchiefs when occasion demanded, and to sew."

"On an impulse, she ran out to a shop near by and bought the tiniest leather sewing box, and on her return, laughingly presented it, saying that it was impossible for her to imagine a prophet sewing on his buttons.

"I will accept the sewing case with gratitude, and will keep it," he said, as he put it among his things, and then added, "I am not a prophet. I am a man - like yourself." He laughed, and we all laughed, for she was a well-known suffragette.

"He accepted it!" she exclaimed at the door, and so extremely overjoyed was she, that one felt that some deeper message or awakening beyond that which we had witnessed had been accomplished through the simple transaction.

"From laughter, 'Abdu'l-Baha's face would become stern or expressive of a great weight of impersonal sorrow, the suffering induced by the realisation of the hunger of humanity for spiritual rest.

The Real Meaning of the Advent of Christ on This Earth.

“Christ’s birthday is a glorious day,” He said. “It is necessary that these anniversary celebrations be observed, else man in his negligence would 114 forget all about his Creator ; but we should seek to penetrate the dark veils of custom and imitation of ancestors, perchance we may discover the reality of the meaning.

”The advent of Christ on this earth was a blessed day, for it was the day on which the Sun of Reality dawned; the day on which all beings were revived. In the world’s calendar, it was the beginning of a Heavenly Spring.

”To-day the mention of Christ is on a thousand tongues, but when He was on earth, He was not thought much of, notwithstanding they were awaiting his coming with great impatience. They thought that they would be his intimate friends. Some there were who used to cry day and night, saying, ‘O God, hasten the day when the Promised One will manifest himself on this earth.’ When He came, they knew Him not; they persecuted Him and finally killed Him, for they said: ‘This is not the true Messiah whose coming is to be under special conditions. How is it that He claims to be from Nazareth, the son of Mary ? He was to come with a sword; this man does not possess even a staff. He was to sit on the throne of David; this man does not possess a mat to sit on. He must conquer the East and the West; this man does not possess a shelter. He was to teach the law of Moses; this man is abolishing it. In His day, justice was to encircle the world, the wolf and the sheep drink from one fountain; the lion and the 115 deer to graze in one pasture; the vulture and partridge live in one nest.’

”The people could not see that these things were taking place. The Reality of Christ was from heaven, though His physical body was from Mary. The sword was the tongue of Christ, which cut right from wrong. Many had swords, but his sword conquered the world.

“The Kingdom of Christ was Heavenly and not like the kingdom of Bonaparte; it was the /reality/ of the ancient law Christ spread, not the words. He conquered East and West by the Holy Spirit, not by force. Sects which were in the utmost animosity drank from the one fountain - that is, the Fountain of Love.”

/’Abdu’l-Bahá Visits the Poor on Christmas Night./

On Christmas night ’Abdu’l-Bahá visited the poor of the Salvation Army Shelter, Westminster, where each year a Christmas dinner is provided for those who have no homes and no friends, and, but for the shelter, would have no lodgings. There were about 1,000 present on this occasion.

A supreme test of attention transpired when many of the hungry men forgot to eat and listened intently. In conformity with the wonderful tact ’Abdul-Bahá displayed on all occasions, his message to the homeless was simple, direct and short.

“I feel to-night,” He said, ”great joy and happiness to be in this place, because hitherto my meetings and visits have been mostly with the 116 poor, and I think as one of them. My lot has ever been with those who have not the goods

of this world. The world consists of brothers. The poor have ever been the cause of the freedom of the world of humanity; have ever been the cause of the up-building of the country, and have ever laboured for the world's production. The morals of the poor have ever been above those of the rich; the poor are ever nearer to the threshold of God; the humanitarianism of the poor has ever been more acceptable to God.

"Consider His Holiness Christ. He appeared in the world as one of the poor. He was born of a lowly family; all the apostles of Christ were of humble origin and his followers were of the very poorest of the community. This is what Christ states in the gospels, 'It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.' This testimony of Christ to the exalted state of the poor ones is sufficient. It is easy, very easy, for the poor to enter into the kingdom of the Almighty.

"The poor have capacity, and are favoured at the threshold of God. If wealth was a necessity, Christ would have wished it for Himself. He lived a simple life, and one of the titles of Bahá'u'lláh was 'the poor one.' In Persian His title was 'darvish,' and that means one who has not a slave. All the prophets of God were poor. His Holiness Moses was a mere shepherd. This will show you that in the estimation of God poverty is greater 117 than the accumulation of wealth - that the poor are more acceptable than the lazy rich. A rich man who spends his wealth for the poor is praiseworthy. Consider that the poor are not born in a state of solvency ; they are not naturally tyrannous. All the tyranny and injustice in this world comes from accumulation. The poor have ever been humble and lowly. Their hearts are tender. The rich are not so! Sorrow not, grieve not! Be not unhappy! You are brothers of Jesus Christ. Christ was one of you. Bahá'u'lláh was poor. For forty years he was imprisoned and in dire poverty. The great ones of the world have come from a lowly station. Be ever happy on account of your kingly associates, and if in this world you undergo dire vicissitudes, I hope that in the kingdom of God you will have the utmost happiness."

"In generous conformity with Bahá'u'lláh's teachings that "our words should not exceed our deeds," 'Abdu'l-Baha left twenty sovereigns and many handfuls of silver with Colonel Spencer, of the Salvation Army Shelter, so that the poor might enjoy a similar dinner on New Year's night.

"Rapping for silence, Colonel Spencer mounted the rostrum and informed the men that they were to have this New Year's dinner in 'Abdu'l-Bahá's honour. He was just leaving the hall when this announcement was made. With one accord the men jumped up and, waving their knives and forks, gave a rousing farewell cheer, after which there 118 was a moment of deep silence, before 'Abdu'l-Bahá, in answer to Colonel Spencer, said: "May God prosper you!" and then to the men: "May you all be under the protection of the Almighty!"

(Isabel Fraser, in /Everywoman/, Dec-Jan., 1915-16.)

Isabel Fraser, in *Star of the West*

Source : SOW 1913-02-07 p8 PDF 3 p358

ABDUL-BAHA AT THE "SALVATION ARMY" SHELTER

London, England, Christmas Night, 1912.

By Isabel Fraser.

ON Christmas night Abdul-Baha visited the poor of the Salvation Army Shelter, Westminster, where each year a Christmas dinner is provided for those who have no homes and no friends, and but for the shelter would have no lodgings. There were about 1,000 present on this occasion. It was a most impressive scene - the dinner for the homeless and the Master from the East delivering Christ's message to the poor. As a true test of attention, many of the hungry men forgot to eat and listened intently.

With that wonderful tact Abdul-Baha displays on all occasions, his message to the homeless was simple, direct and short. He said:

"I feel tonight great joy and happiness to be in this place, because my meetings and callings have ever been mostly with the poor, and I call myself one of them. My lot has ever been with those who have not the goods of this world. When we look at the poor of humanity, we behold a world of brothers. All are the sheep of God; God is the real shepherd. The poor have ever been the cause of the freedom of the world of humanity; the poor have ever been the cause of the upbuilding of the country; the poor have ever labored for the world's production; the morals of the poor have ever been above those of the rich; the poor are ever nearer to the threshold of God; the humanitarianism of the poor has ever been more acceptable at the threshold of God.

"Consider his Holiness Christ: He appeared in the world as one of the poor. He was born of a lowly family; all the apostles of Christ were of humble birth and His followers were of the very poorest of the community. This is what Christ states in the Gospels. 'It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God.' This testimony of Christ of the exaltation of the poor ones in the sight of God is sufficient. It is easy for the poor, very easy for them to enter into the Kingdom of God. In another place Christ speaks of the charity of the poor ones of the world as praiseworthy. The poor ones have capacity. They were favored at the threshold of God. If wealth were a necessity, Christ would have wished it for himself. He lived a simple life, and one of the titles of Baha'o'llah was 'the poor one.' In Persian His title was 'darvish' and that means one who has not a slave.

"All the prophets of God were poor, His Holiness Moses was a mere shepherd. This will show you that in the estimation of God, poverty is greater than the accumulation of wealth - that the poor are more acceptable than the lazy rich. A rich man who spends his wealth for the poor is praiseworthy. Consider that the poor are not born in a state of solvency: they are not tyrannous. All the tyranny and injustice in this world comes from accumulation. The poor have ever been humble and lowly; their hearts are tender. The rich are not so.

“Sorrow not, grieve not. Be not unhappy because you are not wealthy. You are the brothers of Jesus Christ. Christ was poor; Baha’o’llah was poor. For forty years he was imprisoned in poverty. The great ones of the world have come from a lowly station. Be ever happy; be not sad! Trust in God and if in this world you undergo dire vicissitudes I hope that in the Kingdom of God you will have the utmost happiness!”

At the close of his talk, Abdul-Baha made a practical demonstration of his tactful love for the poor. In generous conformity with Baha’o’llah’s teachings that “our words should not exceed our deeds,” he left twenty golden sovereigns and many handfuls of silver with Colonel Spencer of the Army, so that the poor might enjoy a similar dinner New Year’s night. Colonel Spencer told the men that they were to have this New Year’s dinner in Abdul-Baha’s honor. The Master was just leaving the hall when this announcement was made. With one accord the men jumped up and waving their knives and forks gave a rousing farewell cheer.

Before leaving Abdul-Baha was shown all over the shelter and at the outer door he said to the attendant officer in charge, “May God prosper you. May you all be under the protection of the Almighty!” +728

26 Dec - London

Paris Talks

97 Cadogan Gardens, London,

December 26th, 1912

Prayer

‘Should Prayer take the form of action?’

Abdu’l-Baha. - ‘Yes: In the Baha’i Cause arts, sciences and all crafts are (counted as) worship. The man who makes a piece of notepaper to the best of his ability, conscientiously, concentrating all his forces on perfecting it, is giving praise to God. Briefly, all effort and exertion put forth by man from the fullness of his heart is worship, if it is prompted by the highest motives and the will to do service to humanity. This is worship: to serve mankind and to minister to the needs of the people. Service is prayer. A physician ministering to the sick, gently, tenderly, free from prejudice and believing in the solidarity of the human race, he is giving praise’.

‘What is the purpose of our lives?’

Abdu’l-Baha. - ‘To acquire virtues. We come from the earth; why were we transferred from the mineral to the vegetable kingdom - from the plant to the animal kingdom? So that we may attain perfection in each of these kingdoms, that we may possess the best qualities of the mineral, that we may acquire the power of growing as in the plant, that we may be adorned with the instincts of the animal and possess the faculties of sight, hearing, smell, touch and taste,

until from the animal kingdom we step into the world of humanity and are gifted with reason, the power of invention, and the forces of the spirit.'

Evil

'What is evil?'

Abdu'l-Baha. - 'Evil is imperfection. Sin is the state of man in the world of the baser nature, for in nature exist defects such as injustice, tyranny, hatred, hostility, strife: these are characteristics of the lower plane of nature. These are the sins of the world, the fruits of the tree from which Adam did eat. Through education we must free ourselves from these imperfections. The Prophets of God have been sent, the Holy Books have been written, so that man may be made free. Just as he is born into this world of imperfection from the womb of his earthly mother, so is he born into the world of spirit through divine education. When a man is born into the world of phenomena he finds the universe; when he is born from this world to the world of the spirit, he finds the Kingdom.'

The Progress of the Soul

'Does the soul progress more through sorrow or through the joy in this world?'

Abdu'l-Baha. - 'The mind and spirit of man advance when he is tried by suffering. The more the ground is ploughed the better the seed will grow, the better the harvest will be. Just as the plough furrows the earth deeply, purifying it of weeds and thistles, so suffering and tribulation free man from the petty affairs of this worldly life until he arrives at a state of complete detachment. His attitude in this world will be that of divine happiness. Man is, so to speak, unripe: the heat of the fire of suffering will mature him. Look back to the times past and you will find that the greatest men have suffered most.'

'He who through suffering has attained development, should he fear happiness?'

Abdu'l-Baha. - 'Through suffering he will attain to an eternal happiness which nothing can take from him. The apostles of Christ suffered: they attained eternal happiness.'

'Then it is impossible to attain happiness without suffering?'

Abdu'l-Baha. - 'To attain eternal happiness one must suffer. He who has reached the state of self-sacrifice has true joy. Temporal joy will vanish.'

'Can a departed soul converse with someone still on earth?'

Abdu'l-Baha. - 'A conversation can be held, but not as our conversation. There is no doubt that the forces of the higher worlds interplay with the forces of this plane. The heart of man is open to inspiration; this is spiritual communication. As in a dream one talks with a friend while the mouth is silent, so is it in the conversation of the spirit. A man may converse with the ego within him saying: "May I do this? Would it be advisable for me to do this work?" Such as this is conversation with the higher self.'

29 Dec - Miss Gamble's in East Putney

Diary Text: p89. Source : Sohrab's Letters (Typed Version)

3 Address{ on Sunday afternoon - December 29} given by Abdul Baha at East Putney.

"Are you all well? Are you all very happy? Are you all joyous? You must be exceedingly joyous because God has brought about such friendship and has caused us to come together. Up to this time it has been very difficult for the Orientals and the Occidentals to associate with each other in the spirit of fellowship in one gathering, to manifest such love and amity and to appear with such unity and such concord. It is my sincere hope that day unto day this love and mutual assistance may be increased between the Orient and the Occident. May the love of God appear and dawn in the horizon of the hearts to such an extent that the people may become as one people. Although from a physical standpoint we are different, each one of us having our own individual bodies, yet we may become united as far as the spiritual side of our lives is concerned. Although we may be as many candles, as many lamps, yet the same light may shine from all of us. If such a state of ideal union is established, then you shall witness the power of the Kingdom of God, and you shall behold the heavenly glories of Light.

"This world is attacked by sickness and ailment. There must needs be a physician to diagnose the sickness of the body politic. If the sickness is slight no doubt very little medicine will be needed to heal the patient; but, if the disease is chronic and if the signs of pathology are very great, then extreme measures must be taken for a slight medicine will not do away with the powers of evil. 4

The body of humanity at large today is attacked by severe sickness. One of these ailments is this: the human world at large is submerged in a sea of materialism. The power of materialism has prevailed and is in the ascendancy. Spiritual susceptibilities are lingering behind; the knowledge of God has not remained; the powers that discover the realities of phenomena are not manifest. The larger part of the world of humanity, like unto animals, is captive in the claws of nature. They cannot comprehend what is said to them regarding the spiritual world. Truly, I say, they are worshipping nature, glorifying in this sort of adoration, while the animal which is inferior to man is similarly engaged in the pursuits of the natural sides of life. The animal does not know anything else excepting the world of nature; the animal is a captive of the tangibilities and does not know anything about the world of idealism and aestheticism; the animal is out of touch with the world of spiritualities! the animal is out of touch with the Love of God: it does not know anything about the Love of God, and is not informed at all of the realities of things.

"It is, indeed, very strange and astonishing to witness that contemporaneous thinkers and scholars are glorifying in this kind of worship, stating that, 'we do not accept anything but that which we see with our own eyes; we adhere to that which we see in the world of nature; we do not want to have anything

to do with the world which you religionists call super-natural. This kind of super-naturalness is without foundation, because we cannot conceive of it with our own eyes. We only accept that which is tangible; that which we see and feel in the world of nature. We are indeed the philosophers and the wise men of the age; we are the professors of universities and we have searched the whole laboratory of nature and have found nothing of what you call God and spiritual things.'

"Whilst in reality this condition of life belongs to the animal kingdom - the animals in this world of materialism - and <> know anything other than matter (natural): therefore 5 if the glorification and worship of nature, as believed by some of our contemporaneous thinkers is a great virtue, then the animal is the most virtuous. The cow is entirely out of touch with the realm of God and is not cognizant of the spiritual life. The cow is out of touch with the supernatural realm and is not cognizant of the realities of sentient beings. The cow is a captive of the senses and holds fast to that which is in the world of nature. Without entering a college, without learning the sciences, the cow being a captive of nature (similar to our philosophers) is consequently a great philosopher.

"This will demonstrate to you that this is not the glory of men nor the honor of humanity.

"God has deposited in man the ideal power. The animal kingdom is deprived of the enjoyment of that ideal power which is in man and which enables him to discover the realities of things. This reality, this ideal reality, causes men to attain to knowledge of the aesthetic world. This ideal power prompts man to become informed of the knowledge of God. This ideal power prompts man to ascend heavenward and to discover the mysteries of God. This ideal power will unveil to men's hearts the secrets of the Divine Books and Holy Scriptures. This ideal power will put man in touch with the powers that are super-mundane.

"In brief, these statements will show you that the body of humanity is sick; for it is entirely submerged in a sea of materialism. The sickness is chronic and very severe; the darkness is very intense and impenetrable. It is time - it is high time for the friends of God to arise with extraordinary power so that they may effectively heal the body politic which is attacked by these chronic diseases. Perchance humanity may be delivered from these ailments.

"What is the strong remedy that is needed, or what the course of treatment? It is purity of intention, turning one's 6 face towards the kingdom of Abha; it is sublime spirituality; it is the eloquence of the spiritual tongue; it is strength of heart; severance from all else but God, it is the greatest sanctification; it is the tenderness and cleanliness of the heart; it is the polish of purity of the spirit. If the believers in God are assisted and confirmed with these ideal powers, they shall indeed be enabled to heal effectively these sicknesses and heal the body politic.

"It is an established fact that a little darkness will vanish when a small lamp is lit. For example: this room is lighted by one lamp, but a small lamp will not

light the outside world; there must needs be a powerful light - a searchlight, in order to discover the very dark recesses of nature. The darkness which encircles the globe today, is very dense, for it is the darkness of the realm of nature and matter which environs the globe. Now, each one of you must be like unto a penetrating searchlight, so that you may dispel this darkness.

"When there is compound ignorance, compound knowledge is necessary. Consider, look upon all the people of this life, most of them are what we may call atheists, or deniers of the existence of God and are of the school of anthropomorphists, who are submerged in a sea of blind dogmas and imitations. They are not informed of the realities of being, nor of the foundation of the religions of God. They hold fast to the imitations of their forebears and ancestors. If you ask for conclusive proofs in regard to their beliefs, they cannot bring them forward: only certain blind traditions, which they have received from their ancestors and have accepted without independent attestation. It is like the blind leading the blind. Real belief, real faith is acquired as we investigate the reality independently.

"Today the world of humanity is divided into two parts: the first are agnostics, materialists and atheists; the second 7 are holding fast to the imagery and symbolisms of the churches, not knowing at all the world of idealism, entirely ignorant of the unity of the basis of religion; being in the claws of prejudice, they are biased, constantly waging warfare and contention, killing each other for the sake of a piece of land, pillaging each other's property and engaging in rapine and bloodshed; razing to the ground the houses and the homes of each other.

"Consider how this human world is in the lap of superstition in this day. Therefore, show forth your magnanimity; arise with the greatest power; beg confirmation and aid from the Kingdom of God, so that with the Divine Assistance and through the breath of the Holy Spirit ye may be rendered victorious and successful in the great spiritual fight. May the souls be quickened; may their eyes be endowd with insight; may their ears be opened; may they become informed of the reality of God; may they behold the lights of the Kingdom of the Almighty, so that this universe, this world, may become a new world, and this great emanation of divinity may become widespread and universal. Dark are they: may they become enlightened! Earthly are they: may they become heavenly! Like animals are they: may they become human! Men are they: may they become angels! May they become the discoverers of the realities of things. May they become informed of the mysteries of God. Then the surface of the earth will become a delectable paradise. Love will reign supreme among the hearts of men and the illumination of the Kingdom will be widespread.

"All of you must strive in this world-service, and in this path be ever ready to sacrifice your possessions, your wealth, even your lives, so that we may establish the fact that we are the lovers of the world of humanity, and it may become manifest that we have attained to the station of self-sacrifice. Then may we obtain everlasting glory."

29 Dec - King's Weigh House

Diary Text: p89. Source: Sohrab's Letters

At the King's Weigh House Church - London

Sunday even. 29 Dec. 1912.

The Rev EW Lewis said that as there might be some in the congregation who would desire information as to what the Bahai movement was, he would say in the briefest manner possible just a few words about it. The Bahai Movement arose and has developed to its present condition as almost a worldwide Movement, within the last 60 or 70 years. It arose out of Mohammedanism religion much like Christianity arose out of Judaism. The man who was in the actual sense the Founder of the Bahai Movement, was known as *The Bab* meaning the "Gate" or "Door". He stands to the Bahai Movement very much like John the Baptist stands to the Christian Movement. He was born and brought up a Mohammedan & understood somewhat of the departure of the Mohammedan Faith from its original simplicity & purity, thus the influence of a priesthood or generally speaking of an "organisation" which is always the means of degeneration. It was the Bab's work to call Mohammedans not to another religion but back to the simplicity & purity of spirituality of their old Faith. He began his ministry in the year 1844 & taught the people who came to him for a period of 6 years almost the whole of which was filled with persecution of the same sort of type that Jesus met with, persecution arising first of all from the priests of the Mohammedan religion and second from the government which always likes things to go as smoothly as possible. The effect of this was that in the year 1850 The Bab was publicly shot in a square in Tabriz. He had always spoken very much in the manner of John the Baptist of One who, greater than himself, should come after him. That greater One was even then among the Bab's company - a man who is known to the members of the Bahai Movement as

Baha'o'llah

For a long time this man, who was an aristocrat, had associated himself as an adherent to the "Babi" Movement as it was then known, and as he was immediately seen to be a man of extraordinary promise, it was not long before he became the recognized Leader and Teacher among the Babis. It was not however until the year 1863 - another important date - that Baha 'O'llah proclaimed himself as having within himself the consciousness that he was the One of whom The Bab had spoken. Immediately upon this proclamation of himself the persecution by the Mohammedan Church and the government redoubled and the remainder of the life of Baha 'O'llah was one long agony, suffering and persecution, imprisonment, exile and confiscation of property. Everything that the world could do against him was done - imprisoned first at Teheran, then exiled to Baghdad and ultimately imprisoned in Acca, a town of Syria which it is interesting to all to know is situated quite near to Mount Carmel. In the year 1892 Baha 'O'llah died, but before his death he had indicated his eldest son as

being the one who should follow after him and be a Leader and teacher among the Baha'is. That man is Abbas Effendi or

'Abdu'l Baha,

the first two words being his family name and the second being his title - his office, 'Abdu'l Baha meaning "Servant of the Glory 3 of God," and who is going to speak to us tonight.

The Movement, which began in 1844 and has therefore not run much more than 3 score years, has perhaps its main support in Persia where probably a third of the population belong to it. But it is not a Movement which is at all sectarian, or limited in any way and since it has become known its spread over the whole world has been exceedingly rapid and now numbers several millions of adherents. These are mostly of the Asian race, but include men of every race and every religion - Brahman, Buddhist, Zoroastrian, Jew, Gentile, Christian. Any member of any religion can be a Bahai without changing his religion - after all when one comes to consider it, this Movement is perhaps simply

The foundation of every Religion made manifest.

If you were to ask me what 'Abdu'l Baha teaches, the reply would be that he teaches the Unity of the Race T729 or according to our scripture "God has made of one all the families of the earth". He taught the spiritual unity of the race, he preached Universal Peace, he preaches the Truth - the essential Truth of all Religions, that all religions sprang from one divine Root, he teaches that God consciousness, the light of the God-Presence within the soul, he teaches the spiritual equality of the sexes. And because there is this God-Light within the soul, he teaches man's self-reliance.

There are years of a man's life when a law-giver is needed, but he must look to the time when he needs no lawgiver, because of the law that is in his heart. There is a time in a man's life when 4 he needs a priesthood but he must look for the time when a priest is no longer necessary, when he needs no mediator between himself and his God. There is a time in a man's life when an external or Saviour is necessary but he must look forward to the time when he needs no external or Saviour because of the love of God that is burning within his own breast.

This teaching, as will be observed, is precisely Christian teaching, it is precisely the teaching of the earlier purity of Mohammedism, it is very similar to teachings which are to be found in the purer days of Buddhism and other religions. Bahaism is not a new Religion as much as a religious Movement

to *Unify all Religions.*

It has no organisation and at the end of 70 years it is today what Jesus Christ wanted his Movement to be, only we would not let it be that. Jesus Christ wanted his Movement to be "leavened in the barrel of meal" but he had not gone away long before we started to have creeds and Churches and sects and

divisions. I hope the day may never come when the Bahai Movement will commit the same error. It has not committed it yet nor is it likely to do under the leadership of 'Abdu'l Baha. It has no creed, no Church, no order of priests - the only Scriptures it has are the authenticated reported sayings of Baha ollah, added to now, of course, out of the sayings and the teachings of 'Abdu'l Baha. It represents the spirit of the age - it represents that unity, that spirituality which is coming forward now in every direction, 5 on every hand.

So when 'Abdu'l Baha speaks, let not any one imagine that he has come all the way here to try to turn a Christian into a Bahai - There are none of us here who are disciples of Jesus Christ who think of him, who follow him who love him with a more ardent passion and a more humble devotion that does 'Abdu'l Baha. What he will do will be to call us away from the things in which alas! we spend far too much of our mental and spiritual energy and which matter not, back to the fundamentals of our Faith, the simplicity, the spirituality of the Christian Religion, back again to the original mind and spirit of Christ. There are teachers in Christian pulpits who are striving towards this today but it is often that "a prophet is not without honour save in his own country". Another voice, spoken in another language, coming from another land may have power w{h}ere the familiar voice has but little power. 6

Address by 'Abdu'l Baha. Translated by Mirza Ahmad Sohrab.

Praise God that a number of revered souls are gathered in this congregation to serve the Almighty, whose hearts are cemented together, whose faces are joyous with the Glad Tidings of the Kingdom of God. The signs of love are evident, are manifest in your countenances. For, when we study the world of existence we discover that there is no greater object in life that[than] to obtain this Love which is divine in character. Love is the cause of life. Love is the means of salvation. Love is the cause of the connection of the hearts of men. Love is the cause of the progress T730 and sublimity of mankind. Love is the cause of entrance into the Kingdom of God. Love confers upon man life eternal.

Just as His Holiness, the Christ declares: "God is Love" - What is greater than Love?" This statement of Christ is clear that there is no greater attainment in the world of humanity than the attainment to the highest station of Love.

In this world many societies are organised or being organised - every society or congregation has a certain definite object, every assembly strives to fulfil a certain mission in life. That which is the highest mission of the religion of this world is the

Propagation of the Law of Love.

These meetings must bring about the Love between the hearts of men. There is no exception to this, because His Holiness, 7 the Christ declares in another place "The Sun of God shines upon all. The just and the unjust alike" R731. This means that God, the Almighty is kind toward all the human race. Humanity at large is submerged in the sea of the Divine Mercy. Consequently the greatest

ambition of the Religions of God should be to create this love and to bring about this fellowship between the hearts of the children of God.

We declare that the foundation of the Religions of God, is Love - Read the text of the Holy Books, read the Blessed Writ and you will come to the conclusion that the purpose of all the Divine Revelations is Love. The foundation of all the great religious systems of this world is Love. Although other forces may bring to a limited extent the realisation of this love yet there is no power on the face of the earth which is just as influential and penetrative as the power of love which is religious in character. For example, consider for a moment how the foundations of the teachings of Christ in His time and afterwards became the basis of a lasting solidarity and federation of many races. When His Holiness Christ appeared from the Invisible Kingdom we find that the nations of the old world such as the Egyptian, the Chaldeans, the Assyrians, the Syrians and others had been in a state of constant strife and contention. This Divine Power which emanated from Christ established this Unity amongst these various races and they exercised toward each other this great love and amity. Different nations became expressive of one nation. Through this instance we can comprehend that the Religion of God is no other than the bond of 8 love and amity - the Religion of God is not the means of alienation and hatred. Likewise at the time of the dawn of the Mosaic dispensation, the greatest affiliation and fellowship became realised among the Israelitish people. This will also show you that Religion must be the means of love and good fellowship.

The greatest power in this world for unity and for the federation of man is religious power. Political powers or the powers of diplomatists are unable to bring about this ideal condition. They cannot cause the hearts of men to love each other. The influence of science and arts is impotent to bring about this union in character which is beautiful and sublime. It is impossible, except by the power of Religion. it is *the power of Religion* which will unite the East and the West. It is the power of Religion which will enlighten the world. It is the power of Religion that bestows life to humanity. It is the power of religion which uproots the tree of hatred and hostility from the minds of the people. Study history and you will witness how in each dispensation this religious power has become the cause of affiliation. I mean the *fundamental principles of the Religion of God*.

On the other hand blind dogmas and imitation have ever been the cause of envy and hatred. When we investigate the very foundation of the Religions of God we find that it is absolute love but when we look at the present dogmatisms we see that it is absolute harm. Because the foundation of the religions of God is One, therefore it is the means of association. But these 9 blind imitations differ consequently they create this hostility and this enmity. At this time the various contending nations are awakening, if they discover the foundation of the Religion of God they will immediately become reconciled to each other because all the Religions of God invite men to love and amity. You are aware when you read the history of the past religions that, a thousand times alas! the

people have forgotten the foundation of the Religion of God and have held fast to certain blind imitations which are against and contrary to the Religion of God. Therefore they have engaged in shedding each other's blood, destroying each other's houses. All the prophets of God, how they suffered! How many difficulties they underwent! Many of them were thrown into prison, some were exiled from their native land, others were martyred by the cruel hands of the people, others even sacrificed their lives. Just ponder for a moment over the trials and sufferings of His Holiness, the Christ, who finally accepted for himself the cross so that this bond of Love might become a realised fact amongst the children of men, so that the hearts of the people might be united together. But alas! the religionists are ever prone to forget these mighty lessons, ever ready to forget the foundation of the Religions of God, believing firmly these superannuated symbols and imaginings, and as these imitations differ in nature in appearance from each other they engage in quarrel and in strife.

A thousand times alas! That these people have made that which God has meant to be the cause of Love, the cause of death - a matter which has been meant to be the instrument of salvation 10 has become the cause of destruction! Religion which is the cause of the illumination of the world of humanity has become the cause of utter darkness! a hundred thousand times alas! We must weep over the conditions of the so called Religions of God. How these fundamentals and principles are entirely forgotten and relinquished! How these bats of superstition are darkening the horizons of humanity and causing so much destruction and warfare and spoliation 732! This century is the century of Light. This period is the period of sciences and knowledge. This is the century of marvellous discoveries. This is the century of the discoveries of the realities of being. This is the century of justice and equity. This is the century of the emancipation of man and this is the century for the preservation of universal rights. Notwithstanding this, you observe daily there is enmity between the religions, there is contention between the races, there is war between the people and there is battle between the Fatherlands. How regrettable it is! We must indeed sit and lament at the conditions which today prevail in the world of humanity, notwithstanding the civilization which we have attained.

At the time when in Persia the utmost contention and hostility prevailed, when there was great hostility between the religions, the sects fighting and hating each other, shunning each other[']s fellowships considering each other as contaminating, when war existed between the various communities and strife between the various tribes and provinces:- at such a time His Holiness, Baha 'O'llah, like unto 11 the glorious sun, appeared from the horizon of the East flooding the regions with its glorious light and dispelling the darkness which prevailed all round. He proclaimed the oneness of the world of humanity. He proclaimed that humanity must become

One Universal Commonwealth.

He announced that Universal Peace must become a fact between the religions and between the various nations. Those people and those nations who

hea[r]kened sincerely to the Teachings of Baha 'O'llah are today living together with the utmost spirit of love and spiritual grace. That misunderstanding which was ever the cause of strife between the religions was swept away. At this time many gatherings are formed in Persia, likewise in other parts of the Orient. The members of these gatherings who have listened to the instructions of Baha 'O'llah, constitute the members of various religions and they gather together in the spirit of Universal Love and universal amity. There in these meetings you will often see Christian, Mohammedan, Jew, Zoroastrian and Buddhist speaking and discoursing with each other as though they were the members of one family. All unite and agree, there is no quarrel nor strife nor bloodshed nor warfare - They have realized that fellowship and affinity are the greatest attainments of this world, because they have forgotten those blind imitations which kept them apart. They have relinquished entirely those superstitions and imaginations and have taken hold of the foundations of the Religions of God - 12 finding out that as the foundation is one and that foundation is Reality and Reality not being liable to divisibility or multiplicity, therefore they are associating with each other in this spirit of love and unity. Their hearts are cemented together and reciprocity and cooperation and mutual assistance hold a great station in their midst. They are ever ready not only to assist each other but if necessary to sacrifice their lives for each other in case of danger. But other people in the Orient who have not listened and who have not followed the Teachings of Baha 'O'llah are today in strife and constant warfare.

His Holiness, Baha 'O'llah promulgated certain institutes. The first institute of Baha 'O'llah is the oneness of the world of humanity. Addressing the human kind He says "You are all of one tree, each one of you constitutes a certain leaf or certain blossom and fruit, you all belong to the adamic tree, you are all one family, you are all the servants of God, you are all the sheep of God." The real Shepherd is God and He is compassionate and kind to all His flock. As long as the Kind Shepherd is compassionately shepherding all the flock, why should we be engaged in quarrel and strife? Why should we let the name of religion be the cause of alienation and difference? Why should we let the name of nationality and patriotism be the means of the shedding of blood? Why should we even let the name of the fatherland become conducive 13 to hatred, whilst in reality all these theories are nothing but superstitions? Religion must become the cause of fellowship and love - Humanity is one Kindred. The sphere of the earth is one native land. These differences which have each caused alienation are superstitions. God has not meant that these religions should hate each other. He has laid one foundation. God has not divided this earth geographically. This earth is one continent. God has not laid any racial lines between these various nations, they are all one race - humanity. Why should we create these imaginary lines? Why should we make these superstitious lines, calling this land "Germany" and that "France" - "This is my country" and then go to war? Whilst in reality we are all one land,

We are all brothers,

God has created all one and He is kind to all. Why should these imaginations ever be the cause of battle and hatred? Especially in regard to Religion which is the very basis of this great Love and unity, which is the absolute Light of heaven, which is the spirituality of consciousness, which is the effulgence of the Kingdom. That such a beloved object should become the cause of man's selfish purpose and the means of quarrelling - what ignorance! What inadvertence! What thoughtlessness! What lowness of thought!

Another teaching of Baha 'O'llah is this: 14

Religion must be the cause of Love and amity - If Religion ever becomes the means of hatred and rancour then irreligion is better than that kind of religion for Religion is a cause of treatment and remedy for the sickness of the body social. If this cause of treatment is conducive to sickness undoubtedly it is better to abandon such a treatment, if religion is the means of enmity it is absolutely evil C733 and its non-existence is therefore better than its existence.

Again religious prejudice, patriotic, national and political bias are the destroyers of the foundation of the prosperity of man. As long as these prejudices last, perfect security and peace in the world of humanity are impossible. Therefore we must entirely forget these prejudices so that human kind may attain to the highest summit of peace and concord.

Praise be to God that we are all His servants! Praise be to God that we are all submerged in the sea of the mercy of the almighty. As long as we have such a compassionate and kind Lord why should we ever treat each other harshly for this is nothing but utter ignorance and darkness.

In brief, there are many Teachings which are revealed and instituted by Baha 'O'llah - I have just given you two or three of them. If you desire to be informed fully concerning these Teachings there are books and epistles in which they are all included - you can be fully informed of them. This Movement has brought affiliation and fellowship between 15 the religions and nations in the Orient. Therefore as the English nation is a noble nation and the British Government a just government it is my hope that these two will be the means of raising the standard of Universal Peace, and proclaim the oneness of the world of humanity so that this dark world may be transformed into a world of light, wars and rumours of wars be changed into palms of peace and conciliation and discord and hostility which has raged like fire may be transformed into love and concord.

Rev. Lewis:- May I say on your behalf to 'Abdu'l Baha that we have heard with great pleasure his words so full of the wisdom of love, that our hearts have responded warmly to them, that our prayers follow him and that we pray that the joy of the Holy Spirit may abide in his heart always.

31 Dec - Manchester Hall (Oxford)

Diary Text: p97. Source: Newspaper cutting, identity unknown.

LECTURE ON BAHAIISM AT MANCHESTER COLLEGE

On Tuesday afternoon, at Manchester College, an interesting lecture on Bahaism was given by Abdul Baha, leader of the Persian Bahai.

Dr Estlin Carpenter occupied the chair, in the presence of a large gathering, and said the movement sprang up in Persia in the middle of the last century, and in the year 1844 a young teacher took up the title of "Bab," and his work aroused great enthusiasm. Eventually he was persecuted by the Mohammedans and was arrested, and in 1850 was executed. Since then the movement had become known in India, Europe and the United States. It was a movement not to inspire any new religion, but to create peace and goodwill amongst the people.

Abdul Baha T734, who delivered his lecture through an interpreter, said it was science which caused the progression of the intellect of man; which held before the vision events of the future - it animated the body and the quickening of it. Science distinguished man from the animal; had there been no such thing as science, then man and the animal would have been on the same level. It was science that made them understand the mysteries of God, therefore the first efforts of the human mankind was to have science. If they desired to bring out the mysteries of nature, they must think and investigate, and if they did not do so they would never reach any comprehensive conclusion. All the sciences and crafts were once the mysteries of nature, but man had discovered them, and out of the plain of invisibility he had brought them into visibility. This showed that he had powers to break the mystery of nature. He had taken the sword from the hand of nature and used it against the head of nature. For instance, man had the power of perception: nature had not. He had the power of indiscrimination T735, and power of the discovery - nature was devoid of this. Man could prophesy the future, but nature could not. Nature had only an apparent comprehension, but man had the full comprehension, and whilst on earth he could discover the mystery of the heaven. Why should they adore nature, whilst that invisible power which was in men was superior and more perfect than nature? In his natural state man was imperfect, but in his humanity he had thrown his imperfections aside. They must not forget to look towards those divine gifts. Referring to warfare, the speaker said there was warfare of nature in fire, water, wind and earthquakes, and in the power of man there was warfare which was taught in the battlefield. The latter warfare was the question of the survival of the fittest. There was also another warfare; that of competition C736, which was the ideal. Was it not regrettable that the people were fighting against themselves, because of their religion? Had not the fundamental idea of Christianity been entirely forgotten? Think how easy the original foundation of God had slipped from their minds, yet pure religion invited men to love each other. But the great fundamental principle had been abandoned. Dogmas had come into force which were entirely out of place in present day religion. The Balkan War was due to the fundamental basis of religion having been set aside. Religion, which should have become the cause of love, prosperity and happiness, had become the cause of hatred, destruction, and unhappiness. He was glad to say that the intellect of man had taken a much

broader view; his perception was becoming clearer, and the great universities were carrying on that great work of peace and reconciliation. Now was the time for universal peace between all countries. This was the dayspring of the future. It was his hope that each one of them would, with their tongues and their hands, help to spread the keeping of peace amongst all men, so that they would be able to uproot the tree of warfare, and in consequence all nations and religions would become uniform. He was very hopeful of the future - he was a great optimist, and he hoped that the bounties of God would descend upon them - (applause).

The Chairman proposed a hearty vote of thanks to the speaker, who he said was going to reside, in the future, at Alexandria, under the protection of the Khedive 1907 and Great Britain.

The meeting then terminated.

02 Jan - Essex Hall, Women's Freedom League

Diary Text: p107.

The Vote (3 Jan)

Source : The Vote magazine, 1913-01-03

THE EQUALITY OF WOMAN.

Abdul Baha to Lecture to a W.F.L. Meeting.

We call the special attention of our readers to the meeting arranged by the Women's Freedom League at the large Essex Hall on Thursday, January 2, at 8 p.m., at which Abdul Baha, the famous Persian prophet, who is now the head of the Bahai movement, will speak on "The Equality of Women". This doctrine is one of the fundamentals of Bahaism, and it will be specially interesting to suffragists to hear it proclaimed by a wise man from the East, who has been a prisoner of the Turks for forty out of his sixty-eight years, and was only set free four years ago, when a constitutional Government was established in Turkey. Readers of THE VOTE will remember the dramatic form in which, more than twelve months ago, Mrs. Despard told the story of Qu'urat 'ul Ain, the Persian woman-martyr of Bahaism. The movement, which began in Persia, was persecuted by orthodox Mahomedans, but it has survived imprisonments and martyrdoms, and now numbers about two million followers in all parts of the world. With the great doctrines of the Fatherhood of God and the Brotherhood of Man, Bahaism preaches universal peace and equality of the sexes. We know that our readers will welcome this unexpected opportunity of hearing a great teacher from the East and make every possible effort to give him a fitting reception. Mrs. Despard will take the chair. Admission free, but reserved tickets at 1s. each may be obtained from Headquarters.

The Vote (10 Jan)

AN EASTERN PROPHETS MESSAGE.

ABDUL BAHÁ SAYS: "THERE IS NO DISTINCTION: MEN AND WOMEN ARE EQUAL."

A venerable figure, radiating brotherliness, despite long years of imprisonment, wearing a long brown robe and a white turban, which emphasized the keen, alert eyes, Abdul Baha greeted with evident pleasure the crowded audience which received him with reverent enthusiasm at the Women's Freedom League meeting, Essex Hall, on January 2. The leader of the Bahai Movement, speaking through a very able interpreter, said:-

This is a wonderful gathering. I hope its purposes and objects will be realised, demonstrating to mere man that men and women are equal. May it become an impetus to women in all parts of the world to greater achievements!

The world of humanity is like a bird with its two wings - one is male, the other female. Unless both wings are strong and impelled by some common force, the bird cannot fly heavenwards. According to the spirit of this age, women must advance and fulfil their mission in all departments of life, becoming equal to men. There is no difference between men and women. They must be on the same level as men and receive all their rights. This is my earnest prayer, and it is one of the fundamental principles of Baha Ullah. Baha Ullah proclaimed that the world of humanity was one tree; all nations, peoples, religions, men and women constitute the branches, leaves, blossoms, fruit. In this one peerless tree there is no distinction of gender in God's sight. Whoever practises humanitarian work draws near to God, whether man or woman; there is no distinction.

As we study world phenomena we come to the conclusion that in the mineral and vegetable kingdoms there is no difference between male and female; in plant life there is no strife for suffrage; the vegetable kingdom has suffrage already. Likewise in the animal kingdom there is no quarrel and strife between male and female, although it is an inferior creation to man. The male never taunts the female with his superiority; both enjoy perfect equality. Why should man, who is endowed with great intelligence, who is made in the likeness of God, stoop so low as to permit such things? That he should ever dare to declare himself superior to woman is astonishing. He thinks himself as a creation to be above woman. He declares that at present women have not attained to his intellectual and artistic level; that they are intellectually weaker; their will power is less; so man must be superior.

Some scientists have declared that the brains of men are heavier when weighed than women's, and so science shows that men are superior. Yet when we look round us we see people with small heads, whose brains must weigh little, but they show the keenest intelligence and great powers of understanding; and others with big heads, whose brains must be heavy, and yet they are witless. Therefore the avoirdupois of the brain has nothing to do with intelligence or superiority.

When men bring forward the second proof of their superiority by saying that women have not achieved as much as men, they use poor arguments which leave history out of consideration. If they kept themselves more fully informed

historically they would know that great women have lived and achieved great things in the past, and that there are many living and achieving great things to-day.

Let us turn for a moment to history, and we shall see what women have accomplished in humanitarian, charitable, religious, and administrative work. As regards political life there was the great and powerful Queen of Palmyra, Zenobia, whose dramatic history most people know. When the king, her husband, died, she showed such administrative capacity that the Roman Government appointed her his successor; she waged wars and gained great victories in Syria, she laid siege to Cairo and took it; but she also organised an efficient and just

- Father and predecessor in leadership of Abdul Baha.

Government, and through her sagacious administration, wise deliberation, strict justice, and great hope for the advancement of the people under her rule, her new subjects unanimously accepted her as Queen, although she belonged to another nation. She built many cities, the remains of which are to be seen to-day; the many tourists from Europe and America who visit them are astonished at the signs of her power and wisdom. She became so powerful that she threw off the Roman yoke, and when the legions of Rome were marshalled against her, she completely routed them, although her army was much smaller. Clad in a red mantle, wearing her crown, sword in hand, she charged at the head of her army; such dauntless courage was irresistible, and victory was complete.

Many other women have accomplished great things in the past, too many to be mentioned here to-night; they have administered justice, shown themselves powerful, resourceful, and courageous. These are historic facts. In the religious world it is the same. You find recorded in the Old Testament how all the conquests of the Israelitish nation were inspired by one woman; His Holiness Moses was not permitted to cross the Jordan after caring for the children of Israel in the wilderness forty years, but a woman led them to victory. Likewise during the Messianic dispensation, after the crucifixion of His Holiness Christ, the apostles were shaken in their faith; even Peter, the rock on which the Church was to be founded, had denied his Master three times; finally it was Mary Magdalene who strengthened them, assuring them that the Christ ever lives, is changeless; His body was crucified, but He was the Word of God from the beginning to eternity. This fearless woman saved Christianity to shine everlastingly on the horizon of glory.

Amongst the women of our own time there is Qu'urat 'ul Ain, the daughter of a Mohammedan priest; at the time of the appearance of the Bab she showed such tremendous courage and power, that all who heard her were astonished. She threw aside her veil, despite the immemorial custom of the Persians, and although it is considered impolite to speak with men, this heroic woman carried on controversies with the wisest men, and in every meeting she vanquished them. The Persian Government took her prisoner, she was stoned in the streets, anathematised, exiled from town to town. threatened with death, but she never

failed in her determination to work for the freedom of her sisters. She bore persecution and suffering with the greatest heroism; even in prison she gained converts. To a Persian Minister, in whose house she was imprisoned, she said: "You may kill me as soon as you like, but you cannot stop the emancipation of women." At last the end of her tragic life came; she was carried into a garden and strangled. She put on, however, her choicest robes as if she were going to join a bridal party. With such magnanimity and courage she gave her life, startling and thrilling all who saw her. She was truly a great heroine. To-day in Persia among the Bahais, there are women who also show unflinching courage, and are endowed with great poetic insight; they are most eloquent, and speak before large gatherings of people.

Women must go on advancing; they must extend their knowledge of science, literature, history for the perfecting of humanity. Ere long more will receive their rights. Men will see women in earnest, bearing themselves with dignity, improving the civic and political life, opposed to warfare, demanding suffrage and equal opportunities. I expect to see you advance in all phases of life; then will your brows be crowned with the diadem of eternal glory.

In giving his benediction at the close of the meeting, Abdul Baha said:-

O Thou Almighty, confirm the members of this Society; assist these souls present to arise and serve the world of humanity, to proclaim the oneness of the world of women, that they may become free from past prejudices and behold the countenance of God. O God, confer marvellous progress upon this Society; cause it to advance in all the virtues of humanity; illumine the hearts of all with the rays of Thy Kingdom; quicken their spirits with the breath of Thy Holy Spirit, and bestow the life of God. Give us Thy blessing so that men and women may have equal freedom; may they attain to equal rights so that even male and female may be entirely forgotten. May all unitedly and solemnly serve Thee and obtain the blessings of God. Give us Thy bounty, O Lord, so that all humanity, men and women, characterised by the image of God, may attain the supreme knowledge of Thee, discover the foundation of all holiness, live and act in accordance with Divine teaching, unitedly and with one accord, their hearts cemented and spirits joyous till they see the world of heaven!

The announcement that Abdul Baha would speak on the Equality of Men and Women at a meeting arranged by the Women's Freedom League, at the Essex Hall, on Thursday, January 2, attracted so large a gathering, that not only was the Hall crowded to its utmost limits, but many had to be turned away. Mrs. Despard presided, and in an introductory speech welcomed the Prophet from the East with his great message of peace. She said that it was the false relations between men and women which had brought discord, and what all desired was that the discord should cease. She gave a brief outline of the Bahai movement, beginning with the coming of the Bab - The Gateway - who died a martyr's death, but his teaching lived, and the number of his followers grew in spite of persecutions, imprisonments, and martyrdoms. She spoke of the wonderful progress of the woman's movement in Persia, and especially of Qu'urut

'ul Ain and her remarkable influence in the emancipation of women, through her tragic life to a martyr's death. We can never forget, she said, the great spiritual force behind the woman's movement; it is moving throughout the world; knowing this, we go on with courage and hope.

After the Masters address, Mrs. Holmes made a moving appeal for service in the woman's Cause; personal service and the service of money; the Suffrage movement, she said, was part of the great Divine plan for the regeneration of the world. Till the status of woman was raised it was impossible to complete the plan.

Lady Bloomfield, in a short speech about the Bahai movement, said she was glad to identify herself with her sisters working for freedom. She told how the message of Abdul Baha was not an essay written in a luxurious library; it was a cry of regeneration ringing out from behind prison walls. Now he had come out into the world with his message - peace, the banishment of religious differences, humanity not fighting against each other but against evil, and the equality of men and women. Mr. Sidley, in a sympathetic speech, said that none could fail to be impressed by the simplicity and sympathy of the Master after forty years of prison. All paid homage to his courage and fidelity of purpose and the Divine intention of his message.

The Vote (17 Jan)

CONCERNING THE FRANCHISE BILL.

The Press and Woman Suffrage.

...This week's Christian Commonwealth is a special Suffrage issue. The contents include an interview with Mrs. Henry Fawcett; "Women Suffrage and the Reform Bill," by Philip Snowden, M.P.; "The Inwardness of the Present Position"; communications from many leading people, including the Bishop of Hereford, Archdeacon Wilberforce, Rev. R. J. Campbell, Canon Cremer, Canon Peter Green, Canon Simpson, Rev. H. Scott Holland, Rev. T. Rhondda Williams, Dr. Scott Lidgett, Rev. F. B. Meyer, Mr. Walter Crane, Jerome K. Jerome, and Abdul Baha Abbas. A copy of this issue will be sent to every Member of the House of Commons and many other public men and women...

04 Jan - Lady Blomfield's, Address on Love

Diary Text: p116.

Paris Talks

Source: Paris Talks.

The four kinds of love

97 Cadogan Gardens, London,

Saturday, January 4th, 1913

What a power is love! It is the most wonderful, the greatest of all living powers.

Love gives life to the lifeless. Love lights a flame in the heart that is cold. Love brings hope to the hopeless and gladdens the hearts of the sorrowful.

In the world of existence there is indeed no greater power than the power of love. When the heart of man is aglow with the flame of love, he is ready to sacrifice all - even his life. In the Gospel it is said God is love.

There are four kinds of love. The first is the love that flows from God to man; it consists of the inexhaustible graces, the Divine effulgence and heavenly illumination. Through this love the world of being receives life. Through this love man is endowed with physical existence, until, through the breath of the Holy Spirit - this same love - he receives eternal life and becomes the image of the Living God. This love is the origin of all the love in the world of creation.

The second is the love that flows from man to God. This is faith, attraction to the Divine, enkindlement, progress, entrance into the Kingdom of God, receiving the Bounties of God, illumination with the lights of the Kingdom. This love is the origin of all philanthropy; this love causes the hearts of men to reflect the rays of the Sun of Reality.

The third is the love of God towards the Self or Identity of God. This is the transfiguration of His Beauty, the reflection of Himself in the mirror of His Creation. This is the reality of love, the Ancient Love, the Eternal Love. Through one ray of this Love all other love exists.

The fourth is the love of man for man. The love which exists between the hearts of believers is prompted by the ideal of the unity of spirits. This love is attained through the knowledge of God, so that men see the Divine Love reflected in the heart. Each sees in the other the Beauty of God reflected in the soul, and finding this point of similarity, they are attracted to one another in love. This love will make all men the waves of one sea, this love will make them all the stars of one heaven and the fruits of one tree. This love will bring the realization of true accord, the foundation of real unity.

But the love which sometimes exists between friends is not (true) love, because it is subject to transmutation; this is merely fascination. As the breeze blows, the slender trees yield. If the wind is in the East the tree leans to the West, and if the wind turns to the West the tree leans to the East. This kind of love is originated by the accidental conditions of life. This is not love, it is merely acquaintanceship; it is subject to change.

Today you will see two souls apparently in close friendship; tomorrow all this may be changed. Yesterday they were ready to die for one another, today they shun one another's society! This is not love; it is the yielding of the hearts to the accidents of life. When that which has caused this 'love' to exist passes, the love passes also; this is not in reality love.

Love is only of the four kinds that I have explained. (a) The love of God towards the identity of God. Christ has said God is Love. (b) The love of God for His children - for His servants. (c) The love of man for God and (d) the love of man

for man. These four kinds of love originate from God. These are rays from the Sun of Reality; these are the Breathings of the Holy Spirit; these are the Signs of the Reality.

07 Jan - Freemason's Hall, Esperanto Society

Diary Text: p127.

Esperanto Society

INTERNATIONAL LANGUAGE

ADDRESS BY

ABDUL BAHA,

Head of the Bahai Movement.

Delivered at Edinburgh on 7th January, 1913, under the Auspices of the Edinburgh Esperanto Society.

TRANSLATED INTO ENGLISH AND ESPERANTO.

“La personon de Abdul Baha kaj lian laboradon mi tre alte estimas: mi vidas en li unu el la plej grandaj bonfarantoj de la homaro.” - Dr. L. L. ZAMENHOF

Every movement in the world of humanity bringing on its back unity and accord is good; and every matter which creates discord and dis-harmony is evil. This century is a radiant century. Its discoveries are many. Its inventions are great. Its undertakings are multitudinous. On account of these great accomplishments, this century is superior to all other centuries. But the greatest undertaking is the unification of language, because it is more beneficial and productive of more pleasure than any other undertaking of this age. The unity of language brings about great fellowship between hearts. The union of language is the cause of the attainment of accord. It brings about the entire sweeping away of misunderstanding between the people; it establishes accord between all the children of men. It gives broader conceptions and greater vision to human minds, and to-day the greatest undertaking in the world of humanity is to understand and make yourself understood. Every individual member of the body politic, on account of the widespread of an auxiliary international language, will be enabled to put himself in touch with the current events and ethical and scientific discoveries of the age. An auxiliary universal language will give us the key - or the master key - to the understanding of the secrets of the past ages. Through an international language every nation in the future will be enabled to pursue its scientific discoveries very easily and without any difficulty.

It is well known to you that the Oriental people, young men coming to the West trying laboriously to study the discoveries of the West, for many years must work hard so that first they may study the language and then their special branch of learning. At the very least, they must give many years of their life to the study of the language of the country they go to; then they can start on the study of that special branch of science in which they are interested. For

example, let us suppose that a young man from India or Persia or Turkestan or Arabia, desiring to study medicine, comes to this country; at the very least he must study the English language for four years, and nothing else; and then he may begin the study of medicine. But if this international auxiliary language were a part of the curriculum of education in all the schools, in his childhood he would study that language in his own country and then, no matter to which country he desired to go, he would be enabled to study his special branch of science very easily, without losing any years of his life.

To-day, even if each one of us studied languages, yet, if some one desired to travel abroad, he might be handicapped on account of not knowing the special language of a given country. I have studied the Oriental languages very profoundly, knowing the Arabic language more deeply than the Arabians themselves, having studied the Turkish language and the Persian in my own native land, and knowing other languages of the East, yet, when I came to the West, I was obliged to bring with myself a translator, and it is as if I know no language whatever. But if there were an international language, well, the Persian language of my own native land and the other one would have been sufficient to carry me along in all the countries of the world. Just think how the international language will facilitate communication between all nations of the world. Let it be said that half of our lives is spent in the acquirement of languages; for in this enlightened age every man must study languages, so that if he expects to travel to Asia and Africa and Europe he may be able to converse with the people; but by the time he has studied one language, there is another one to travel to. So you see that this life is spent in the acquirement of these languages, which are a handicap to international communication. Well, this international language will free man from all these problems. In short, to understand and make yourself understood, there must needs be an international instrument. The teacher and the student must know each other's language, so that the teacher may be able to impart his knowledge and the student acquire that knowledge. In the world of humanity there is no greater factor than to make yourself understood to your fellowmen, for civilisation itself, the progress of civilisation, depends upon this process. To acquire arts and sciences one must know how to speak, make himself understand and understood at the same time. So on this understanding and making yourself understood will depend the acquisition of sciences, and it will make men to comprehend all affairs of life; and this process of understanding and making yourself understood depends upon language. Therefore, if this auxiliary language is established, all the members of humanity will then be enabled to understand each other. As I speak now, an episode comes to my mind which happened in Bagdad. There were two friends who did not know each other's language. One of them got sick; the other one called upon him, but he could not express his sympathy, so by making a sign he asked him "How are you?" By making another sign, the sick man answered "I am almost dying," and the friend who called, thinking that he had told him that he was feeling much better, said, "Thanks be to God." By such incidents you realise that the best thing in this world is to be able to make yourself understood by your friends, and also

to understand them, and there is nothing worse in this world than not to be able to convey your thoughts. But if there is this auxiliary language, all these difficulties will be removed.

Now, praise to God, this language of Esperanto is invented, and this is one of the special endowments of this brilliant century; this is one of the greatest undertakings of this great age. Up to this time the world of humanity has failed to bring about this invention. This unification of languages had never crossed the minds of the thinkers of the past ages, and in reality it was an impossibility in those times, because then there was no freedom in going and coming, and no travelling and no intercourse between the various countries. Now the means of communication and transport are greatly increased, therefore it is necessary and it is possible to bring about the use of this international language.

His Holiness Baha'u'llah fifty years ago wrote a book; that book is called "The Most Holy Book," and in that book [one] one of the fundamental principles of the Bahai movement is that there must be the invention of an auxiliary language; and then he goes on to explain the benefits and profits that will accrue through such a medium. Now let us thank the Lord because this Esperanto language is created. Therefore we have commanded all the Baha'is in the Orient to study this language very carefully, and ere long it will spread all over the East. Therefore I request you also, non-Esperantists and fellow-Esperantists, to put your utmost exertion into the spread and promulgation of this language, because it will hasten that day, that millennial day, which has been prophesied by the past prophets and seers, that day in which, it is said, the wolf and lamb will drink from the same fount, the lion and the deer graze in the same meadow. The signification of this Holy Writ is that the contesting races, warring nations, inimical religions, will come to each other in the spirit of love and amity - then, the day-spring of that millennium and every means, every instrument which confers unity and amity upon the children of men, that is love and that is the spirit.

As we said, the greatest affair in this world is the reality of an auxiliary international language. The unification of language will transform the world of humanity into one world; the unification of language will do away with the misunderstandings between religions, and the unification of language will bring together the East and the West in the spirit of fellowship and love. The unification of language will change this world of many families into one family. This auxiliary international language will gather the various races under one cover, as if the five continents of the world had become one continent, because then they can convey their thoughts to each other. The international auxiliary language will do away with ignorance and superstition, for each child, no matter to which race or nation he may belong, will be able to pursue his studies in science and art, because at that time he will be called on to study only two languages - one his own native language, and one the international auxiliary language. Let us hope for that day, when even the boundaries of native languages will be swept away and the world may enjoy one language. What greater bounty is there

than this? What more munificent welfare is there than this? Then the world of humanity will become the delectable paradise, just as it is said that in heaven there is one language. The material world will become the expression of the world of the inner. Then the discoveries will be unfolded; inventions will become multiple; sciences will advance by leaps and bounds; scientific agriculture will take a wider sphere of accomplishment, because at that time the nations will be able quickly to assimilate the thoughts which are expressed, and because all these thoughts will be expressed in that universal language. If this international language is a factor in the future, all the countries of the East will be enabled to acquire the sciences of the West in no time, because they will be able to read these books and comprehend their meaning; and the Western nations will be enabled to acquire the thoughts and ideas of the East, and through this they will be enabled to improve their condition. In short, on account of the establishment of this international language, the world of humanity will become another world; extraordinary progress will be attained. Take, for example, a family in which the various members speak each a different language; how difficult it is for them to convey their thoughts to each other, and how great and wonderful it is when they are able easily to understand each other's thoughts. For if they know each other's language, they will go on very rapidly; there is no doubt whatever about this. Therefore it is our hope that the Esperanto language will spread universally before long, that it may be promulgated in all the countries, so that all the people may live with each other in the spirit of amity and love.

The kings - may God assist them - or the counsellors of the world - must consult together, and appoint one of the existing languages, OR A NEW LANGUAGE, and instruct the children therein in all thy schools of the world, and the same also must be done in respect to writing (i.e., the characters employed must be similar for all languages).

BAHA'U'LLAH. The Glad Tidings.

We have formerly decreed that speech was to be in two languages, and that there should be an effort made to reduce it into one. So likewise should it be with the writings of the world, in order that people may not waste and lavish their lives in the study of various languages, and that the whole earth may be considered as one city and one land.

BAHA'U'LLAH. Words of Paradise.

To-day the greatest need of the world of humanity is for the discontinuance of the existent misunderstandings amongst nations, and that can be brought about through the unity of language. Unless unity of languages is realised, the Most Great Peace, and the unity of the human world in a binding manner, cannot be accomplished and established. For the function of language is to portray the mysteries and secrets of the human hearts. The heart may be likened unto a box, and language to the key. We can open the box only through the key, and observe the gems contained in that box. Therefore, this question of an auxiliary international language is of the utmost importance. Man can be trained and

educated internationally through this language. They can acquire the evidence of past history and ages through language. The spread of the known facts of the human world depends upon language. The explanation of Divine teachings can only be brought about through language. Because of the diversities of languages, and the lack human comprehension of the languages of each other's nationalities, these glorious aims cannot be realised. Therefore, the very foremost service to the world of man is to establish an auxiliary international language. It will become the cause of the tranquillity of the commonwealth of man. It will become the cause of the spread of sciences and arts amongst the nations of the world. It will be the cause of the progress and development of all the races. Therefore we must with all our powers make an effort so that we may establish an international auxiliary language amongst the nations and races of the world.

MESSAGE OF ABDUL BAHÁ TO ESPERANTISTS. Washington, U.S.A. April, 1912.

Scotsman

Source: Scotsman, 1913-01-08, p10

ABDUL BAHÁ IN EDINBURGH

DR KELMAN ON THE BAHÁI TEACHING. ABDUL BAHÁ, the foremost expositor of the Bahai faith, who is at present on a visit to Edinburgh, addressed a large gathering of ladies and gentlemen in the Freemasons' Hall last night under the auspices of the Edinburgh Esperanto Society. The mission of Abdul Baha is to explain the Bahai teachings to the Western world. The keynote of his faith is described as peace, not merely a tacit peace between nations, but the essential unity of all religions, and the universal brotherhood of man. Much public interest was taken in last night's meeting, the hall being crowded, and a large number of the audience standing throughout the proceedings. Dr Kelman occupied the chair. Abdul Baha was a striking figure on the platform, garbed in loose Persian robes. Accompanying him were some of his followers, also in distinctive dress.

Dr Kelman at the outset expressed his pleasure at being present to welcome, to greet courteously, and to hoar their Eastern friend. The movement of which he was the leader had been differently understood, and differently treated, by different people. It had been bitterly persecuted in Persia, it had suffered much from its enemies. And it had suffered much also from the mistaken and exaggerated statements of some of its friends. This was no new religion, no rival faith seeking to set itself up against the faith of Christ. This visit to Edinburgh was not a proselytising movement in favour of Bahaism. It had never been the intention or the aim of Abdul Baha to induce Christians to exchange their faith for another. They who greeted Abdul Baha did so as Christians. Jesus Christ was to them the supreme and final revelation of God to men. The redemption of His cross and the power of the resurrection had set their grasp upon the world. They were sufficient for human need, and sorrow, and sin, in all times and in every land. There was no other power than Christ's by which the world

could be redeemed and restored. It was because of his profound conviction of that that he rejoiced in everything which was done in Christ's spirit, and which tended to forward the principles of His kingdom. The spirit of God was working far beyond the limits of the Christian Church, or of the Christian nations. Christ's revelation, although final, was yet not closed, but was open to receive much interpretation and enrichment as the centuries went on. His spirit did not denounce other faiths, but recognised in each of them such elements of good and truth as it found, and heard voices of Jesus speaking in many tongues. In nothing was this more true, or more important to recognise and remember, than in the present relation between East and West. They in the West had built up a civilisation with much in it that was great and splendid; but its vitality tended to grow feverish, its ambitions had threatened our sense of brotherhood and love, and its overdriven demand for effectiveness in practical and material things had caused them much loss of beauty and of repose. But these things, which they were in danger of losing, were parts of that fulness of life which was in Christ Jesus. And these the East had still in large measure to offer. Peace, love, and beauty - when they saw them, let them admire and welcome them, from whatever land or in whatever tongue they came.

HISTORY OF THE MOVEMENT.

The history of this movement was pretty well known to them all. The Persian reformer known as The Bab was shot in Tabriz in the year 1852, after a short life of 30 years. Baha'u'llah, the proclaimer of the doctrines of the movement begun by The Bab, was exiled to Acre, and died there in 1892. His son, Abdul Baha, who was their guest that night, was for forty years a prisoner in the fortress of Acre, and was liberated only in 1908. Round these men, many thousands of followers - perhaps millions, for the figures were impossible to state - had gathered; and thousands had sealed their fidelity with their blood. But the bond that had united these men had not been that merely of the fascination of the central personalities, much though they had been beloved and honoured. Certain great truths which these had brought, had laid hold upon men's minds and consciences, bringing them so great a light, so wonderful an emancipation, that for them they had been prepared to die. Among these truths were included the following three, viz.:- (1.) The underlying unity and brotherhood of men of every race and every creed. They had seen the sun of truth (to put it in their own words) shining at the core of all religions; they had longed to see every nation gathered under the tent of unity, and war and hatred to be no more. (2.) The purity of love and marriage bond. (3.) The glory of God, shining here on the earth in human lives, beneath the sin and folly that darkened and defaced it; and shining more brightly beyond, in an immortality pure and perfect. When, from the uproar, the blood and tears, the sin and the brutalities that still saddened and shamed the earth, they heard such voices, surely they might well thank God. These were not Christianity in its full and perfect form, but so far as they went they were ideals. It was their privilege and honour to welcome anything that cleansed the foulness and softened the hard heart of the world. The words in which this message was expressed were Persian words, richer in poetry and

less subject to exact definition than theirs. But love, and peace and purity, and the sense of God in life, were things independent of nationality. These things they welcomed, proclaimed by Abdul Baha, in his own wonderful fashion. They honoured his fidelity and his sufferings for conscience sake: and they recognised in this movement part of that great hope and promise of the Kingdom of God upon the earth, for which all true hearts in every nation prayed. "And God fulfils Himself in many ways." (Applause.)

Mr Andrew Wilson, Special Councillor, British Esperanto Association, formally welcomed Abdul Baha on behalf of the Esperantists.

THE UNIFICATION OF LANGUAGE.

Abdul Baha addressed the meeting in Persian, the speech being conveyed to the audience point by point by Mirza Ahmad Sohrab, who acted as translator. Abdul Baha at the outset expressed his thanks for the welcome he had received from the speakers. Proceeding to speak of Esperanto, he said that this century was a radiant century. Its discoveries were many, and its undertakings were multitudinous, but the greatest undertaking was the unification of language, because it was more beneficial and productive of more brotherhood than any other undertaking of this age. It swept away the misunderstanding among peoples. It gave a broad conception and greater vision to the human mind, and to-day the greatest undertaking of humanity was to understand and to make itself understood. He went on to point out the difficulty of any man coming from the East to the West in having to spend some years in the study of our language before he was able to take up the special study for which he had come. If this international auxiliary language was a part of the curriculum of education in all schools, it would be studied in childhood by a person in his own country, and then no matter to which country the person desired to go he would be enabled to study his particular branch of science without losing any years of his life. To understand and make oneself understood there must be an international instrument. The unification of language would do away with the misunderstanding among religions, it would bring about the East and the West in the spirit of fellowship and love, it would change the world of many families into one family. (Applause.)

Professor Geddes proposed a vote of thanks to Abdul Baha, after which many of the audience availed themselves of the opportunity given to shake hands with the Bahie [Bahai] leader.

Edinburgh Evening Dispatch

THE SPREAD OF ESPERANTO.

Abdul Baha, whom the audience greeted by rising from their seats, expressed his gratitude for the remarks of the previous speakers. The spread of the Language of Esperanto was an evidence of the spirit of the age; and every movement in the world of humanity which brought in its train unity and accord was good, and every movement which created discord was evil. This century was a radiant

one, owing to its many discoveries and inventions, but the greatest of all the undertakings was the unification of language, because it was more beneficial and productive of more brotherhood than any other undertaking of this age. Unity of language brought about good fellowship, and was conducive of accord, besides bringing about the entire sweeping away of misunderstandings between the peoples of the world. Students from the East, coming to the West to study the sciences and discoveries of the West, had to devote a least four years of their precious time towards the acquisition of the language of the country before they could start on the special branch of study which it was their intention to follow. If, however, this auxiliary language formed part of the curriculum of all the schools, this difficulty would be obviated.

A UNIVERSAL HANDICAP.

To-day, even if one were to study ten languages, he might yet desire to travel abroad, and he might be handicapped on account of not knowing the language of a particular country. He himself had studied many Oriental languages very profoundly, knowing Arabic more deeply than the Arabians themselves, and yet when he came to the West he had been obliged to bring with him a translator. (Laughter.) In short, to understand and to make oneself understood there must be an international language. His Holiness Baha'o'llah, 50 years ago, wrote a book, which was entitled the "Most Holy Book," and in that book one of the fundamental principles of the Bahai revelation was that there must needs be the intervention of a universal language. Therefore they were grateful that this Esperanto language had been created, and all the Bahais in the Orient had been commanded to study it very carefully. The unification of language would transform the world of humanity into one world; would do away with the present misunderstanding between the religions; and would bring the East and the West into a spirit of fellow and love. (Applause.)

Professor Patrick Geddes then returned thanks to Abdul Baha on behalf of the meeting.

08 Jan - Rainy Hall

Diary Text: p133. Source: Scotsman, 1913-01-09, p11

ABDUL BAHÁ IN EDINBURGH

A NEW UNIVERSAL RELIGION.

The Persian Reformer, Abdul Baha, appeared for the second time before an Edinburgh audience yesterday afternoon, and delivered an address in the Rainy Hall to a large audience, mostly ladies. The meeting had been arranged by the Outlook Tower Committee to give Abdul Baha an opportunity of expounding to the people of Edinburgh the principles of Baha Ullah, whose object was to "show the way to divine union of man with God and its manifestation in the brotherhood of mankind."

Professor Patrick Geddes, who presided, said that on Monday night Abdul Baha

spoke of a universal language, on which he set much value as a means of international communication in commerce, in science, and in sympathy; that day he would speak of the ideas and ideals of the movement with which he was identified. That Bahai [Bahai] movement, which had struggled for half a century through persecution and difficulty, recalled the martyrdoms of old. It was now widely known in the Persian world, and from it made its appeal to the surrounding Mohammedan countries, to the Jews, and to the Christians. Arising as it did in the cell of the mystic, it was at the same time strongly fitted to interest the modern Western world.

AT BAHÁ ULLAH'S COMING.

Abdul Baha, who was in the costume of the Orient, spoke in Persian, and had his remarks interpreted into English by Mirza Ahmad Sohrab. I have, he said, pleasure in presenting myself to this gathering, so that I may explain to you certain of the principles of Baha Ullah. Nearly sixty years ago, at a time when the Orient was engaged in warfare, when there was enmity between the different religions, his Holiness Baha Ullah appeared. Darkness brooded over the horizon of the Orient; foul clouds of ignorance hid the sky; religious prejudice and race prejudice prevailed. The peoples of the Orient were as though submerged in a sea of blind dogma and tradition. The votaries of the different religions hated each other; they never associated with each other in the same building. Had they done so they would have considered themselves contaminated. His Holiness Baha Ullah, under such conditions, appeared, and boldly proclaimed the doctrine of the oneness of the whole of humanity.

THE UNITY OF THE RACE.

He stated that humanity were the sheep of God; that God was the real and kind shepherd. When this great shepherd was compassionate and kind, why should the sheep fall out with each other? Addressing the whole of humanity, Baha Ullah says:- "Ye are the fruits of one tree and the leaves of one branch. All the nations, peoples, and tongues are the branches, leaves, blossoms, and fruits of this great tree of humanity." God created all; God provides for all; God protects all; and as He is kind and good, why should you be unkind?

INTERNATIONAL PEACE.

The second principle of the religion of Baha Ullah has regard to international peace. Concerning this weighty matter, Baha Ullah had written to many rulers and kings. In these epistles he had brought forward certain unanswerable principles that the whole of humanity could not enjoy security and composure without the establishment of universal peace. Every war, he says, is against the good pleasure of the Lord of mankind. God has created men so that they may enjoy fellowship with each other. Man is the edifice of God. War destroys the divine edifice, and cannot, therefore, be pleasing to God. Peace is the stay of life; war the cause of death. The third principle of Baha Ullah is this; religion must ever be the cause of love and amity. If religion breeds rancour and strife it is only a so-called religion, and it is better to do without it. God made religion a means

of fellowship. When His Holiness Moses appeared, instantly good fellowship prevailed amongst the Israelites, and with the dawn of the Christian era there was wonderful concord between Egyptians, Chaldeans, Assyrians, Europeans, and other nations of the world. When His Holiness Mohammed appeared in Arabia, with his presence and his mission there arose light out of the ashes of discord, and between tribes of Arabs who had warred like wild beasts against each other for 2000 years there was peace. These three examples show that religion in its nascent stages has been the cause of union. In the Old Testament it is recorded that God created man in his own image. His Holiness Jesus says that God sends His sun to shine on the just and unjust, and in the Koran it is written that between the creation and God thou shalt not see any difference. Therefore, if religion brings about warfare between nations, you are better without that sort of religion.

SCIENCE AND RELIGION.

The fourth teaching of Baha Ullah relates to the conformity of religion with science and reason. If religion is not conformable to science and reason it is superstition. God has given us an absolute mind, so that we may distinguish between error and that which is just, differentiate between right and wrong. If religion does not correspond with science and reason, it is a phantasm of the brain; for science and religion are realities, and if that religion to which we adhere is a reality, it must conform to other realities.

RELIGION AND RACIAL PREJUDICE.

The fifth teaching of Baha Ullah is this - that religious, racial, political, and patriotic prejudices are the destroyers of the foundation of the edifice of man. As long as these prejudices last, the world of humanity will not attain to peace and composure. If we consult history, we shall find that every war was due to one or other of these prejudices. These prejudices are phantasmagoria, breeding hostility and dissension; if we investigate the objects of the religion of God we shall be united. As regards racial prejudice, is not all humanity the progeny of Adam - members of one family, though the family has grown quite large? How ridiculous it is to sow division between members of one family! As regards patriotic prejudice, how small is this terrestrial sphere as compared with the great astral regions; how evanescent is the life of man! What is this native land, this fatherland that we glory over so much? We live but a few years on the surface of the earth; afterwards it becomes our eternal cemetery, as it has been the cemetery of all the men and women that have lived since Adam. In the circumstances, is patriotic prejudice worth all the divisions it has caused?

THE EQUALITY OF MEN AND WOMEN.

The sixth teaching of Baha Ullah is as regards the equality of men and women. Male and female belong to the same stock of humanity. They share in common the same faculties. God created men and women alike; why should we cause a difference between these two partners? The world of humanity has two wings - one wing the male, the other the female. If the male wing is strong and the

female wing is weak, the higher flight is impossible. But if both wings are strong, there will be a flight heavenwards to the higher dominions of human perfection. Then if the same curriculum of education is given to women as has been given to men in the past; if they are allowed to acquire all the virtues which they can possibly acquire, they will become the peers of men. As up to this time the means of education have not been given in an equal degree to women as to men, women lag behind to a certain degree. Praise be to God, however, that this glorious century has given the means of education and culture to women, and if men cooperate with them, there is no doubt that they will advance extraordinarily and attain to the same level as men. Then the world of humanity will attain to a higher pitch of perfection.

ECONOMICS AND EDUCATION.

The seventh teaching of Baha Ullah is what we call solidarity, or, in your terminology, economics, and it suggests a plan whereby all the individual members of the social body may enjoy the utmost comfort and welfare. There is a special programme concerning this Socialism, but I will only give of it bare details. He says the degrees of society must be preserved. These degrees in the body politic must not be disintegrated. An army has need of a general, a colonel, a captain and of private soldiers. In the body politic, as in an army, these degrees are essential; at the same time each individual member of the various classes must enjoy the utmost comfort and happiness. The eighth teaching of Baha Ullah concerns universal education. That means the education of all the children of all the communities. If the parents are capable of giving a thorough education to their children well and good; if not, the State must take care of them. Every child must also learn a profession, so that he may not be left helpless. The ninth teaching of Baha Ullah is that work done well is as acceptable to God as prayer in the Churches; the tenth principle relates to the necessity for having an international auxiliary language. Each person need only study two languages in their classes - their own native tongue and the auxiliary language. The eleventh of the Baha Ullah's teaching is that there must be a standardisation of education or the system of the training of children in all countries, so that the children as they grow up may lose their prejudices in reference to foreigners. Were this done misunderstandings would be swept away from amongst the peoples. There are many other principles, but I have spoken of a few of them to you, and from these you will understand the spirit of the Bahai revelation.

THE MARTYRS OF BAHAIISM.

His holiness Baha Ullah instituted this teaching in Persia. Those who adopted his views became entirely free from their former shackles and limitations. Nowadays meetings and assemblies are organised in Persia, in which you will find Mahommedans and Christians, Jews and Zoroastrians, and Buddhists gathered together in the same room in the utmost fellowship and amity, so that if an outsider were to enter he should find such a spirit of love prevailing and so complete an elimination of the ego or self that he would be unable to distinguish between one religion and another. But in the days of Baha Ullah, the Mahommedan

clergy stirred up enmity against the leaders of the new movement. They represented to the ex-Shah of Persia, Nazir, that this community was a political party striving to dethrone him. So the Shah rose in his wrath and tried to destroy the Bahaists, caused all the possessions of Baha Ullah, to be pillaged, and threw him into prison. Then he exiled him from Persia. But the Baha Ullah met these persecutions with the greatest resolution and firmness, and in his exile continued to promulgate these principles to humanity. From Bagdad the Baha was exiled to Roumelia, thence to Akka, near Mount Carmel, where he died in 1892. Nearly all the days of the life of Baha Ullah were spent in prison or exile, and many of his friends and followers were martyred and pillaged. More than 20,000 people sealed their faith with their blood. Notwithstanding all this, the Baha Ullah never wavered or had a faint heart. Nay, rather the cause spread more rapidly like wildfire from day to day, so that all the Orient was covered with the rays of this revolution [revelation]. From his prison in Akka the Baha Ullah ascended to the throne of God. Those who were his followers were left in prison until the flag of revolution was raised in Constantinople, and they were free. Before that the Shah had fallen before the Democratic movement in Persia, and they were free to return to their own land.

THANKS TO THE BAHA.

Dr Barbour expressed the thanks of the audience to Abdul Baha for his eloquent exposition of one of the great movements of their time. It was a plant which had spread rapidly in the Persia of to-day. Yet one recognised in it a great similarity to plants that were growing nearer home. What struck him when their friend was speaking was that he was giving expression to some wishes of their own heart. They approved of the ideal he laid before them of education and of the necessity of each one learning a trade, and his beautiful simile of the two wings on which society was to rise into a purer and clearer atmosphere put into beautiful words what was in the minds of many of them. What impressed them most was that courage which had enabled him during long years of imprisonment, and even in the face of death, to hold fast to his convictions.

AN EASTERN MISSIONARY.

The Rev. A. B. Robb, Falkirk, said they had been in the habit of sending missionaries from the West to the East to preach the Gospel; that day they had a missionary from the East to preach the old Gospel, and to preach it in a new and original way. After all, it was not the words which had impressed them so much as the life. He had a right to speak, for he had spent forty years of his life in prison for the sake of the truth which was revealed to him. Dr Kelman, he thought, said last night that Abdul Baha was not here to proselytise. He (Mr Robb) was not so sure of that. He felt they were not preaching quite the Gospel they had heard that day, though they were all longing to preach it, and perhaps Abdul Baha's address would give some of them assistance to do so.

The Rev. R. B. Drummond, late of Castle Terrace Chapel, also said a few words, and the Chairman having conveyed the thanks of the meeting to Abdul Baha,

the interesting meeting terminated.

09 Jan - Theosophical Society

Diary Text: p135. Source: Theosophy Today

ADDRESS TO THE THEOSOPHICAL SOCIETY IN SCOTLAND BY ABDUL BAHA.

(From the interpretation by Mirza Ahmad Sohrab).

IT gives me very great pleasure to be with you this evening and to take part in your delightful gathering, for you Theosophists - praise be to God! - are always independent investigators of reality, released from mere imitation of the customs of your forebears and ancestors. Your purpose in life is to achieve and welcome the knowledge of reality, no matter from what region the light may dawn. The religions of to-day are all captives in the claws of custom and of blind dogma, for the absolute reality and dominant truth which prompted the foundation of these very religions in the past are entirely forgotten, and certain blind observances of ritual and sacerdotal mummeries have crept in which are in entire opposition to the fundamental principles of Divine religion. True religion, which comes from God, is founded for the purpose of illuminating the world of humanity, and for the emancipation of the human race. It establishes a complete fellowship between all hearts, and unfolds before our vision the Kingdom of Heaven. But - a thousand times, alas! - religions so founded have become the cause of contention and mutual strife, and to-day they are constantly waging war against each other. There is even bloodshed among their representatives, who engage in strife, ransack each others' possessions, and destroy each others' homes, What makes them do all these things? They do them because they are prisoners of blind dogma.

As an illustration, take anyone you meet. You ask him to what religion he belongs. He says he is a Jew. "Why art thou a Jew?" "Because my father was a Jew, and my ancestors were Jews. That is why I follow in their footsteps." Another man is a Mussulman. "Why art thou a Mussulman?" "My father was one, and my forebears also." And if you put this query to the devotees of other religions they will give you the same answer. And indeed if you go through the whole category of the present-day religions you will find that in all of them numbers are following blindly; and that it is a case of "the blind leading the blind." But, if you inquire, you will find they have never investigated the reality; for if they had done so they would all have become unanimous and would work in harmony. If reality is one, then it is not subject to division; and this absolute reality is the foundation of all religions.

The Theosophical Society has freed itself from such blind imitation of what was thought and done in the past; and, soaring up toward the heaven of reality, is ever trying to investigate the deeper truths which underlie all religions. Therefore I am very happy.

As we look upon this world - the Macrocosm - and upon all that goes to make

up man - the Microcosm - what do we find? We find that every organism is composed of single primordial atoms, and has come into existence through the interaction of the elective affinities inherent in them. Its existence is a scientific fact. Every given atom of these myriads of atoms has passed through multitudinous forms, and in every form it has manifested a particular virtue or power.

For example, looking upon this flower, there is no doubt that it is composed of single atoms, simple elements. There was a time when the various substances composing it were all in the Mineral Kingdom, and during that period they underwent many transformations. Having completed their course in the Mineral Kingdom, these atoms ascended to the Vegetable Kingdom, and they will go on, maybe for many hundreds of years, continuing their journey through experiences in this vegetable life. One day this, which is now a chrysanthemum, may become a rose; another day it may form part of a carnation. Another day it may enter into the composition of a tree. In short, each indestructible atom goes on journeying, first through the Mineral Kingdom, and then through successive stages of the Vegetable World. This is a fact in harmony with the laws of Biology.

Now this atom having run its course through the Vegetable Kingdom ascends next into the Animal Kingdom, where again it has its varied experiences. Having finished these, it enters the realm of humanity, and travels through its many and varied stages. In short, this primordial atom has undergone transformations through all the kingdoms and sub-kingdoms of life, and, in consequence of these experiences, it manifests in a certain form and possesses a particular virtue or power.

It is one of the philosophic epigrams of the East that everything is included in the All. Therefore every man during this multitude of transformations is gradually learning to know the many aspects of that All, and in every transformation has the opportunity of acquiring a fresh virtue, so that man may become a compendium of all the virtues of creation. This is an exposition of a divine mystery.

Philosophic man, or the inner man, is indestructible. He is ever existent. For the immortality of the soul is a fact not to be denied. The spirit is everlasting; it is illimitable. The rational proof of the immortality of the soul is as follows:- Man enjoys two realities - two verities (or aspects of Truth). The first aspect of this human verity is material; and the second aspect is spiritual. The aspect which is material is subject to non-existence. But the ideal aspect of man, which is the spirit, is indestructible. What does mortality or death mean? It means transference from one body to another body. Thus, to take again the illustration of this flower. This flower, you may say, is doomed to death. It is dying. Why? Because it is losing its present form and is returning to its original constitution, which is mineral; but there is ever a conservation of energy lasting through all creation; so that even the material constituents which make up this flower never die, but are constantly transformed. Thus, when grass is eaten

by an animal, you may say that the grass is dead. But the real fact is that it has only lost its vegetable form and become absorbed into the animal kingdom; and through this process animal life is made possible; the plant has never been lost. So that we may say of annihilation that it is a process of transference from one form to another; but the elements are indestructible. That is all that is meant by annihilation. Thus it is with the body of man, his material form that you see before you. The spirit leaving the body means that this temporal body, having done its duty, will return to its original constituents and become part of the earth; but it still has an existence. So that death simply means a step beyond the present conditions of life; in this way the material body of man may go through many forms and changes, and die and again be born, because it is used constantly in the making of various new forms and shapes. At the same moment one body cannot occupy the same space as another. It may only occupy one space. Take, for example. any given body - say a triangle. As long as it is triangular it cannot become a square, nor can it become a hexagon. It cannot become any other geometrical figure; for if it becomes a hexagon it cannot remain a triangle. One body can only be one shape at one time. So two forms cannot become part of one body at the same time, But, even as you are sitting here, your soul or mind or spirit, by whatever name you may call it, contains all these various forms. At this very moment you can conceive of a triangle, a square, a hexagon. or a geometrical shape all at the same instant. Just at this time in your mind, in your spirit. you may call up anything. There they are. these forms, existing simultaneously, without having to be broken, and to replace one another in succession. They are all present in your spirit. In this way all forms exist in the spirit. There is no need of breaking one form so that the spirit may enjoy another form. The spirit is independent of these forms, and at the same time it can hold all these forms. Therefore this is scientific proof that the spirit is eternal. Why do we enjoy the immortal spirit? It can never be transformed from one shape into another. It is able to contain all the shapes and forms in the world. This is self-evident. The spirit enjoys immortal life. Another piece of evidence:- This physical body of man once in a while is subject to sickness. At other times it gets well. Sometimes the body grows fat, and at other times it grows the opposite way - all lean - so that the body goes through very various conditions; but the spirit is ever the same. If the body grows lean the spirit does not grow lean, and if a man enjoys three hundred pounds, avoirdupois, his spirit does not weigh three hundred pounds. Therefore this Divine and heavenly Absolute Reality, which is in man, is not subject to transformation or change. If one hand is cut off and the other arm is cut off, and the lower limbs are cut off, you will see that the man is going on living all the time, and his spirit is not mutilated. He is exactly the same man. The eternal spirit in him is undying. Third proof:- What is death? Death means the losing of sensations or susceptibilities. While in a state of sleep man's body lacks all sensation. His eyes do not see. His ears do not hear. The power of smell does not act. All the senses are in a state of quiescence. The power of touch is not present. All the senses are at rest. They are asleep. Yet notwithstanding all this the man travels. He journeys, he dreams. His spirit sees, and his tongue speaks.

In that very state of quiescence he is endowed with all his faculties. Now if man was made only of this material flesh he would not have these various conscious experiences while in the state of dream. This likewise demonstrates the fact that in the inner reality of man there is a second deeper reality by which everything is surrounded. Therefore it is another evidence that in man God has hidden a second reality, which second reality is entirely free from all the fatalities of life, ever going forward, never retrogressing; and this will show you that man enjoys this immortal and everlasting spirit.

The fourth proof:- While speaking you use the word "I." "I went there." "I came here." Who is this "I" that speaks within you? It can look out and see its own body. It is evidently the ego within (*cogito ergo sum*). Therefore there is a second indestructible reality in man.

The fifth proof:- When you want to undertake a great thing you retire within the chamber of your own thought and wonder "will it be profitable? Ought I to do this? What will be the results of this?" Who is the consultant within you? That consultant is the spirit. You consult with it, and you get the proper opinion: and if the spirit dictates "Go on and do it," you will go on and do it; and if it dictates "No, it is not profitable," you will not dare to do it. And this state is constantly working in man, and it is a proof in regard to the immortality of the soul. That inner reality is the rider and your body is the charger. The body is like unto this glass, and the spirit within you is like unto the light which illumines the glass. Although this glass be broken, the light will not be broken. Although the bulb containing the electric light goes through the process of dissolution, the light is not destroyed. It remains latent as electric energy; and another glass will come and take the place of its predecessor, and you will again have the light shining through it.

Man has had all this journeying through the various grades, and he is travelling still, and will travel, until in the end he will reach a destination which is superior to this physical life. That is called the state of perfection; but he is constantly breaking these glasses, and purifying them, making for himself, by degrees, a purer and purer vehicle, until it becomes perfectly transparent. At one time this glass that is here before us was in the course of vitrification in the mineral kingdom; and in the same way there was a time when the constituents of our material body were in the vegetable kingdom, and at another time they were a part of animal life. Now they have come together so as to form the human body. Therefore, although the glass be shattered, the light of the spirit of the true Reality will ever shine; and this is another proof. It is not a traditional proof - not a matter of belief and theory. It belongs to the philosophy of the Kingdom, and it is unanswerable.

To take another line of argument, the world of existence, the world of manifestation, by itself and in itself, cannot enjoy perpetuity. No, the phenomenal world, or world of existence, has, rather, the capacity for receiving bounties and outpourings. There is a Reality which is central. The world of existence has emanated or issued from that central Reality. As this material globe of ours -

which in itself is not luminous - is vivified by rays emanating from the phenomenal sun - for the sun is a star - so the spiritual ray issues from this stupendous centre of life, and immediately all are illumined thereby.

The greatest Divine outpouring is the appearance of Divine Masters in this world. These Divine and Heavenly verities consist of one central verity. But they have diverse dawning places; just as this electric light here is always the same light, although it shines through various glasses. One day it shines through this glass, another day this glass is extinct and it will shine through the second glass. A third day it shines through a third glass - you can have many glasses - but the energy which gives the light is the same without any difference. The light is indivisible. It is one light, and although these Heavenly Divine Masters, as far as their personalities are concerned, are different, as regards their inner nature they enjoy one central realm, and that one central realm emanates from the central spiritual sun. There are many mirrors from which the sun is reflected. Yet the sun is one. This is an astronomical question. For example:- Here on the map you have 12 rays issuing forth from the central body. As you look you see that there is one centre and one stellar body; but this stellar body is capable of transmitting many many rays of light to all parts. One light gives forth these 12 rays. Similarly one sun, the phenomenal sun, dawns at one time from the celestial sign of Capricorn; at another time it shines from the sign of Leo; at another time it will appear from the sign of Aries. It will shine from one point in spring, and again from another point in winter; but the sun is the same sun, and the ray is the same ray, although it passes through many signs. When the sun dawns from any particular sign its heat is of a certain intensity. Similarly, there are differences in these divine manifestations, or "Masters"; but in reality they all show forth the one central Truth. Man must never look at the dawning points. He must ever look upward and see the sun. He must be an adorer of the sun, no matter from what point it appears. He must recognise the light, no matter through which glass it has been admitted. For light is illimitable, and man must attain to that state of divine perception. He must never limit himself to any one system. There are many mirrors reflecting the light; but though all these mirrors should be shattered, the light would remain. So long as we are seeking the light, and turning our attention constantly toward it, we shall love the light, no matter from which globe it may be shining.

And now I have made you quite tired.

LA PACO.

NE per serĉado, ne per senĉesa penado, troviĝas via dezirego: Silentiĝu kaj aŭskultu, silentu kaj ensorbu en vin la ĉirkaŭantan kvietecon.

Ne pro krio, ne pro laŭta petego alproksi - miĝas la paco: Ripozu kun la man-platoj falditaj, ripozu kun la okuloj fermitaj: Jen, ĉi-tie estas la paco.

E. R. SILL. tradukis IU.

12 Jan - Quakers Meeting House

Diary Text: p149.

Paris Talks

Source : Paris Talks

ADDRESS BY ABDU'L-BAHA AT THE FRIENDS' MEETING HOUSE, ST MARTIN'S LANE, LONDON, W.C.

Sunday, January 12th, 1913

About one thousand years ago a society was formed in Persia called the Society of the Friends, who gathered together for silent communion with the Almighty.

They divided Divine philosophy into two parts: one kind is that of which the knowledge can be acquired through lectures and study in schools and colleges. The second kind of philosophy was that of the Illuminati, or followers of the inner light. The schools of this philosophy were held in silence. Meditating, and turning their faces to the Source of Light, from that central Light the mysteries of the Kingdom were reflected in the hearts of these people. All the Divine problems were solved by this power of illumination.

This Society of Friends increased greatly in Persia, and up to the present time their societies exist. Many books and epistles were written by their leaders. When they assemble in their meeting-house they sit silently and contemplate; their leader opens with a certain proposition, and says to the assembly 'You must meditate on this problem'. Then, freeing their minds from everything else, they sit and reflect, and before long the answer is revealed to them. Many abstruse divine questions are solved by this illumination.

Some of the great questions unfolding from the rays of the Sun of Reality upon the mind of man are: the problem of the reality of the spirit of man; of the birth of the spirit; of its birth from this world into the world of God; the question of the inner life of the spirit and of its fate after its ascension from the body.

They also meditate upon the scientific questions of the day, and these are likewise solved.

These people, who are called 'Followers of the inner light', attain to a superlative degree of power, and are entirely freed from blind dogmas and imitations. Men rely on the statements of these people: by themselves - within themselves - they solve all mysteries.

If they find a solution with the assistance of the inner light, they accept it, and afterwards they declare it: otherwise they would consider it a matter of blind imitation. They go so far as to reflect upon the essential nature of the Divinity, of the Divine revelation, of the manifestation of the Deity in this world. All the divine and scientific questions are solved by them through the power of the spirit.

Baha'u'llah says there is a sign (from God) in every phenomenon: the sign of the intellect is contemplation and the sign of contemplation is silence, because

it is impossible for a man to do two things at one time - he cannot both speak and meditate.

It is an axiomatic fact that while you meditate you are speaking with your own spirit. In that state of mind you put certain questions to your spirit and the spirit answers: the light breaks forth and the reality is revealed.

You cannot apply the name 'man' to any being void of this faculty of meditation; without it he would be a mere animal, lower than the beasts.

Through the faculty of meditation man attains to eternal life; through it he receives the breath of the Holy Spirit - the bestowal of the Spirit is given in reflection and meditation.

The spirit of man is itself informed and strengthened during meditation; through it affairs of which man knew nothing are unfolded before his view. Through it he receives Divine inspiration, through it he receives heavenly food.

Meditation is the key for opening the doors of mysteries. In that state man abstracts himself: in that state man withdraws himself from all outside objects; in that subjective mood he is immersed in the ocean of spiritual life and can unfold the secrets of things-in-themselves. To illustrate this, think of man as endowed with two kinds of sight; when the power of insight is being used the outward power of vision does not see.

This faculty of meditation frees man from the animal nature, discerns the reality of things, puts man in touch with God.

This faculty brings forth from the invisible plane the sciences and arts. Through the meditative faculty inventions are made possible, colossal undertakings are carried out; through it governments can run smoothly. Through this faculty man enters into the very Kingdom of God.

Nevertheless some thoughts are useless to man; they are like waves moving in the sea without result. But if the faculty of meditation is bathed in the inner light and characterized with divine attributes, the results will be confirmed.

The meditative faculty is akin to the mirror; if you put it before earthly objects it will reflect them. Therefore if the spirit of man is contemplating earthly subjects he will be informed of these.

But if you turn the mirror of your spirits heavenwards, the heavenly constellations and the rays of the Sun of Reality will be reflected in your hearts, and the virtues of the Kingdom will be obtained.

Therefore let us keep this faculty rightly directed - turning it to the heavenly Sun and not to earthly objects - so that we may discover the secrets of the Kingdom, and comprehend the allegories of the Bible and the mysteries of the spirit.

May we indeed become mirrors reflecting the heavenly realities, and may we become so pure as to reflect the stars of heaven.

Unity Triumphant

Source: Unity Triumphant, p120-122.

An almost identical record of the address is given in Unity Triumphant, being different by minor rewordings, the omission of two small paragraphs, the main difference being its opening, "About 6,000 years ago a Society was formed in Persia..." instead of the 1,000 years of Paris Talks.

'ABDU'L BAHÁ WITH THE SOCIETY OF FRIENDS.

AT the Westminster Meeting of the Society of Friends, January 12th, 1913, 'Abdu'l-Bahá said:

"About 6,000 years ago a Society was formed in Persia called the 'Society of Friends,' who gathered together for Silent Communion with the Almighty.

"They divided Divine Philosophy into two parts. That which can be acquired through lectures and study in schools and colleges: and the philosophy of the Illuminati, or Followers of the Inner Light. The schools of this philosophy are held in Silence and meditation, and by turning to the Source of Light. From that Central Light the mysteries of the Kingdom were reflected in their hearts. All the Divine problems were solved by this power of illumination.

"Among the great questions unfolding through the rays of Divine Reality upon the mind of man, is the question of the reality of the spirit of man; of the birth of the Spirit; of his birth from this world into the world of God; the question of the inner life of the Spirit; and of the fate of the Spirit after its ascension from the body.

"They likewise meditate upon the scientific questions of the day, and these also are solved. 'Followers of the Inner Light,' they attain to a superlative degree of power, and are entirely freed from blind dogmas and imitations. Men rely on their statements. By themselves, within themselves, they solve all mysteries.

"If they find a solution by the assistance of the Inner Light, they accept it, and afterwards declare it; otherwise they would consider it a matter of blind imitation.

"They go so far as to reflect upon the essential nature of Divinity, Divine Revelation, and the Manifestation of God in this world. All philosophical, divine, and scientific questions are solved by them through the power of the Spirit.

"Bahá'u'lláh says there is a sign from God in every phenomenon. The sign of the intellect is contemplation, and the sign of contemplation is silence; because it is impossible for man to do two things at the same time. He cannot both speak and meditate.

"It is an axiomatic fact that while you meditate you are speaking with your own Spirit. In that state of mind you put certain questions to your Spirit, the Spirit answers, the Light breaks forth, and Reality is revealed.

"You cannot apply the name of 'man' to any being devoid of the faculty of meditation. Without it, he would be a mere animal.

"Through the faculty of meditation, man attains to eternal life; through it he receives the Breath of the Holy Spirit. The bestowal of the Spirit is given in reflection and meditation. Through it, the Spirit of man is informed and strengthened. Through it, affairs of which man knows nothing are unfolded before his view. Through it, one receives Divine inspiration; through it, one partakes of Heavenly Food.

"Meditation is the key for opening the doors of mysteries. In that subjective mood, withdrawing himself from all outside objects, man can unfold the secrets of things within himself; because he is immersed in the ocean of spiritual life.

"Through the power of meditation man frees himself from the animal nature, discerns the reality of things, and is put in touch with God. This faculty brings forth from the invisible plane the sciences and arts. Through the meditative faculty inventions are made possible, and colossal undertakings are carried out. Through it governments can be run smoothly. Through this faculty man enters into the very Kingdom of God.

"Nevertheless, some thoughts are useless to man. They are like waves ebbing to and fro in the sea without result.

"But if the faculty of meditation is bathed in the Inner Light, and characterised with Divine attributes, then the results will be wonderful.

"The meditative faculty is akin to the mirror. If you put before it earthly objects it will reflect them. Therefore, if the spirit of man is contemplating earthly subjects, he will be informed of these. But if the mirror of the Spirit be turned heavenwards, the heavenly constellations and the rays of the Sun of Reality will be reflected in the heart, and the virtues of the Kingdom will be attained.

"Let us, therefore, keep this faculty rightly directed, turning it to the Heavenly Sun and not to earthly objects, so that we may discover the secrets of the Kingdom, comprehend the allegories of the Bible, and the mysteries of the Spirit. May we indeed become mirrors reflecting Heavenly Realities, and may we become so pure as to reflect the Constellations of Heaven."

15 Jan - Tudor Pole's Home

Diary Text: p161.

Star of the West

Source: SOW 1913-03-21 V4N1 PDF 4 p4

ADDRESS BY ABDUL-BAHA.

Every age requires a central impetus or movement. In this age, the boundaries of terrestrial things have extended; minds have taken on a broader range of

vision; realities have been unfolded and the secrets of being have been brought into the realm of visibility. What is the spirit of this age. what is its focal point? It is the establishment of Universal Peace, the establishment of the knowledge that humanity is one family. Think on the conditions of this world of humanity. Nations have become like unto armed camps waiting to be ignited by the combustion of war.

Whereas in reality God has created man for love's sake. God has endowed man with creation so that he may illumine the world with the flame of brotherhood and express the utmost state of unity and accord. This state would express God's good pleasure ; this would be the prosperity of the world of humanity. A thousand times alas! that this glorious century has been besmeared with war and strife, hatred and rancor. Bloodthirsty wolves are tearing the sheep of God. Destruction is more widespread than in all the ages of the past.

We hear on every side praises of the wonders of this cycle, its achievements, its refinements, its genius; calling the past the age of mediaeval horror. What mediaeval age held the horror of a Krupp gun, a Mauser rifle or a shrapnel shell that kills a whole camp? On the sea we have the submarine and the dreadnaught. If you compare the past with this age, impartial judgment will call this the age of human fratricide.

All the religions are revealed for the sake of good fellowship. The fundamentals, the foundations of all are fellowship, unity and love. The heavenly books were revealed and divine love bestowed to bring about peace. What has man made of religion? He has made it the cause of bloodshed and strife; enmity and hatred. Religion was destined to be a remedy for the sickness of humanity; an illumination for the darkness of uncertainty. Have we then forgotten the divine teachings cast aside the heavenly books, created imaginary thoughts and illusions and made them the basis of rancor and strife? The Bible commands the practice of peace and justice. God desires love. In the gospel we find the golden statement that man should be expressive of love even unto his enemy; he should be expressive of love to his ill-wishers; he should be expressive of love to all his fellow men. He must have an eye to pardon; he must have an eye to benevolence. All the divine books invite men to these teachings. All the divine prophets suffered that man might realize these teachings. Consider what His Holiness Christ endured, how many vicissitudes he underwent, every day tasting a new poison, finally sacrificing his own life, so that the tent of love and concord might be raised over the world of humanity so that this dark world might be invested with divine light. Alas! that all the travail of these holy souls and sanctified prophets should be wasted. The world of humanity is in a stupor of sleep and it cannot grasp the realities. The horizon of the minds are still beclouded and the hearts are occupied with phantasmal longings. We seem never to think of the reason of creation! never to strive to proclaim those principles which enlighten humanity. In the sea of materialism we are sinking and of the Kingdom of God we know nothing. We are not living in accord with those precious teachings of God.

Nearly 60 years ago when the horizon of the Orient was in a state of the utmost gloom, warfare existed and there was enmity between the various creeds; darkness brooded over the children of men and foul clouds of ignorance hid the sky—at such a time His Highness BAHA’O’LLAH arose from the horizon of Persia like unto a shining sun. He boldly proclaimed peace, writing to the kings of the earth and calling upon them to arise and assist in the hoisting of this banner. In order to bring peace out of the chaos, he established certain precepts or principles:

Investigations of Truth.

The first principle BAHA’O’LLAH urged was the independent investigation of truth. “Each individual,” he said, “is following the faith of his ancestors who themselves are lost in the maze of tradition. Reality is steeped in dogmas and doctrines. If each investigate for himself, he will find that Reality is one; does not admit of multiplicity; is not divisible. All will find the same foundation and all will be at peace.

The Unity of the Race.

The second principle of BAHA’O’LLAH proclaims the oneness of the human race. He states that humanity constitute the sheep of God. God is the real shepherd. When this shepherd is compassionate and kind, why should the sheep quarrel amongst themselves? Addressing all humanity, BAHA’O’LLAH says, “Ye are the fruits of one tree and the leaves of one branch. All the nations, peoples and tongues are the branches, leaves, blossoms and fruits of this great tree of humanity.” God created all; protects all; provides for all and is kind to all; why should you be unkind? If God had not loved humanity he would not have created it. Creation presupposes love. God is the real father; all are his children. All the creatures are equal in this one family of God save whosoever is more kind, more compassionate,—he is nearer to God.

International Peace.

The third principle of the religion of BAHA’O’LLAH is in regard to international peace. There must be peace between the fatherlands; peace between the religions. In this period of evolution the world of humanity is in danger. Every war is against the good pleasure of the Lord of mankind. Man is the edifice of God. War destroys the divine edifice. Peace is the stay of life; war the cause of death. If an active, actual peace is brought about, the human world will attain to the utmost serenity and composure. Wolves will be transformed into lambs; devils into angels and terrors into divine splendors in less than the twinkling of an eye.

Religion Must Conform to Science and Reason.

The fourth principle declares that religion must be in conformity to science and reason. If a religion does not agree with the postulates of science nor accord with the regulations of reason it is a bundle of superstitions; a phantasm of the

brain. Science and religion are realities, and if that religion to which we adhere be a reality it must needs conform to the fundamental reality of all things.

Prejudice Must Be Forever Banished.

The fifth principle of BAHA'O'LLAH is this: that religious, racial, political and patriotic prejudice are the destroyers of human society. As long as these prejudices last the world of humanity will not attain to poise and perfection. As long as these threatening clouds are in the sky of humanity, the sun of reality cannot dawn.

Equality of Sexes.

The sixth principle of BAHA'O'LLAH regards the equality of men and women. The male and female of the human kingdom are equal before God. God is no respecter of gender. Whosoever practices more faith, whosoever practices more humanitarianism is nearer to God; but between the male and female there is no innate difference because they share in common all the faculties. The world of humanity has two wings, one the male; the other the female. When both wings are reinforced with the same impulse the bird will be enabled to wing its flight heavenward to the summit of progress. Woman must be given the same opportunities as man for perfecting herself in the attainments of learning, science and arts. God has created the man and the woman equal, why should she be deprived of exercising the fullest opportunities afforded by life? Why should we ever raise the question of superiority and inferiority? In the animal kingdom the male and female enjoy suffrage [laughter], and in the vegetable kingdom the plants all enjoy equal suffrage [laughter and applause]. In the human kingdom, which claims to be the realm of brotherhood and solidarity, why should we raise this question?

The Social Plan.

The seventh teaching suggests a plan whereby all the individual members may enjoy the utmost comfort and welfare. The degrees of society must be preserved. The farmer will continue to till the soil, the artist pursue his art, the banker to finance the nation. An army has need of its general, captain, and private soldiers. The degrees varying with the pursuits are essential. But in this Bahai plan there is no class hatred. Each is to be protected and each individual member of the body politic is to live in the greatest comfort and happiness. Work is to be provided for all and there will be no needy ones to be seen in the streets.

The Parliament of Man.

The eighth principle declares that there must needs be established the parliament of man or court of last appeals for international questions. The members of this arbitral court of justice will be representatives of all the nations. In each nation the members must be ratified by the government and the king or ruler, and this international parliament will be under the protection of the world of humanity. In it all international difficulties will be settled.

Universal Education.

The ninth admonition is in regard to education. All the children must be educated so that there will not remain one single individual without an education. In cases of inability on the part of the parents through sickness, death, etc., the state must educate the child. In addition to this widespread education, each child must be taught a profession or trade so that each individual member of the body politic will be enabled to earn his own living and at the same time serve the community. Work done in the spirit of service is worship. From this universal system of education misunderstandings will be expelled from amongst the children of men.

Universal Language.

The tenth principle is the establishment of a universal language so that we will not have to acquire so many languages in the future. In the schools they will study two, the mother tongue and the international auxiliary language. The use of an international auxiliary language will become a great means of dispelling the differences between nations.

There are many other teachings*. I have given you but a few. Praise be to God! that day by day we are advancing and every day we see some new blessing descending. Let all of us render thanksgiving to our generous Lord that he may bless our eyes with sight and give unto our hearts understanding. May we become resuscitated with the breath of the Holy Spirit. May we be enabled to leave behind the world of matter in beholding the bounties of God. The divine table is spread, the heavenly illumination is all-encircling; eternal life is provided for all; divine food is prepared for all! Therefore let us practice the divine essence of love and love each other from our very hearts and souls so that the East and West shall embrace each other and realize that all are the sheep of God. God is the good shepherd—then will we gather under the tabernacle of His mercy!

NOTE—On another occasion Abdul-Baha stated that “the eleventh principle of BAHA’O’LLAH is The Power of the Holy Spirit, by which alone Spiritual Development is achieved. No matter how the material world may progress, no matter how splendidly it may adorn itself, it can never be anything but a lifeless body unless the soul is within; for it is the soul that animates the body; deprived of the blessings of the Holy Spirit, the material body would be inert.”—The Editors.

Clifton Chronicle and Directory

Source: Clifton Chronicle and Directory, 1913-01-22

On Wednesday evening a large number accepted invitations to meet Abdul Baha at the Clifton Guest House, Royal York Crescent, and all followed with deep interest his address on the Bahai movement.

Who is Abdul Baha? What is the Bahai movement? These are questions which

readers will probably at once ask themselves. In a sentence, then, the Bahai movement may be described as having for its object the establishment of unity and the “most great peace” throughout the world, when man shall no longer make war and when he shall have learned the fact that there is only one religion, [th]at which is based on ultimate reality, and which is recognisable as spiritual truth. Its founders claim to have depended absolutely and entirely upon spiritual inspiration and illumination.

[a history follows, then the address of SOW above up to “differences between nations”]

MESSAGE TO CLIFTON

To a representative of the “Clifton Chronicle” Abdul Baha, through his interpreter, gave the following message to Clifton:- I am most delighted and pleased with the situation of Clifton and its surrounding valleys and hills. Therefore, before returning to the Orient I have again come here to spend one night. In reality the people of Clifton are very intelligent. They have the capability of understanding every problem. Their consciousness yearns for the search of reality. They understand selfless objects and they are willing to work for philanthropy. It is my hope that they will be assisted to serve the whole of humanity. May they become the means of creating good fellowship between the children of men. May they entirely relinquish those blind dogmas which have created strife in the world of humanity. May they become instrumental in putting into practice the Heavenly teaching. May each one of them become a Heavenly lamp to enlighten humanity, so that this gloomy darkness of strife and contention between peoples may be entirely dispelled, and nation and nation show friendlier fellowship towards each other, and the day of universal justice and the day of the unification of all the races and all religions may become apparent. This is my message to Clifton people.

Abdul Baha, who recently returned from America, was accompanied by his Highness the Moayer el Mamelek Doust Mohamed Khan, the late Prime Minister of Persia, one of the wealthiest noblemen in that country and son-in-law of the late Shah, who was the guest of Mr. W. Tudor Pole at the Clifton Guest House.

Abdul Baha told Mr. Tudor Pole that of all the places he had visited in Europe and America he had found the climate most temperate and delightful at Denver in America and Clifton in this hemisphere, and he gave Clifton by far the preference.

16 Jan - Lady Blomfield's, Complexities in the Cause

Diary Text: p164. Source: This talk appears in the diary itself and is duplicated here for ease of reference; a slightly edited version can be found in Star of the West 1913-03-21 p16 (PDF 4 p16) R738 and also in Chosen Highway.

The Cause has become very great. Many souls are entering in it - souls with different mentalities and ranges of understanding. Complex difficulties constantly

rise before us. The administration of the Cause has become most difficult. Conflicting thoughts and theories attack the Cause from every side. Now consider to what extent the believers of God must become firm and soul-sacrificing. Every one of the friends must become the essence of essences{,} each one must become a brilliant lamp. People all around the world are entering the Cause, of various tribes and nations and religions and sects. It is most difficult to administer such heterogeneous elements. Wisdom and divine insight are necessary. Firmness and steadfastness of the friends are needed at such a crucial period of the Cause. 8 All the meetings must be for teaching the Cause and spreading the message, and suffering the souls to enter in the Kingdom of Baha-o-llah. Look at me. All my thoughts are centered around the proclamation of the Kingdom. I have a lamp in my hand, searching throughout lands and seas to find souls who can become the heralds of the Cause, who can raise their voices in meetings and assemblages, who can become the defenders of the Cause. Day and night I am engaged in this work. Any other deliberation in the meetings is futile and fruitless. Convey the message! Attract the hearts! Sow the seeds! Teach the Cause to those who do not know. It is now six months that Sayad Assadollah implores that I may write a few lines to my sister or daughters. I have not done this, because I find I must teach. I enter all meetings, all churches 9 so that the Cause might be spread. When the “most important” work is before our sight we must let go the “important” one. If the meetings or the Spiritual Assembly C689^ has any other occupation the time is spent in futility. All the deliberations{,} all the consultations{,} all the talks and addresses must revolve around one focal center and that is: teach the Cause, teach, teach, convey the message, awake the souls. Now is the time of laying the foundation. Now must we gather brick, stone, wood, iron and other building materials. Now is not the time of decorations. We must strive day and night and think and work. What can I say that may become effective. What can I do that may bring results. What can I write that may bring forth fruits. Nothing else will be useful today. The interests of such a glorious Cause will not advance without 10 such undivided attention. While we are carrying this load we cannot carry any other load.

16 Jan - Drama of the Kingdom

Diary Text: p170. Source: Balyuzi “Centre of the Covenant” Appendix 1 R739

Nearly a month later... ‘Abdu’l-Baha told Gabrielle Enthoven: ‘I will give you a play. It shall be called the Drama of the Kingdom.’ The name that ‘Abdu’l-Baha had for Gabrielle Enthoven was ‘Hamsayih’ – Neighbour – because she lived in the same block of flats. Mrs Enthoven did not write that play, but she allowed Mary Basil Hall ?258^ to do so...

This is the outline for The Drama of the Kingdom, which ‘Abdu’l-Baha gave to Gabrielle Enthoven (see p. 348). The outline was used later by Parvine (Mary Basil Hall) as the basis of the play which she wrote, under this title. (London: The Weardale Press Limited, 1933.) ‘Abdu’l-Baha had no notes and spoke without pause, except for translation.

The Herald of the Kingdom stands before the people. Wonderful music swells from an unseen orchestra, moving and soul-inspiring. The music becomes soft, while the Herald proclaims the coming of the Kingdom. He holds a trumpet to his mouth.

The curtain rises. The stage is crowded with men and women. All are asleep. At the sound of the trumpet they begin to awake.

Suddenly the music breaks forth. The people hear and wonder. They rise and question one another, saying: 'What is this? Whence comes this music?' Some return to their occupations, unheeding. First a few talk together, then one ceases his work, and proceeds to make enquiries. A merchant, leaving his stall, comes to ask the meaning of the eager group. A soldier, who is practising arms, withdraws from his comrades and joins those who are wondering.

Here, a banker is seen counting his money; his attention is attracted. He pauses in his calculation, and asks: 'What is the news?'

There are seen dancers and others holding revelry. Some of them come forth and ask the news, questioning the Herald.

Now those who come to ask are more or less divided into the following groups. First those who, having heard of the Coming of the Promised One, frown and shrug their shoulders, returning to their work, scoffing and disbelieving. The second type are those who hear the music, strain their ears to catch the meaning of the Message, and their eyes to discern the Mystery.

The blind receive their sight, the deaf their hearing, and those who were dead arise and walk, still wrapped in the garments of death.

Then there are those who will not believe until they have had signs revealed to them, who crave for proof, saying: 'But we want to see the earthquake. If the Promised One is indeed come, the sun should not give his light, the moon should be darkened, and the stars should fall. We await our Promised One till these signs be fulfilled. We expect to see him descend from heaven in clouds of great glory.'

Those who believe shout: 'The Promised One has come!'

Those who doubt cry: 'What proof is there? Show us a proof!'

They who understand explain: 'Whence did Christ come? He came from heaven, though they who scoffed at Him said: "We know this man, he comes from Nazareth." This is the real meaning: His spirit came from heaven, while His body was born of an earthly mother. As it was then, so is it with the Second Coming.' 'But we await the signs,' say the doubting ones. 'How, otherwise, shall we know? The earth must shake, the mountains be rent asunder. The Promised One shall conquer the East and the West.'

One arises and tells the people that these signs did not come outwardly, nor will they again. Those who look with the eyes of Truth shall see that these portents

are of the Spirit.

The Eternal Sovereignty descends from heaven, the body is of the earth. The mountains are men of high renown, whose famous names sink into insignificance, when the dawn of the Manifestation fills the world with light. The pomp of Annas and Caiaphas is outshone by the simple glory of the Christ. The earthquake is the wave of spiritual life, that moves through all living things and makes creation quiver.

The prophecies of the Coming of Christ were mystical. The prophecies concerning the Second Coming are also mystical. The earthquakes and unrest, the darkening of the sun and moon, the falling of the stars - all these foretell the humiliation of those whom the world considers great. Theologians wrapped in blind traditions, the bigots and the hypocrites: such will fall.

Now these sayings will be divided between different people, altogether forming a conversation, questions, answers, exclamations of wonder, and so forth.

Now a procession passes. The Pageant of the World. Grand nobles and kings, high priests and dignitaries of the Churches, jewelled and gorgeously dressed. They look with scorn on those who believe, saying: 'Why should we leave our ancient religions?' They look like devils of malice and oppression. Yet each is miserable. One falls, the others pass on. One is dying, the others take no heed. Another breathes his last. They do not stop by the way.

The poor who have believed look on sadly.

The scene changes. A banquet hall. The table is spread with all delicious foods. The orchestra is playing heavenly music. The lights become gradually more brilliant, until the whole hall is shining. Round the table sit the very poor in torn garments. An Oracle arises and cries: 'The Kingdom of God is like a feast! Remember what Christ said! Here we see the Kingdom! The greatest and the worldly wise are not here, but the poor are here!'

Each sings from the joy of his heart, and there is great rejoicing. Some dance, one plays the flute, everyone is radiantly happy. Someone addresses the people. While this man is speaking they say 'Hear him! Hear his eloquence! We know him. He was poor and ignorant, and now he is wise!' And so they wonder and question one another. A woman rises and speaks, laughing and happy. The people are surprised, saying: 'But what has happened? Yesterday this woman was sad, and angry. Her heart was full of sorrow and disappointment. Why is she so joyous?'

A man enters with a sack of gold and begins to offer it to the people, but they refuse, one saying: 'I am rich, I do not need your gold.' 'Nor I.' 'Nor I.' The man with the gold is surprised and says: 'We know you are poor and starving. Why do you not accept my gold?'

Then a teacher comes and speaks on a high plane of philosophy and science. All those who listen wonder, for he had been ignorant and accounted of no

importance. How is he now so learned?

Another comes with shining eyes, gazing with joy on the beautiful surroundings. The people wonder and say: 'How is this? Yesterday he was blind.'

Another hears beautiful music and he tells the people that a few hours ago he was deaf to all sound.

'A miracle! A miracle! Here is one who was dead, and now he is walking before us!'

One arises and says: 'You know the cause of these miracles? It is the Heavenly food! Everlasting life is for him who partakes of it.'

When the people hear this they shout with one will: 'Glad tidings! Glad tidings! Glad tidings!'

Each one is supremely happy. They sing an Alleluia.

'O God, we were poor, Thou hast made us rich!

We were hungry, Thou hast made us satisfied!

Atthirst were we, and Thou hast given us the Water of Life!

Our eyes were blinded, Thou hast given us sight!

We were dead, Thou hast given unto us Life Eternal!

We were of the earth, Thou hast made us the children of Heaven!

We were outcasts, Thou hast made us beloved!

We were helpless, Thou hast made us powerful!

We praise Thee, O Lord!'

After this song, glorious diadems descend from Heaven and rest on each head. They shine with the radiance of Heavenly jewels. All wonder and ask questions. One arises and says: 'These are the crowns of the Kingdom! Ye are all Heavenly rulers! Ye shall have eternal dominion! Ye shall have everlasting glory! The illumination of the Spirit is yours. God hath chosen you for His service!' They take their crowns and kiss them, and again place them on their heads.

Then they begin to pray and supplicate:

'O God! O Almighty!

'We give Thee thanks for these proofs of Thy bounty! Thou hast given us Life! Make us faithful, so that the fire of Thy Love may fill our hearts, that Thy Light may illumine our faces! Suffer us to be firm unto Christ Who gave up His life for us!'

The curtain falls.

In the last scene one of those who believe is taken by the persecutors. 'We mean to kill you,' they say. 'I am ready. I am happy,' he answers. With hands raised to Heaven, he cries: 'O God, make me ready!' Then he gives himself up to death. Another is taken, and dies praising God and His mercy to mankind.

The third is a beautiful girl in a white garment, wearing a heavenly crown upon her head. Everyone gazes at her in wonder. She is seated, apart. A messenger comes from the king with an offer of great riches if she will but give up the Cause which she has embraced. She answers: 'I have not accepted this Cause blindly through tradition. I have seen Reality with mine own eyes. The Truth is in my heart. How should I renounce my faith thus lightly?'

Her father comes and entreats her to give up her faith. She answers: 'Can you say there is no sun, when you have seen the light? I have seen the sun. You are blind. Awake! The sun is shining! Awake!'

Another messenger comes. This time from a great prince who wishes to wed her on condition that she gives up her Faith.

'I know no prince save God. I will not close mine eyes to the glory of the King of Kings!'

They bring her jewels and an earthly crown. 'Take these!' they say.

'These to me are so many pebbles. The jewels I treasure are the jewels of the Knowledge of God. Those earthly stones may be broken or lost. Behold my crown! These are eternal gems! For those earthly stones that are doomed to perish, shall I give up this everlasting diadem?'

They say: 'We shall imprison you.'

'I am ready.'

'We shall beat you.'

'I am ready.'

'You shall be killed.'

'Is that true? Do you mean it? Good news! Good news! For then I shall be free. My soul will escape like a bird at liberty from this earthly cage of my body. Then shall I be free. Now am I in chains. These bonds shall be broken. Kill me! Kill me!'

They slay her. One after another is martyred. Their bodies are covered with shrouds, and after a great silence, people enter and lift the coverings in awe and reverence. They stand wondering, as lights appear and shine upwards from the prostrate forms. Some question as to the meaning of this. 'These are the spirits of those martyred ones, freed from their bodies. Now they enjoy eternal liberty. See, they ascend to the Kingdom!'

Realising this, the people are wonderstruck and amazed. They cry: 'What bounty God has bestowed on them! They are so free and joyful! Now can they

wing their way to the Sun of Reality! Their souls return to the Sun from which they came!’

19 Jan - Moschelles Studio

Diary Text: p177. Source: Unity Triumphant

123 THE RADIANCE OF THE TWENTIETH CENTURY.

SPEAKING in London, at the Studio of Mr. Felix Moscheles, on Sunday afternoon, Jan. 19th, 1913, 'Abdu'l-Bahá was asked by him to make allusion to the Hague Conference and to the beneficence of a Universal Language. He said:

”For every Age there is destined a great Movement, which is the sum total or Expression of that Age.

In the 19th Century, Freedom, and Liberty, and Human Brotherhood was proclaimed.

But the Radiance of the 20th Century, into which we have entered, is Unity and Harmony. The Light we declare is: The Oneness of Humanity: That the Foundation of the Religions of God is One: And the Fellowship of all Races.

In this Century Human progress and perfections will ever be advanced from the Table of the Oneness of Humanity.

All the Prophets of God have been sent for this: That they may usher in the Era of Peace. His Holiness Christ embraced the Cross. His Holiness John gave up his head. Bahá'u'lláh endured the pillory. 124

”He suffered 50 years’ exile and imprisonment. All through His Life He was exiled, imprisoned in dark dungeons, or incarcerated in a barrack. All these renunciations and sacrifices were for the sake of Humanity and the fundamental Unity of all Religions.

”At a time when the Orient was wrapped in contention, and encompassed in foul clouds and darkness: Lo, and behold! The Sun of Reality shone forth and flooded these regions with its rays. The first effulgent ray from this illumined sun emanating from the fact that God is the One Shepherd, Who ever provides for, cares for, and protects all Humanity, and is ever kind to all.

”The second ray appears through the investigation of Reality. We have to abandon all hearsays, and investigate realities. Everything must be seen with our own eyes, heard with our own ears, and demonstrated with our own minds - so that we may free ourselves from blind dogmas and superstitions.

”These decayed and superannuated dogmas and tales of the past, not being based upon Reality, have ever been the cause of contention. They have been causative of the laying waste of Mankind.

”These blind dogmas have made sons inimical to their fathers, and caused them to shun their mothers. 125

"Reconciliation is at hand. But, as long as the nations will not abstain from these blind dogmas it is impossible.

"It is very difficult for the Sun, to penetrate the clouds of superstition and dogma. Therefore, if we dispel these clouds, we shall have the efficient rays of the Sun of Reality.

"One of the Teachings of Bahá'u'lláh is that a Universal Language should be established - so that everyone may study two languages: One his native, and one auxiliary. Then, all people will be enabled to associate amicably and do away with misunderstandings.

"All enmity between Religions comes from lack of understanding. The Auxiliary language will serve to sweep away misunderstanding. This was proclaimed 50 years ago by Bahá'u'lláh. He laid down this law in the Holy Books.

"Another Teaching of Bahá'u'lláh is: There must be a Universal Court of Justice, so that all International disputes may be arbitrated by the Parliament of Man.

"Bahá'u'lláh 50 years ago, in the Book of Aqdas, commanded the people to establish a Universal Court of Arbitration, and summoned all nations to the Divine Banquet of International Peace.

"For this the whole Human Race must be consulted through their representatives, whose conclusions when ratified by the people of every 126 country, will latterly be signed by their King, or President if the Country is Republic.

"These representatives will gather together in a place accepted by all the people. That place will be under the protection of Humanity, and no doubt of God.

"Then, all the disputes between nations will be referred to that Court for Arbitration.

"But, if one rise in rebellion not desiring to follow this Council, then all the individuals of the World will rise up against that nation.

"There is no doubt when this Council is brought into being the Peace of the World of Humanity will be established."

Referring, as requested, to the Hague Conference 'Abdu'l-Bahá said: "The Hague Conference is good but insufficient. Its sphere of discussion is narrow. It is not representative of the electorate of the World.

"The members of this Conference were obliged to follow the inclinations of the Governments which supported them, and could not deviate one hair's breadth from their instructions. Had they been free and untrammelled you would have realized what could have been accomplished."

"The Council outlined by Bahá'u'lláh will be the last resort. It is confirmed by God: And under the protection of God. Rest assured this International Court of Arbitration will come into existence - for it is the demand of the time. We 127 can positively say the nature of the time demands it."

“In the closed Century the demand was for Freedom. Whoever tried to quell it failed.”

“Likewise, the International Court of Arbitration is requisite to this Age. It is impossible for any Power to postpone it, and the World of Humanity will assuredly rest in the cradle of Peace. This is one of the bounties of this Cycle. Its miracles are multitudinous. Its discoveries are wonderful.”

“Therefore, let us all arise to serve Mankind, and bring International Peace into being - spending all our endeavours to that end. Let us go to the utmost sacrifice: 20,000 Bahais have given up life itself for this end: That the Divine commands may be realized throughout the Globe. So that all the children of men may live in the utmost prosperity.”

“It is my hope that ere long we may enjoy these blessings.”

Unidentified Talk - Sohrab

[First 4 pages missing] ...of life, such as animals, birds, etc. To illustrate this I desire to tell you a story. 5

There is a community in Syria called Baktashi who believe in this school. One day in Acca, we were gathered in an open space, and there was a judge present. One of these Baktashi was with us. Observing a donkey near by he ran towards it and put his mouth to his ear - From the face of the man one would have imagined that he was holding a serious conversation - Having finished his talk with the donkey he put his ear to the donkey's mouth, and strange enough the animal began to move his mouth. After this strange proceeding he came towards us. The judge asked the man “What were you saying to the donkey?” “I was talking with him about a serious matter” he answered. “What was it?” the judge enquired curiously. “O, we had a secret” “Then you must tell us about it” - “It is impossible” - For some moments the judge insisted and the man still refusing to tell the secret finally he demanded imperiously what it was - “If your Honour insists upon this I must then obey. - I asked the donkey what form he enjoyed in his former incarnation” - “What was the answer” asked the judge more and more excited - “O, the donkey said that he was formerly a judge” was the reply - The judge got so angry that had not the man run away he would almost have had him killed.

But to speak seriously it is a scientific fact that the elements which make up the body of man are indistructable. They will return again to the animal and 6 mineral kingdoms - The animal is eaten again by man and it is transformed into the body of man - This is an endless circle.

It is an established fact that Man travels through these various kingdoms. The indivisible atom in the mineral kingdom appears through infinite changes, and in each change it manifests a peculiar virtue. - Having perfected its journeys through the mineral kingdom it ascends to the vegetable kingdom - again in the vegetable kingdom this indivisible atom manifests itself throughout all the different varieties of plant life. And having again finished its experiences in this

kingdom it will appear in the animal kingdom - Here again we observe the same process of assimilation and perfecting until it ascends to the human kingdom.

This will show you that every atom which has gone into the make-up of your body has had its previous experiences throughout the lower kingdoms of life and has manifested itself through infinite grades and forms.

For example the atoms which are a part of this flower will some day appear in other flowers: then they may appear in the animal kingdom and return again to the vegetable life. Therefore the primordial atoms of this flower may have gone through many changes - now it is a flower and later on it may T740 be an animal. In short it goes through the make-up of infinite forms. And in each form it is adorned with a special virtue.

Consequently there is a philosophical statement that "all things are involved in all things" This is an exposition of divine philosophy.

Now to come to the question of "the return" which is spoken of in Holy Scriptures. For example His Holiness, the Christ, said that John the Baptist is Elias and when they asked of John he said "No. I am not Elias". Though outwardly these two contradicted each other, however in reality they did not, because that effulgent reality which is absolute and which appeared in all the prophets of God appeared likewise in John the Baptist. That is: the same virtues which were in the former appeared in the later. - in other words the generic idea and not the special idea appeared in that special temple.

For example the qualities of colour, fragrance, and beauty which were in the flower of last year are returned in the flower of this year, so you may say that the flower has returned. Again the light which shone in the lamp last night is the same light which is shining in the lamp of to-night although the lamp may have changed.

In this station we do not look upon these outward limitations but we ever look at the appearances of the identical virtue of that eternal reality - which eternal reality has always shone forth from the dawning-places of truth and will always shine from the horizons of the Prophets of God.

Tablets Written During the Visit

Tablet to Andrew Carnegie

Translated 10 Jan 1913; this is a later, authorised translation.

It is often stated as being written on the morning of the 10 Jan; it is the translation that is of that date, without record of it being morning or afternoon, presumeably on the train; tablet itself could therefore have been written either on that date, or perhaps 1 or 2 days before, it being reasonable that with the approach of such a long train journey, correspondence and translation would become deferred for some of the train journey.

O respected personage! I have read your work, The Gospel of Wealth, and

noted therein truly apposite and sound recommendations for easing the lot of humankind.

To state the matter briefly, the Teachings of Bahá'u'lláh advocate voluntary sharing, and this is a greater thing than the equalization of wealth. For equalization must be imposed from without, while sharing is a matter of free choice.

Man reacheth perfection through good deeds, voluntarily performed, not through good deeds the doing of which was forced upon him. And sharing is a personally chosen righteous act: that is, the rich should extend assistance to the poor, they should expend their substance for the poor, but of their own free will, and not because the poor have gained this end by force. For the harvest of force is turmoil and the ruin of the social order. On the other hand voluntary sharing, the freely-chosen expending of one's substance, leadeth to society's comfort and peace. It lighteth up the world; it bestoweth honour upon humankind.

I have seen the good effects of your own philanthropy in America, in various universities, peace gatherings, and associations for the promotion of learning, as I travelled from city to city. Wherefore do I pray on your behalf that you shall ever be encompassed by the bounties and blessings of heaven, and shall perform many philanthropic deeds in East and West. Thus may you gleam as a lighted taper in the Kingdom of God, may attain honour and everlasting life, and shine out as a bright star on the horizon of eternity.

Times and Places of the Visit

This times and places reference is useful for anyone who wishes to follow the places Abdu'l-Baha visited, or to evaluate the times and durations either of His common activities such as lunches, noon addresses and walks, or of particular events.

Key: e=Estimated time based on a departure time; times in brackets are guesses.

Note: Addresses are subject to difficulties locating; even if you have the right road and number, the street can become renumbered later; or you can find an address just a year away and the person may have moved in that time. Addresses with any uncertainty are marked with a ?.

“Every evening at midnight or after midnight, Our Beloved gets up and for at least two hours He prays and communes with the Infinite and when He gets up in the morning, He again prays for more than one hour.” (5 Jan 1913)

Date

Time

Hrs

Place

Purpose
Page
Map
Photos
New York
05 Dec
11:00
Celtic : Dock
Address : Farewell Advice
10
(12:00)
Celtic : Departure
Liverpool
13 Dec
19:50
Celtic : Dock
Arrival; Welcome
26
53.408611N 2.999983W
(20:30)
Adelphi Hotel, Ranelagh Place
Arrival
27
53.40549N 2.97740W
Photos
21:30
Baggage and Translator Arrives
27
14 Dec
morning
Visitors; Cables; Invitations; Letters

28

City : Down Town District

Walk

29

City : Wellington's Column

Walk

29

53.40958N 2.97885W

Department Store

Gloves Bought

29

Adelphi Hotel (Dining Room)

Dinner; Tea; Edification; Messages

29

53.40549N 2.97740W

Photos

20:00

Theosophical Society, ?18 Colquitt Street

Address

30

53.401489N 2.977376W

(22:00)

Adelphi Hotel

Supper

31

15 Dec

morning

Morning Prayer

31

(2)

Conversation with Ahmad Yazdi
 32
 (12:00)
 Down Town District
 Long Walk
 32
 13:00
 Adelphi Hotel
 Lunch
 32
 53.40549N 2.97740W
 Photos
 Visitors
 32
 18:30
 Pembroke Chapel, Pembroke Place
 33
 53.40815N 2.964819W
 (20:30)
 Adelphi Hotel
 Dinner
 34
 53.40549N 2.97740W
 16 Dec
 morning
 Prayer
 35
 09:00
 Ready to Leave
 35
 09:45

Lime Street Station
 Departure on Train
 35
 53.4075N 2.9784W
 Journey from Liverpool to London
 Lunch; Exhortations
 35
 London
 13:40
 Euston Station
 Arrive in Train
 36
 51.5284N 0.1331W
 Lady Blomfield's, 97 Cadogan Garden ["97"]
 Taking Residence
 36
 51.493882N 0.160044W
 Lunch (Others); Rest; Tea
 36
 Garden Nearby
 Walk; Fish Shopping
 37
 97
 Visitors; Mail
 37
 20:00
 Dinner With guests
 37
 21:00
 Retires to room; difficulty sleeping
 38

17 Dec
 morning
 Morning rest through lack of sleep
 39
 08:30
 Reception Room : Visitors
 39
 (12:00)
 Noon Address : Science and Reason
 41
 Visitors
 41
 (13:00)
 Walk
 41
 97
 Lunch with Guests; Rest
 41
 16:20d
 Caxton Hall
 Address : American-UK Unity
 41
 51.498581N 0.134932W
 (17:00)
 97
 Returns after address
 41
 (18:00)
 3
 Rest return; Visitors
 42

(21:00)

Visitors depart

42

18 Dec

morning

Visitors

43

(12:00)

Address : Spiritual Worlds

44

1+($\frac{1}{2}$)

Visitors

44

(13:30)

Walk

45

Hyde Park

45

51.507193N 0.162663W

Regent's Park

45

51.530266N 0.153987W

(14:30)

97

Lunch; Visitor; Rest; Visitors; Haji Ameen

45

19 Dec

morning

Haji Ameen; Mail

47

Visitors

48
 (11:00)
 Address : Suffragettes
 50
 (12:00)
 Walk
 50
 (13:00)
 97
 Lunch
 50
 (14:00)
 Visitors
 50
 20 Dec
 morning
 51
 08:30
 Enters reception room; tea
 51
 11:00
 (Drawing Room)
 Noon Address : Trials of Material World
 52
 Hyde Park
 Walk
 53
 51.507193N 0.162663W
 97
 Lunch; Rest; Visitors
 53

19:20d

Westminster Palace Hotel, 2-8 Victoria Street, Westminster

Long Private Interview

54

51.499209N 0.130367W

20:00

1

Address : Baha'i Principles (with intro)

54

(22:00)

97

Dinner

55

21 Dec

morning

Visitors

56

11:45

(Reception Room)

Noon Address : Types of Love

57

(12:45)

1

Kensington Gardens

Walk

58

51.506552N 0.180602W

(13:45)

97

Lunch; Rest

58

15:30d
 Church House, Great Smith St, Westminster
 Performance Eager Heart
 58
 51.49783N 0.129023W
 (17:30)
 2+
 Persian Ambassador's House / Embassy
 Discussion
 59
 (19:30)
 97
 Supper
 59
 23:00
 Dinner
 59
 22 Dec
 morning
 Messages; Visitors; Gift
 60
 11:30
 (Reception Room)
 Address : Promised One
 62
 12:00
 1+1½
 Richmond Park + driving
 Walk
 62
 51.441383N 0.275745W

Photos
14:30
Lunch
63
16:00
Miss Herrick's
Persian Gathering
63
97
Visitors
63
 $\frac{1}{4}$
Gabrielle Enthoven's Apartment
63
97
Visitors
64
23 Dec
morning
Visitors
65
12:00
(Salon)
Address : Education of Self and Teaching
66
(13:00)
1
Battersea Park
Walk
66
51.4793N 0.1573W

Photos
(14:00)
97
Lunch; Rest; Visitors
66
16:00
2
Persians at Persian Ambassador's
66
18:00
(2)
Visitors
66
(20:00)
Lunch
67
21:00
1
Lighted Avenues
Walk in Rain, Xmas Window-Shopping
68
22:00
1
97
Talking
68
23:00
(Evening's Close)
68
24 Dec
morning

Visitors; Mail

68

(11:30)

Address : Christ's Trials and Poverty

69

1½

Park

Walk

70

14:00

Lunch

70

Visitors; Correspondence; Dinner; Talking with the Friends

70

(00:30)

Still talking

71

25 Dec

morning

Visitors

71

12:00

(Salon)

Address : Marvels of 20th Century

71

(13:00)

(Avenues)

Walk in the Rain

72

97

Visitor

72

Dinner; Rest

73

15:00d

Mrs Cropper's

Awaiting Lord Lamington

73

16:00

1¼

Lord Lamington visit; Tea

73

Salvation Army Headquarters, ?Great Peter Street/St Ann's Street

Address at Meal

73

51.496927N 0.130278W

Photo

Another section of the city

Children's Party (missed)

74

97

Return; Speaking; Reading

75

Dinner

75

(Drawing Room)

Speaking

75

(Room)

Reading

75

26 Dec

morning

Visitors

75

12:00

(Salon)

Address : Three Kinds of Baptism

77

(13:00)

1

Battersea Park

Walk

77

51.4793N 0.1573W

Photos

(14:30)

97

Lunch; Nap; (Correspondence)

77

17:00

Tea

77

17:15

2

Visitor

77

19:45d

Marion Jack's, ?137a High Street, Kensington [Currently Body Shop]

Address : Spiritual Heedlessness

78

51.500395N 0.194131W

(21:45)

97
Talk; Supper
78
27 Dec
morning
Talk
79
09:(55)
 $\frac{1}{2}$
Delegates to the Peace Conference visits
Visitor
79
Talk; Visitors
79
(12:00)
Hall
Address : Christ the “Word”; Interviews
80
(13:00)
(1)
Park
Walk
80
(14:00)
Visitor; Lunch
81
16:30
Tea
81
17:00d
Via Albert Bridge:

Women's Service League, Cedar Club House at ?10 Battersea High Street [Currently Katherine Low Settlement]

Address at Poor Mothers of London Meal

81

51.472028N 0.173576W

(19:30)

97

Talk

82

20:00

(Drawing Room)

Friday Meeting on Solidarity of Humankind

83

28 Dec

morning

Interviews (Many)

84

(12:15)

(Drawing Room)

Address : Nature and Manifestation of God

85

(12:45)

1

Battersea Park

Walk

85

51.4793N 0.1573W

Photos

(13:45)

Lunch; Rest; Mail

85

17:00

Tea; Visitors

85

(19:00)

1

Drive to Mirza Davoud's home

86

(20:00)

Mirza Davoud's home

86

22:00

Supper

86

23:00

1

Depart

86

(00:00)

97

Lady Blomfield's apartment

86

29 Dec

morning

(2)

Visitors (Journalist from the Standard 1½)

87

(11:00)

(Salon)

Address : London Weather - Spiritual Conditions of the Heart

88

(12:00d)

½

Grafton Hotel

Return

Visiting the Woodcocks

88

(5 min)

Hyde Park

Quick Walk

89

97

Lunch; (etc)

89

17:00d

Miss Gamble's, 38 Santos Road, East Putney

Address : Headlessness and Materialism

89

51.458486N 0.200933W (Green House, East Side)

(18:30)

1

Rest at Home

89

19:45

King's Weigh House Church, Duke Street [in junction with Weighhouse Street and Binney Street]

Private Room

89

51.513417N%200.150403W

Address : Love and Peace

89

30 Dec

morning

97

Interviews

90

(11:00)

(Salon)

Address : Absolute Dependence of Man Upon the Divine

92

(11:45)

Maharaja of Rajnaput, 59 Cromwell Road [South Side, first house on east side of Stanhope Gardens]

92

51.495125N 0.180373W

(13:00)

(1)

Battersea Park

Walk (lake at 13:00)

90 & 92

51.4793N 0.1573W

Photos

97

Lunch

92

16:00

Mrs Cropper's, 31 Evelyn Mansions, Carlisle Place, Victoria

Visitor

92

51.495826N 0.141869W (approx)

20:00

Mrs Robinson's, 33 Evelyn Mansions (see fn337).

Unity Feast

93

51.524974N 0.18429W

(21:00)

97

93

31 Dec

morning

95

10:20d

Paddington Station (depart for)

95

10:50

Train Leaves for Oxford

95

Oxford

11:35

Arrive Oxford

95

Cheyne's Home, 17 Parks Road, Oxford

Cheyne's Library

95

51.760453N 1.258798W (apx)

$\frac{1}{2}$

Parlor with family

97

Lunch

97

15:00

Manchester College Hall (now Harris Manchester College),

Address : Science, knowledge and Unity of Religions

97

51.755582N 1.251799W

Cheyne's Home
 Return; Tea; Visitors
 97
 17:50
 Oxford Station, depart
 98
 London
 19:30
 London Paddington, arrive
 98
 20:00
 97
 Recounting; Dinner
 98
 01 Jan
 morning
 Speaking, Correspondence, Visitors
 98
 12:00
 (Drawing Room)
 Address : Unity of East and West
 100
 Visitors
 100
 (13:00)
 (1)
 Walk and Drive
 100
 (13:45)
 Mrs Cropper's
 100

14:00
 Dinner; Rest
 100
 16:00
 Returns from Sleep to Drawing Room; Tea
 101
 Army and Navy Store
 Boots bought
 101
 (17:00)
 Return
 101
 Cosmos Society : Private Room
 101
 Cosmos Society : Large Hall
 Address : Spirit
 101
 (19:00)
 Vegetarian Restaurant
 101
 22:00
 97
 Return; Directly to Sleep
 101
 02 Jan
 morning
 Visitors; Tea
 102
 12:00
 Drawing Room
 104

(13:00)

(1)

Battersea Park

Walk

105

51.4793N 0.1573W

Photos

(14:00)

Lunch; Rest

105

15:30

Visitors

105

17:00

Apartment one flight above

Tea

106

Rest a while

107

19:55d

Essex Hall, 2-3 Essex Street

Address : Equality of Woman

107

03 Jan

morning

Visitors; Painting; Correspondence

108

12:00

Parlor

Address : General Education of the Manifestations

109

(13:00)

(1)

Regent's Park

Walk

110

14:00

97

Returned

18:30

Dinner

110

19:30

Mrs Dunlop's, White Lodge, Sunnyside, Wimbledon

Address : Evolution of Creation

110

(22:00)

Speaking

110

23:00

Close?

110

04 Jan

morning

Visitors; Painting

111

(12:00)

Large Room

Address : On a Jewish Angle

112

(13:00)

Drive and Walk

112

Unwell; Dinner; Nap; Visitors; Tea

113

20:30

(Drawing Room)

Address : Love

116

05 Jan

morning

Unwell

116

09:00

Interviews Begin

116

12:00

Drawing Room

Farewell Address : Sowing the Seeds in Hearts

118

Didn't go out for walk due to weather

118

Visitors

118

(19:00)

Miss Herrick's, 3 Cresswell Gardens, or 137a High Street, Kensington

Address : Negligence and Materialism

118

(21:00)

Dinner, Maharaja of Rajputana attending

119

22:30

Maharaja Leaves

119
 06 Jan
 morning
 Preparations
 120
 09:10d
 To Euston Station
 Taxi Ahead to buy Tickets; Abdu'l-Baha arrives a few minutes after
 120
 10:00
 Train Departs Euston Station for Edinburgh
 120
 12:00
 Lunch; Rest
 120
 Edinburgh
 18:00
 Lights of Edinburgh Seen
 122
 18:15
 Train Arrives Princes Street Station, Edinburgh
 122
 (18:40)
 7 Charlotte Square
 122 & 119
 19:30
 Dinner
 123
 20:00
 Visitors
 123

07 Jan
morning
124
08:30
Bell for Prayer
124
10.30
Visitors
125
11:00d
Outlook Tower
125
Drive through Country
126
1
Walk in Park
126
Princes Street; Scott's Monument
Shopping, Viewing
126
7
Lunch; Rest
127
16:00
Tea
127
17:00
Oriental Students Arriving
Private Visiting
127
17:30

Library
 Speeches; Address : Medicine and Baha'i Principles; Private Conversation
 127
 19:30
 Dinner
 127
 20:00d
 Freemason's Hall, 96 George Street
 Address : International Language
 127
 (22:00)
 7
 Newspaper Interview
 128
 22:30
 Dinner
 128
 08 Jan
 morning
 Many Cables
 130
 (08:30)
 Bell for Prayer
 130
 Visitors
 131
 11:30d
 Edinburgh College of Arts, 74 Lauriston Place
 131
 North Canongate School
 132

Photo

St Saviour's Child Garden, 8 Chessel's Court (now 4 Chessel's Court)

132

(13:30)

7

Return

132

$\frac{1}{2}$

Walk; Shopping

132

Lunch

132

16:30d

Rainy Hall after Tea

Address : Baha'i Ideals

133

(19:30)

7

Home

133

20:00d

2

St Giles' Cathedral

133

(22:30)

7

Return

09 Jan

morning

(08:30)

Bell for Prayer

137

Visitors

137

11:30

John Duncan, 29 Bernard's Crescent

137

Forth Railway Bridge, South Queensferry

137

7

Lunch

138

16:00

Library

Meeting of Edinburgh Women; Address : Unity and Spirituality; Equality of Women

138

Talk with the friends

138

18:45d

Theosophical Society, 28 Great King's Street (Private Room)

Private Interviews

135

20:00

(Lecture Hall)

Address : Indestructibility of the Primordial Atom

135

(20:30)

$\frac{1}{2}$

Rest

136

Dinner

136
23:30
7
Return
135
10 Jan
morning
Preparations
140
(08:30)
Bell for Prayer
140
09:45
Farewells at 7 Charlotte Square
140
10:05
Princes Street Station : Train Departs for Euston
140
Train Journey
Correspondence; Conversation
141
13:30
Lunch
141
London
19:00
Euston Station : Arrive
142
(19:05)
97
142

(23:00+)
 Sleep
 142
 11 Jan
 morning
 Cables and Correspondence; Visitors
 143
 noon
 Honolulu Ladies Visit
 144
 Short Drive
 144
 97
 Dinner
 144
 16:00
 Caxton Hall
 Farewell Meeting; Address on the Heroes of the Faith; Refreshments
 144
 1
 Home
 Rest
 145
 (19:00)
 Sir Richard and Lady Stapley, 33 Bloomsbury Square
 Dinner; Address : Universal Peace
 145
 23:00
 97
 Return
 147

12 Jan
 morning
 08:00
 3
 Interviewers
 148
 (11:00)
 (Large Room)
 Address : Civilisations of East and West (Spiritual and Material)
 149
 (11:30)
 52 St Martin's Lane, Friend's (Quaker's) Meeting House
 149
 11:45
 (ready to speak; speaks 5 mins later)
 149
 Green Park (most likely)
 Drive through Park on return
 150
 51.502545N 0.144639W
 Cropper's, 31 Evelyn Mansions, Carlisle Place, Victoria
 Lunch; Nap; Tea
 150
 51.495826N 0.141869W (apx)
 97
 Return; Visitors; Message to CC
 150
 17:30d
 Depart for New Congregational Church
 151
 18:30

½

New Congregational Church, Woolwich, 7 Rectory Place [where Mulgrave Road meets Rectory Place)

Rest in Minister's Office (back of Chancel)

151

51.489454N 0.060483E

19:00

Address

151

(20:00)

Journey Back

Depart

151

21:00

97 (Arrive)

Home; Dinner

151

13 Jan

morning

Visitors

152

noon

Large Hall

Address : Spiritual Fog

154

No Drive (Weather); Dinner with Guests

154

16:00d

Caxton Hall, Peace Society

Address : Peace

154

(18:00)

(½)

Walk in Avenues

155

½

Rug Store

155

(20:00)

Persian Legation / Embassy, 22 Queen's Gate Gardens

155

20:30

Meal

155

00:00-d

Depart to Home from Embassy

155

14 Jan

morning

97

Advice; Visitors; No Noon Address; Lunch; Rest (few minutes)

156

(½)

Battersea Park ("a little time")

Walk

156

Christian Commonwealth, 133 Salisbury Square, Fleet Street

Mr Dawson's Office

156

51.513483N 0.106339W (apx)

Home; Talk (1+); Dinner; Talking

157

22:00

Visitors depart

157

15 Jan

morning

Preparations

158

09:00

Moair El-Mamalek arrives

158

10:00d

Depart for Paddington ; Master a few minutes after

158

11:00

2

Depart Paddington Station; Conversation and Correspondence

158

Bristol

13:00

Bristol : Arrive

159

($\frac{1}{2}$)

Drive : Threough Streets and Nature

159

Arrive : Clifton Guest House, 17 Royal York Crescent, Clifton

159

(1)

Rest (few mins); Lunch; Rest; Tea

159

1

Drive : Streets, Parks and Commons including “Camping Ground of the Roman soldiers”

160

19:00

Newspaper Reporters

161

20:00

People Arriving

158 & 161

20:30

(Large Hall)

Address : Bahai Teachings

161

$\frac{1}{2}$

(Library)

Discussion

161

10:00

Dinner

161

16 Jan

morning

162

11:00

$\frac{1}{2}$

Country Drive

162

GH

Reporter

162

11:30

Photograph; Ready
163
London
12:00
2
Train Departs Bristol for Paddington
163
(14:00)
Paddington Station : Arrive
164
(1)
97
Lunch; Rest
164
16:30
Remainder arrive on local train; Tea
164
Interview; Advice
164
18:00
Lord and Lady Glenconner's Mansion
165
97
Drama of the Kingdom
165
17 Jan
morning
Mail; Visitors
167
Woking
12:00d

1½
 Drive to Woking; rest by train
 168
 (13:30)
 Woking Mosque
 168
 Asiatic Quarterly Review Building
 Lunch; Gifts
 168
 10m
 Rest
 169
 15:00
 Woking Mosque
 Call to Prayer; Prayer
 169
 Photos; Outside Address on Intercultural Peace and Love; Tea brought
 169
 Mr Henry Leitner's home in "city"
 170
 To Find
 London
 20:00
 @97
 Arrive; Review of Drama of the Kingdom
 170
 18 Jan
 morning
 Interviews
 173
 (12:00)

(Drawing Room)

Noon Address : Knowledge and Love of God

175

(13:00)

$\frac{1}{2}$

Drive to Rev Campbell in the Country

175

(13:30)

Rev Campbell

Speaking; Lunch

175

(14:30)

$\frac{1}{2}$

(Library)

Rest

176

(15:00)

Photos; Address

176

17:00

Cropper Arrives with auto; tea and farewell

176

(17:45)

Rest for a while

176

20:00

2

Maharaja Rama of Ghalawar at 59 Cromwell Road S.W.

Talking; Dinner with Discussion

176

22:00

(Drawing Room)
 Discussion
 177
 19 Jan
 morning
 Visitors (Many)
 178
 12:00+
 Noon Address
 Address on Seeds Sown Should Grow
 180
 Visitors; Unwell; No Drive (Weather); Lunch (Own Room)
 180
 1
 Interview : Mrs Pankhurst
 181
 16:00
 ‘Grelux’, 80 Elm Park, Chelsea, Mr Moschele’s Residence
 Address : Peace, Economics and Universal Language
 181
 (17:00)
 Doré Art Gallery, 35 New Bond Street, Higher Thought meeting
 Address : Defects of Nature
 182
 (19:00)
 Dinner
 20 Jan
 morning
 Visitors; No Noon Meeting; Photos
 183
 noon

1+

Visitor (Persian Ambassador and Chargés d’Affaires)

183

Photos; Lunch; Rest

184

Visitors; Discussion

184

23:00

Supper

185

21 Jan

morning

Preparation

Departure on Train

Notes:

16b Warrington Crescent - Sohrab’s later edit has 166 Warrington Crescent; as there never was such an address, 16b is presumed.

Sort out Marion Jack / Cropper / Herrick address !!! one may have hopped about :)

Houses Visited

7 Charlotte Square, Edinburgh (6-10 Jan)

Description of the Whyte’s house at 7 Charlotte Square, and a mention of Abdu’l-Bahá on p7-11 of ‘Focus and Diversions’ (1963) by Lancelot Law Whyte (b 1896, the 8th child of Jane Elizabeth Whyte).

There were four floors and a basement. On the top floor my eldest sister, a Christian Science practitioner, earned fees for meditation directed towards clients who, not being Scientists, thought that they were physically ill.

On the next floor I only remember two bedrooms: my father’s small room, which did not count, and my mother’s, which most decidedly did. For it was big and full of strange objects, scents, and other mysteries. There was an electric ozone machine to purify the air. There were spirit lamps for midnight meals (in the day-time she preferred, as it were, ‘to live off the scent of flowers’), Celtic crosses, scarabs and drawings from Egypt, several Buddhas of dubious sex, eaux de Cologne and lavenders galore, and my mother sitting up in bed writing letters to extraordinary men all over the world: men with dreams to convert mankind

(there was nothing sectarian in No. 7, everything was universal) to new and better religions and more wonderful ways of living. She did not need to save money, so she gave it away, I imagine, to geniuses and cranks. Patrick Geddes I remember, the cranks are forgotten.

One floor further down was my father's enormous study, a room of dignity with 6,000 books, where he would be writing sermons or letters to simple unhappy men and women everywhere. In retrospect he seems to me, like most of us, to have been a divided person, but with a warm and sensitive nature.

On the ground floor was a large schoolroom. In an attempt, I suppose, to balance Mary Baker Eddy, the Buddha, Calvin, and Boehme, this was devoted to what I used to call 'muscular Christianity', for it was turned into a gymnasium, complete with parallel bars and what-not, where my father's church assistants used to teach us boys that religion also meant having a healthy body - sex into muscle.

Was any other Scottish home religious quite in the manner of No. 7? A distinguished agnostic, a good friend of the family, once said, 'My religion is No. 7': he found everything there.

None the less, through all this melee of sublimations there flowed a vigorous current of humanity, intelligence, knowledge of the wide world, nonconformism, and, in my mother, a streak of prophetic common sense amounting almost to genius. To these blessed sanities I owe my escape from religious mania.

It seems that my mother decided rather early that she had to do something about the religious excess at home. For her four sons were sent to advanced experimental schools in England. By the time I arrived her assurance was established, for she saved me at the age of ten from further Calvinism, and went whole hog by sending me 350 miles away to Badley's agnostic and rationalistic co-educational Bedales.

I should not over-stress the schooling. For every day of our lives at home was a continuous Scottish Bildung, always something fresh, always international. With a stream of remarkable guests. I was the youngest child, yet I recall at random Abdul Baha Abbas, the leader of the Persian Bahai movement, whose blessing on me made the East seem friendly for life; David Lloyd George, running up the stairs, apparently blind to the religious strata he was traversing; and Patrick Geddes, obviously what he was - a bearded prophet; Norman Angell, a worldly wise idealist; and C.F. Andrews, friend of Gandhi and Tagore. Every Sunday evening there was a supper at which all sorts would be present: Russians such as Prince Nicholas Galitzin; Serbians, Father Velimirovic; Bulgarians, Mrs Elenka Miller, née Dimitrova; and so on.

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 1913-01-21 UK Departure : Autographic Prayers, p186

Glossary

Once footnoted, a name or place may recur later and the reader have forgotten its meaning. The tables below allow the footnotes to be traced for common names and places.

Frequent Names

115 (Servant and Maid of Lady Blomfield)
 167 Ameen, Haji
 36 Ahmad (Ahmad Sohrab, the Author)
 88 Ahmad Yazdi
 145 Barclay, Sir Thomas
 106 Blomfield, Lady Sara Louisa
 147 Browne, Professor Edward Granville
 169 Buckton, Miss Alice

396 Campbell, Rev. R. J.
 351 Carpenter, Professor
 239 Christian Commonwealth, Editor (Albert Dawson)
 124 Cropper, Mrs (T) (Mrs Mary Thornburgh-Cropper)
 137 Davoud, Mirza (Mirza Johanna Dawud)
 257 Daughters, of Lady Blomfield (Rose and Mary 258)
 239 Dawson, Mr Albert
 23 Edith Magee
 58 Dreyfus, Monsieur (Hippolyte Dreyfus-Barney)
 64 Fraser, Mrs (Isabel Fraser Chamberlain)
 492 Geddes, Sir Patrick
 37 Goodall, Mrs (Ella Goodall Cooper)
 290 Heron, Miss (girl with Mrs Cropper)
 65 Herrick, Mrs Elizabeth Skinner
 16 Harriet (Harriet Magee)
 131 Jack, Miss Marion
 24 Kinney, Mrs (Carrie) (Carrie Kinney)
 25 Krug, Mrs (Grace Krug)
 106 Lady, Our (Lady Sara Louisa Blomfield)
 701 Leitner, Henry
 111 Lotfollah, Mirza (Lutfullah Hakim)
 22 Louise
 28 Mahmoud, Mirza

- Master - Abdu'l-Baha

 380 Moscheles, Mr Felix
 238 Neighbour (Mrs Gabrielle Enthoven)
 626 Pankhurst, Emeline
 568 Pole, Major David Graham
 109 Rosenberg, Miss Ethel Jenner
 29 Sayad Assadollah (Siyyid Asadu'lláh-i-Qumí)
 23 Sister, your

381 Stapley, Sir Richard

422 Tudor Pole, Major Wellesley, OBE

451 Whyte, Dr Alexander / Mr

446 Whyte, Mrs

English Money in 1912-13

There were 12 pence per shilling, and 20 shillings per pound.

A pound was worth £76.70 in 2010 currency (RPI) - see www.mswth.com/ukcompare

Days of the Week

Mon

Tue

Wed

Thu

Fri

Sat

Sun

Dec 1912

05

06

07

08

09

10

11

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

31

Jan 1913

01

02

03

04

05

06

07

08

09

10

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13

14

15

16

17

18

19

20

21

References to External Works

The following works are referenced in the text. To show that they are found here, they are preceded by a #. For example, #ABL, p56 would mean Abdu'l-Baha in London, p56.

Short Ref

Full Reference

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Personal Note by (Initials) : IA Iraj Ayman, DC Don Calkins, JJ Jan Jasion, RW Rob Weinberg, SC Steve Cooney

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PGSS

Letter by Prof G S Stewart, 27 Jul 1943.

Promulgation

“Promulgation of Universal Peace”

Scotsman

“Scotsman” Newspaper in Scotland

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“Star of the West”, a Baha’i Periodical - en.bahaitext.org/Star_of_the_West

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This

This Diary

W

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WBW

Westminster Baha’i website, old page at web

Weather

Figures in old units (F, in) have been converted to modern units (C, mm, mb), with the originals still shown.

London (16 Dec - 21 Jan)

Figures quoted from the Times from the South Kensington Observatory, with 17 and 21 Dec provided from the Scotsman for London. This was the Borough Abdu'l-Baha was staying in at Lady Blomfield's.

Day
Month
Day
Temp
Max C
Temp
Min C
Temp
Min C
Grass
Wind
Dir'n
Wind
Strength
Rain
mm/day
Sunshine
(Bright)
hrs
Bar
(mb)
18:00
Bar
Dir'n
Sunrise
Sunset
Mon
12-16

7.8
5.0
-0.6
SW
light
7.6
2.2
1015
falling slightly
08:00
15:53
Tue
12-17
7.8
1.7
08:00
15:53
Wed
12-18
8.3
2.8
-1.1
W
light
2.0
0
1002
rising
08:01
15:54
Thu

12-19
10.6
2.8
-1.7
SSW
moderate
0.3
0
1010
steady
08:02
15:54
Fri
12-20
11.1
8.9
3.9
SSE
light
0.0
1.3
1017
rising slightly
08:02
15:55
Sat
12-21
9.4
4.4
08:03
15:55

Sun
12-22
10.0
7.2
1.7
SW
light
0.0
0.2
1013
falling slowly
08:03
15:56
Mon
12-23
11.7
8.9
6.7
SW
light
2.0
1.0
1012
steady
08:04
15:56
Tue
12-24
11.1
7.2
4.4

SW
fresh
6.9
0
1010
inclined to fall
08:04
15:57
Wed
12-25
11.7
7.8
4.4
W
light
8.1
0
1008
rising decidedly
08:04
15:57
Thu
12-26
10.0
5.0
0.0
W
fresh
12.2
0
987

rising quickly

08:04

15:58

Fri

12-27

11.7

5.0

1.1

S

moderate

3.0

0

1005

fall checking

08:05

15:59

Sat

12-28

13.3

11.7

8.9

SW

moderate

2.3

0

1005

rising unsteadily

08:05

16:00

Sun

12-29

8.9
6.1
3.9
SW
moderate
2.3
2.4
1014
rising steadily
08:05
16:00
Mon
12-30
8.3
5.0
0.0
SW
light
0.0
3.3
1028
steady
08:05
16:01
Tue
12-31
10.0
6.1
0.6
SW
light

0.0
0.2
1021
steady
08:05
16:02
Wed
01-01
8.9
5.6
3.3
SW
light
0.3
0
1013
rising
08:05
16:02
Thu
01-02
8.9
2.2
-5.0
S
light
0.0
1.8
1014
steady
08:05

16:03
Fri
01-03
9.4
5.0
-1.1
S
light
0.5
0.8 (?0.6)
1013
inclined to rise
08:05
16:04
Sat
01-04
10.0
8.9
6.7
S
light
0+
0
1013
steady
08:04
16:05
Sun
01-05
11.1
6.7

4.4
W
moderate
4.6
0
1015
rising briskly
08:04
16:07
Mon
01-06
8.3
4.4
-1.1
SSW
light
5.1
1.8
1019
steady
08:04
16:08
Tue
01-07
10.0
7.2
2.8
SSE
gentle
0.0
0.3

1020
steady
08:04
16:09
Wed
01-08
8.3
6.1
2.8
SE
gentle
0.0
0
1016
steady
08:03
16:10
Thu
01-09
8.9
6.7
1.7
ESE
light
0.0
2.9
1015
steady
08:03
16:11
Fri

01-10
4.4
2.2
0.6
E
moderate
0.0
0
1016
steady
08:02
16:13
Sat
01-11
5.0
0.6
1.1
ESE
gentle
4.8
0
992
falling
08:02
16:14
Sun
01-12
6.1
3.3
-2.2
SW

light
2.8
3.8
1008
rising
08:01
16:15
Mon
01-13
3.9
-1.1
-4.4
E
light
trace
0
1009
inclined to fall
08:00
16:17
Tue
01-14
6.1
1.7
-2.8
E, SE
light breeze
1.0
0.1
1006
falling slowly

08:00
16:18
Wed
01-15
8.9
3.9
2.2
S
gentle breeze
2.5
3.2
998
inclined to rise
07:59
16:20
Thu
01-16
7.8
3.3
-2.2
E
gentle breeze
5.1
2.5
994
falling
07:58
16:21
Fri
01-17
7.2

4.4
1.1
SW
light breeze
2.3
1.0
1000
rising
07:57
16:23
Sat
01-18
7.2
1.1
-3.9
WSW
light air
trace
0.1
1008
rising
07:57
16:24
Sun
01-19
7.8
1.1
-6.1
SW
moderate breezes
3.0

0
1000
still falling
07:56
16:26
Mon
01-20
8.9
5.0
0.0
SSW
moderate breeze
2.3
0.9
987
falling slightly
07:55
16:27
Tue
01-21
7.2
5.0
-0.6
N
gentle breeze
1.0
0
1004
rising quickly
07:54
16:29

Day
Month
Day
Weather
Bar (in)
18:00
Temp
Max F
Temp
Min F
Rel
Avg
Rel
Avg
Temp
Min F
Grass
Rain in
(24 hr)
Mon
12-16
fine
29.96
46
41
+1
+5
31
0.30
Tue
12-17

[Scotsman]
46
35
Wed
12-18
fine: showery with hail forenoon
29.6
47
37
+2
+2
30
0.08
Thu
12-19
dull
29.84
51
37
+7
+3
29
0.01
Fri
12-20
fine day
30.04
52
48
+9
+14

39
 0
 Sat
 12-21
 [Scotsman]
 49
 40
 Sun
 12-22
 overcast, fair day
 29.90
 50
 45
 +7
 +11
 35
 0
 Mon
 12-23
 overcast; fine and bright middle part of day
 29.89
 53
 48
 +11
 +15
 44
 0.08
 Tue
 12-24
 cloudy; squally and rainy in afternoon
 29.84

52
45
+10
+12
40
0.27
Wed
12-25
dull, wet day
29.76
53
46
+11
+13
40
0.32
Thu
12-26
cloudy; heavy rain during day
29.15
50
41
+7
+6
32
0.48
Fri
12-27
overcast, raining, misty; overcast, with showers during day
29.67
53

41
+10
+7
34
0.12
Sat
12-28
cloudy; overcast throughout day
29.68
56
! 53
+12
! +12
48
0.09
Sun
12-29
fine; rain in early morning, fine since
29.93
48
43
+4
+9
39
0.09
Mon
12-30
fine and bright all day
30.35
47
41

+3
 +6
 32
 0
 Tue
 12-31
 cloudy; overcast throughout greater part of day
 30.14
 50
 43
 +7
 +9
 33
 0
 Wed
 01-01
 overcast, with slight haze; few showers in morning
 29.92
 48
 42
 +6
 +9
 38
 0.01
 Thu
 01-02
 fine but hazy
 29.95
 48
 36
 +6

+3
23
0
Fri
01-03
overcast, slight rain in morning
29.90
49
41
+6
+8
30
0.02
Sat
01-04
overcast and showery, cloudy all day
29.91
50
48
+7
+15
44
0+
Sun
01-05
cloudy
29.98
52
44
+9
+11

40
0.18
Mon
01-06
overcast; showers early, then fine
30.08
47
40
+3
+7
30
0.2
Tue
01-07
overcast
30.13
50
45
+8
+12
37
0
Wed
01-08
overcast, fair afternoon
29.99
47
43
+5
+10
37

0
Thu
01-09
fine, hazy
29.96
48
44
+6
+11
35
0
Fri
01-10
misty
30.00
40
36
-2
+3
33
0
Sat
01-11
dull, rainy
29.30
41
33
-1
+1
34
0.19

Sun
 01-12
 fine
 29.77
 43
 38
 +1
 +5
 28
 0.11
 Mon
 01-13
 overcast; thick fog nearly all day
 29.81
 39
 30
 -4
 -3
 24?
 trace
 Tue
 01-14
 overcast; cloudy day, bright at times
 29.71
 43
 35
 +1
 +1
 27
 0.04
 Wed

01-15

fair; dull and rainy early morning, fine and bright later, but showers in late afternoon

29.46

48

39

+6

+6

36

0.10

Thu

01-16

overcast, drizzling showers; fine till late afternoon

29.36

46

38

+3

+5

28

0.20

Fri

01-17

cloudy; dull and showery early; fair until 4pm, then showery

29.53

45

40

+3

+6

34

0.09

Sat

01-18

overcast, drizzling showers; dense fog early morning, overcast to cloudy later

29.77

45

34

+1

0

25

trace

Sun

01-19

overcast, raining; overcast morning, showery and gusty during afternoon

29.52

46

34

+2

0

21

0.12

Mon

01-20

cloudy; wet, changeable day

29.16

48

41

+5

+7

32

0.09

Tue

01-21

overcast; rain early, dull, damp day

29.66

45

41

+3

+8

31

0.04

Edinburgh (06-10 Jan)

Quoted from the Scotsman; there are three sets of weather recordings, and also some verbal descriptions.

Barometer reduced to 32F at sea level.

CH - Carlton Hill, at 9am; 1 km west of Abdu'l-Baha's residence.

RO - Royal Observatory, Blackford Hill, 8am; 5 km south of Abdu'l-Baha's residence. Temp Max Min from Met Office London.

LNC - Leith Nautical College, 9am; 4 km north-east of Abdu'l-Baha's residence, near the sea.

Obs

Day

Date

1913

01

Dry

Bulb

Wet

Bulb

Rel

Hum

Sun

Max

C

Shade

Max
C
Shade
Min
C
Shade
Avg
C
Grass
Min
C
Temp
Max
C
Temp
Min
C
Rain
mm
Sun
hr
Sun
mins
Shade
Min
F
Shade
Avg
F
Sun
Max

F
Shade
Max
F
Grass
Min
F
Temp
Max
F
Temp
Min
F
Rain
in
LNC
Mon
06
51.9
82
11.1
2.1
5.2
0.00
35.7
41.3
51.9
0.00
LNC
Tue
07

47.3
81
11.7
8.1
7.9
0.00
46.6
46.3
53.0
0.00
LNC
Wed
08
45.2
82
8.3
4.5
6.5
0.00
40.1
43.7
47.0
0.00
LNC
Thu
09
41.6
93
8.6
5.2
5.4

0.00
41.4
41.8
47.4
0.00
LNC
Fri
10
36.5
76
5.7
2.2
1.9
0.00
35.9
35.4
42.2
0.00
RO
Mon
06
50.8
48.0
81
1.3
0.6
12
2
•

2.7

162

34.4

33.0

53

35

•

RO

Tue

07

45.8

42.9

80

7.4

4.5

13

9

•

0.9

54

45.4

40.1

55

48

•

RO

Wed

08

43.8

41.8

84

4.2

1.7

9

6

•

0.4

24

39.5

35.1

49

42

•

RO

Thu

09

40.0

39.1

93

4.4

3.5

9

6

•

0.0

0

39.9

38.3

48

43

•

RO

Fri

10

34.8

31.9

73

1.1

0.3

7

3

•

0.0

0

34.0

32.5

44

37

•

CH

Mon

06

51.7

48.9

81

21.8

11.3

0.0

0.9

54

71.2

52.3

0.000

CH

Tue

07

42.4

40.0

82

20.7

11.3

0.0

0.4

24

69.2

52.4

0.000

CH

Wed

08

43.8

41.7

83

10.2

7.8

0.0

0.0

0

50.3

46.0

0.001

CH

Thu

09
36.8
35.0
85
6.7
6.9
0.0
0.0
0
44.1
44.5
0.000
CH
Fri
10
31.9
31.9
100
2.9
2.7
15.9
0.0
0
37.3
36.9
0.625
Obs
Day
Date
1913
01

Bar
 mb
 Bar
 Wind
 mpday
 24hr
 Wind
 mph
 Max
 Wind
 Min
 mph
 Wind
 Dirn
 24hr
 Wind
 Description
 Bar
 mm
 hg
 LNC
 Mon
 06
 1003
 rising
 SSW
 strong
 lower cloud motion from SSW, rather quick; weather: morning sunny; afternoon
 cloudy, slight drizzle; max temp today 53.0 degs
 29.606
 LNC

Tue

07

1009

rising slightly

SSE

gentle

lower cloud motion from S by W, rather quick; weather: cloudy; 4pm slight snow, SSE wind freshening; max temp today 47.0 degs.

29.804

LNC

Wed

08

1010

rising slightly

SE

rather fresh

lower cloud motion from S, then SE, rather quick; weater fine; max temp today 47.4 deg.

29.818

LNC

Thu

09

1015

unsteady

SE

strong

lower cloud motion from SE, quick; weather dull; max temp today 42.2 F

29.963

LNC

Fri

10

1040

falling

SE

brisk squalls

lower cloud motion from SE, quick; weather overcast; nearly constant snow, day and evening, after 09:45.

30.706

RO

Mon

06

1003

29.607

RO

Tue

07

1010

29.820

RO

Wed

08

1010

29.827

RO

Thu

09

1015

29.965

RO

Fri

10

1005

29.668

CH

Mon

06

1009

617

39

5

SSW

bright and sunny till midday; overcast later, with occasional light drizzle; fresh SW'ly breeze

29.804

CH

Tue

07

1011

331

29

5

SSE

SW'ly gale all day, with occasional light showers; evening fine, calmer

29.857

CH

Wed

08

1012

361

23

6

SE

cloudy morning; intermittent sunshine in forenoon; light showers in afternoon;
fine evening

29.890

CH

Thu

09

1012

559

35

10

SE

dark morning, fresh SE'ly breeze; overcast all day; evening clear

29.882

CH

Fri

10

1002

643

37

SE

overcast all day, with cold, strong SE'ly breeze

29.590

06 - The weather in Edinburgh... was of a changeable character. After a bright and clear forenoon, the afternoon set in dull, with slight rain. The atmosphere became milder towards evening, and a moderate breeze sprang up from the south. The maximum temperature recorded at the City Observatory, Calton Hill, was 44 degs [7C]. At 10 P.M., when the barometer, which was steady, gave a reading of 29.32 inches [993 mb], the thermometer registered 43.7 [7C].

08 - The weather in Edinburgh... was dull. There was a light wind from the south-east. A shower fell in the afternoon. In the evening the sky was clear and starlit. The maximum temperature recorded at the City Observatory, Calton Hill, was 46.5 degs. At 10 P.M., when the barometer was steady at 29.45 inches, the thermometer registered 41 degs.

09 - The weather in Edinburgh... was dry and pleasant, with a light wind blowing from the south-east and a mild atmosphere. The sky in the forenoon was cloudy, but in the afternoon there was a spell of sunshine. The evening sky was clear. The maximum temperature recorded at the City Observatory. Calton Hill, was 45.2 degs. At 10 P.M., when the barometer was steady at 29.50 inches, the thermometer registered 43 degs.

Key

Overview

The presented diary has certain aspects that need highlighting from time to time; for instance, it may be difficult to read, an editorial correction may be made, an additional account may be added. Such aspects are expressed using two possible methods. One way, is through use of colour, italics, and bold; a second way is using brackets and symbols, () < > { } [] /; for example, uncertain text may be written in brackets.

Depending on the edition used, these features may be visible or omitted.

In the ordinary edition used by general readers, we want as smooth a read as possible, minimising clutter and issues of no significance, and so symbols are not used, only the style of writing, and then only where the matter is considered important.

For the expert reader, there is another edition where these aspects and symbols are all visible. The purpose of the symbols (rather than style) is so that whenever text is copied as plain text or scanned in, although it will lose its writing style, it will continue to have the indicating symbols.

General Symbols and Styles

- Original Text (OT) -

Style: ordinary style !

Use: The original unedited ink text is the base text used for this work, rather than the later pencil edits.

- Amended Text (AT) -

Styles: loud-edit quiet-edit.

Symbols: {curly brackets}, and AT in footnotes.

Use: Words taken from the author's later pencil amendments are added whenever the sense or grammar requires, or new information provided. Loud (notable) and quiet (of little note) forms exist.

- Editorial Text (ET) -

Styles: loud-edit silent-edit.

Symbol: [square brackets].

Use: Mistakes are corrected wherever the author himself would have spotted and corrected them were he not writing so late each night; eg, 'is' written for 'it', 'the the', are corrected; old forms of words are replaced by their modern equivalents (eg 'thy' is replaced with 'your'). Loud (notable) and quiet (of little note) forms exist.

- Additional Accounts -

Style: Additional Account

Use: Significant accounts from outside the diary are placed in the text in the right place using a special style and a suitable heading.

- Uncertain Readings -

Styles: uncertain .

Symbols: <>

Use: Sometimes the diary is hard to read; 'five ministers' could also be 'fine ministers'.

- Italics -

Style: all italics.

Symbol: /all italics/.

Use: Sometimes there are italics in the original.

- Capitalisation / Pronouns -

Style: Him.

Use: In the handwriting of the original diary it is very difficult to tell if some letters are capital or small, such as S/s, A/a, C/c. In impossible cases, capitalisation is done according to best expectation without a note. The original text is also very inconsistent with how it capitalises pronouns and references for Abdu'l-Bahá ("He", "Him", "His", "Our Beloved"); however it is clear his general purpose is to capitalise them, and so they have been capitalised throughout to avoid an inconsistent feel.

- Footnotes -

Style: footnote

Symbols: See introduction for details.

Use: Wherever a word, phrase or sentence has a note at the bottom of the page, a number is placed in the text, with the corresponding note at the bottom. These notes are symbolised so that the reader can tell what kind of note it will be.

- Paragraph Splits -

Symbol: ::: .

Use: Some paragraphs have been split in two for readability, usually to insert a heading in the middle of the paragraph. This symbol is used to open paragraphs that are continuations of the previous.

- Page Numbers -

Style: page .

Use: Wherever there is a page break in the original diary, the page number is put in the text. Where the page change falls between two paragraphs, the page number is for readability put at the end of the prior paragraph rather than the start, so that paragraph openings line up. The purpose of the page numbers is to be able to check against the original scans.

- Modernisation - To ensure as wide a readership as possible, in the general edition, the following replacements have been made for modern readability: “like unto” “like”, “unto” “to”, “hath” “has”, “thy” “your”, “thou” “you” and other instances of a similar trivial nature.
- Punctuation - Full-stops and closing quote marks are added as required. Quote marks are also added where their omission makes reading the text harder.

Footnote Symbols

There are numerous footnotes placed on the bottom of every page in the diary, which in the electronic version regularly include a link to further reading. They are intended to cover every reader, whether child, adult, unfamiliar or familiar with Britain, and it not to be expected that every footnote will interest everyone. To assist the reader in knowing whether to glance down at a footnote or not, each footnote number is preceded by a symbol indicating what type of footnote it is. On occasions footnote numbers will skip a number. This is because city-versions of this diary are produced having footnotes duplicating earlier footnotes from outside that city, which are naturally skipped over in the whole diary. The footnote symbols are as follows:-

- Additional Account (“More”) from other sources, usually just a short sentence or two, since significant accounts are not footnoted but are added directly into the flow of the diary using a distinctive style.

+R Additional Reference - An additional account that’s a reference

? Identifies something (“Place”, “Route”, “Person”, “Society”, “Word”, “Phrase”, “Publication”, “Identity”) where it is unfamiliar - so if the word is something familiar then you don’t need to read this footnote; eg. N.Y. would be ?-footnoted as New York, and many westerners would not need to read this.
(”

A Address or Talk (“Address”) given in the Appendix

C Clarify (“Clarify”) the purpose or meaning of a text.

i Info (“Info”, “Note”) of a trivial nature; eg an i-footnote to a train might give information about how fast it was travelling.

@ Date (“Date”) of something.

H History (“History”, “Event”) of something mentioned.

H@ Event

N Names (“Person”, “Name”) an unnamed reference to a person; eg for “The Persian Ambassador” the N-footnote would name him.

^v Earlier/Later Footnote (placed after footnote number); you will need to leaf back/forward to find this footnote text; eg a matter may be footnoted in the text, and its reoccurrence much later would be indicated with an ^-footnote in the text to the earlier footnote; or an early reference in passing to something may be v-footnoted in the text to the footnote that is placed at its first substantial occurrence. eg, if a text said tomorrow He would go to a certain hall, it would have a v-footnote to the detailed footnote given at actual visit to the Hall.

R Reference (“Ref”) at the end of a substantial Additional Account added into the text of the diary; eg an extra account from outside the diary might have an R-footnote giving Ref: Star of the West, volume, date and page.

X Corrective Note (“Adjust”) to something in the text; extremely rare; eg, the diary states that Abdu’l-Baha is going to Oxford but not to deliver an address, yet when the event happens, plans have changed and so He does in fact give an address; the original plan is therefore X-footnoted to say what later transpired.

£ Value (“Value”) gives a footnote of how much some 1913 money is in modern value.

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1 Web: <http://www.travelstothewest.org/2011/09/page/4>

2 Web: #Abdu'l-Baha in London is at www.paintdrawer.co.uk/david/abdul-baha-uk-1913/texts/abdul-baha-in-london.doc

3 Web: #Chosen Highway (Europe) is at www.paintdrawer.co.uk/david/abdul-baha-uk-1913/texts/chosen-highway-europe.doc

4 Web: 1913 World Map is at www.paintdrawer.co.uk/david/abdul-baha-uk-1913/maps/world-map-1913.png

5 Text: Unlike all the letters which will follow, this opening letter (5 Dec) is a typewritten edited version.

6 Identity: RMS Celtic (1901-1933) was an ocean liner owned by the White Star Line, one of “the Big Four” weighing over 20,000 tons [#W].

7 Ref: Later in the diary, 12 Dec, p24.

8 Ref: #Mahmud’s Diary, 5 Dec 1912. It also records this farewell speech.

9 Ref: New York Times, 6 Dec 1912.

10 Text: We have an edited version of the Address by Sohrab prepared for his intended book publication, that has been changed into the past tense, and so it has been replaced here with the stenographically-recorded present-tense version found in Star of the West, that has the same content, and states, “Delivered on board Steamship Celtic just before sailing from New York City on the morning

of December 5, 1912. Taken stenographically by Mariam Haney from interpretation of Ish'te'a'l Ebn-Kalanter." (#SOW, 1913-02-07 p3, #PDF 3 p353). Stenography is writing in shorthand.

11 Word: kith = neighbours, acquaintances.

12 History: The Balkans is south eastern Europe, essentially Greece and the countries above. In 1912-3 the First Balkan War broke out when Greece, Serbia, Bulgaria and Montenegro united against the Turkish Ottoman Empire, and after five months war ended 500 years of Ottoman presence in Europe. Two months later, a Second Balkan War broke out when Bulgaria, dissatisfied by its share, attacked Serbia and Greece, who repelled them and Greece invaded Bulgaria and with Romanian intervention, Bulgaria collapsed. The Ottoman empire used the opportunity to recapture Eastern Thrace, establishing its western borders that stand until today. An Assassination then followed, which brought about the First World War [#W].

13 Word: seer = someone who has periodic glimpses of spiritual things.

14 Word: Orient = the East - Asia.

15 Word: Occident = the West - Europe and America.

16 Person: Miss Harriet Magee of New York (1883 London, Ontario - 1915 Green Acre, Eliot, Maine) was a Canadian Bahá'í (1899) who in 1910 was elected to the New York City Women's Board of Council; she with her mother, Esther and sister Edith were the first Bahá'ís in Canada [#JanJasionBio].

17 Text: The following very short letters sent from aboard ship are S.S Celtic postcards addressed to Harriet in this. Longer ones are written on paper.

18 Place: N.Y. = New York.

19 More: See further description, on 12 Dec 1912, 12 am on page 24.

20 Note: It is usually the case that Abdu'l-Baha strives to have an ordinary class or lodging, whilst His followers strive to arrange for Him the best.

21 Note: Throughout the diary, the author emphasises how these characters are being remembered.

22 Person: There are several Louises this could be. Perhaps Louise F Krug (1889 New York -), a German-American Bahá'í who was an expert golfer, daughter of the Mrs Grace Krug mentioned.

23 Person: Mrs Edith Magee (1879 Chicago - 1971 Virginia) residing in London, Ontario, who with her mother and sister were the first Bahá'ís in Canada (1898); she was married (1910) to William Otto Inglis; she studied music, and was a member of the Green Acre Properties Committee (1932) [#JanJasionBio].

24 Person: Mrs Carrie Kinney (1878-1959) (née Helene Morrette) and Edward Beadle Kinney (1863-1950) were wealthy New York Bahá'ís, married in 1899. Edward was a musician, and became a Baha'i in 1895 and Carrie shortly after

1893. In 1907 they went to Egypt to help establish the first tuberculosis hospital in Alexandria. On returning to New York their large home became a meeting place for Bahá'ís, where 'Abdu'l-Bahá gave His first talk in America in 1912. 'Abdu'l-Bahá named Carrie 'Vaffa' (certitude) and Edward 'Saffa' (serenity). See Whitehead, *Some Early Bahá'ís of the West*, p43-53; #BW, v12, p677-9 and v13, p864-5. [#MD, Bio Notes].

25 Person: Grace Krug (1870 Brooklyn, New York - 1939 Chester, New York) - Hearing of the Faith around 1904, she became a Baha'i in due course [JJBio=1904 or 5, MDBio-a few years later] despite initial opposition from her husband. She was in Haifa with her husband when 'Abdu'l-Bahá passed away. See #BW, v8 and *Arches of the Years* by Gail, p106-7. [#MD, Bio Notes].

26 Text: French form of the word, "capitain" is used, here and elsewhere. In one place he has used captain (for the Salvation Army) where an alternative account has used colonel.

27 Place: Palo Alto is on the west coast of the US in San Francisco, California, where Abdu'l-Baha visited.

28 Person: Mírzá Mahmúd-i-Zarqání (c1875-1924) was Abdu'l-Baha's secretary on this western trip, and is the author of #Mahmud's Diary chronicalling Abdu'l-Baha's journey, of which volume 1 has been translated. In his youth he travel-taught around Iran; from 1903 he began travelling to and in India, learning Urdu; amidst this he went on pilgrimage to Haifa, where he transcribed Tablets, and from there accompanied 'Abdu'l-Bahá on His journey to Europe and America [#MD, Bio Notes].

29 Person: Siyyid Asadu'lláh-i-Qumí (c1837 Qum, Persia -) was the cook during Abdu'l-Baha's western tour, and one who had met Baha'u'llah [#JanJasionBio].

30 Word: marmoreal = of or like marble.

31 Person: Alexander Elvin S Hambleton (1862 Barking, England – 1928 Golders Green, London), long-serving ship captain with the White Star line, of which the Celtic [#JanJasionBio].

32 Note: Money was collected for such a journey in Abdu'l-baha's absence, but it had been collected in the wrong spirit and Abdu'l-Baha returned it. (Add details & source).

33 Place, Person: Baha'u'llah's Shrine in Bahji in Akka in Israel. Baha'u'llah was known as the Blessed Perfection.

34 Text: AT: "Then he told me to walk and exercise".

35 Person: Christopher Columbus (1451 Italy–1506) who sailed from Europe across the Atlantic to America [#W].

36 Person: The Author, who throughout usually refers to himself in the third person, either as "Ahmad" , "Mirza Ahmad" or "Ahmad Sohrab".

37 Person: Mrs Ella (Eleanor) Goodall Cooper (1870 San Francisco-1951 San Francisco) (as named further on) - married (1904) Dr Charles Minor Cooper; she was a prominent American Baha'i teacher; she became a Baha'i in 1898 and with her mother Helen Goodall helped establish the first Baha'i community on the American West coast and were the main organisers of Abdu'l-Baha's visit to California. She was in the third group of pilgrims to visit 'Akká in 1899. After her second pilgrimage in 1908 she and her mother published "Daily Lessons Received at Acca". See Some Early Bahá'ís of the West by Whitehead, p21-34, #BW, v12, p681-4 and #JanJasionBio [#MD, Bio Notes].

38 Info: Launched 4 April 1901 from Liverpool to New York.

39 Text: OT makes Abdu'l-Baha's speech end here rather than a few words on where the AT places the end-point.

40 Text: AT: "to the end", Sohrab evidently feeling very strongly the opening where Abdu'l-Baha asks him to follow Him to the end.

41 Info: There were first, second and third class.

42 Clarify: i.e. Ahmad is getting sea-sick.

43 Word: apropos = appropriately.

44 Word: Shah = the King.

45 Text: "Sea of the" looks like it may be in the OT rather than AT.

46 Word: stateroom = private cabin or room on a ship, train, etc.

47 Text: OT: "made all sacrifices".

48 Note: New York to Liverpool is 3300 miles / 5300 km, travelled in 8¼ days (5 Dec 1300 - 13 Dec 1900) at an average speed of 27 km/h. They arrived Fri 13 Dec midday.

49 History: In the Siege of Akka Napoleon thought he would have a quick and easy victory, but because he had just swept in and massacred another city, the people of Akka held out sternly rather than give in, and Napoleon was forced to withdraw; it was the turning point of his invasion of Egypt and Syria. There were of course a number of heroes [#W].

50 Text: AT: "such as".

51 Place: Cobh ("Cove") on the south coast of Ireland was called Queenstown between 1849 and 1922 [#W].

52 Text: OT: "in front of", AT: "on".

53 Text: Perhaps "most" is AT rather than OT.

54 Person: Oskar Münsterberg (1865 Poland - 1920 Berlin) - German Jewish art collector and manufacturer; his home in Detmold, Germany is now an art museum [#JanJasionBio, using passenger list].

55 Note: One of the most curious things, is that Sohrab has written all these postcards and letters, sometimes four a day, paying for them all individually, knowing that they will, obviously, not go out until they reach a port.

56 Adjust: The ship docked before this was possible.

57 Info: There were about 40 Baha'is in London [#RW].

58 Person: Hippolyte Dreyfus-Barney (1873 Paris-1928 Paris) was a french Baha'i of great character and service, and lawyer. He translated many Baha'i works and helped arrange Abdu'l-Baha's visits to France and England. In 1911 he married Laura Alice Clifford Barney. He was named a Disciple of 'Abdu'l-Bahá by Shoghi Effendi. See #BW, v3, p210-14 [#W, #MD, Bio Notes; #JanJasionBio].

59 Person: Alice Hales (1874 England -), Frank Hales (1878 France -) and their two children Alfred (1911) and Jessie (1908), who resided in Pleasant Valley, British Columbia [#JanJasonBio, using passenger list].

60 Place: British Columbia is a west coast province of Canada.

61 Value: 50 shillings (£2.5) was £192 in 2010 currency (RPI).

62 Place: The Adelphi Hotel, a very luxurious building, rebuilt in 1912 by Arthur Towle, and was the stopping point for arrivals and departures on the great liners to America and beyond [#W]. Photos. Map.

63 Place: Liverpool is a large city on the west coast of England, just at the top tip of Wales.

64 Person: Isabel Fraser Chamberlain (1871 San Francisco – 1939 Los Angeles), married to Samuel Selwyn Chamberlain, was a Scottish-American Bahá'í (1909) and writer; she was also in Paris for Abdu'l-Baha in 1913, and had various Baha'i publishings. She was the daughter of Daniel Fraser and Isabella Ross Fraser from Scotland [#JanJasionBio].

65 Person: Elizabeth Skinner Herrick (1864 Norwick, England – 1929 Wandsworth, London) jj had under the name of Madame Corelli a hat shop lockup lo at 137a High Street in Kensington, and a little way behind in 10 Cheniston Gardens, some rooms above the Higher Thought reading room. She supported and donated to women's suffrage, and authored 'Unity Triumphant'. The meeting of 22 Sep 1911 welcoming Abdu'l-Baha appears to have been held in 137a 11, but at this time community gatherings were being held at 10 Cheniston Gardens cg. [lo#LO; cg#SOW; 1911-10-16, v2 n12, #PDF2; 11#SOW, 1911-03-21, v2 n1, #PDF2; jj#JanJasionBio].

66 Person: The author, Ahmad Sohrab.

67 Text: AT: "and even the high walls and the floors all great blocks of marble".

68 Society: Theosophical Society was founded in 1875 to advance the principles

of the search for spiritual and psychic truth (Theosophy), promoting brotherhood and the importance of Eastern philosophies [#W].

69 Place: Known then as the Liverpool Lodge (since 1940/1950s, the Merseyside Lodge) [Email of HA from Theo Society].

70 Adjust: He spoke at the Theosophical Society and Pembroke Chapel, a Baptist Church, so this “may” never transpired.

71 Society: Unitarianism is a branch of Christian thinking that rejects many of the evolved doctrines of Christianity such as the Trinity, Inheritance of the sin in Eden, etc [#W].

72 Place: From Liverpool, Manchester is about 50km and Leeds about 120km away.

73 Word: hove to = heaved to, moved heavily toward.

74 Place: The River Mersey, whose mouth is in Liverpool, about 100 km long [#W].

75 Ref: #SOW, 1913-01-19 p2, #PDF, 3 p336.

76 Person: Mrs Armour, p30.

77 More: “On the 14th of December the following cablegram was received in New York, Chicago and San Francisco:”Thanks to BAHA’O’LLAH, we arrived safely at Liverpool. Greeting to the friends.” ABDUL-BAHA.” (#SOW, 1912-12-31).

78 Value: Probably this means quarter of a pound (£19 in 2010 money) in the style of the American quarter.

79 Identity: Wellington’s Column, or the Waterloo Memorial, is a 40m high monument to the Duke of Wellington on a stepped base with a granite pedestal bearing plaques of battles, with a fluted column (25m) within which are steps to the viewing platform on top where the bronze statue (7m) stands, made from melted down cannons captured and facing toward the site of Waterloo; it stands on the corner of William Brown Street and Lime Street, built 1861-5 [#W]. Photos. Map.

80 Word: pilau = a rice dish - Photos.

81 Text: AT: amended to “6 pm” and crossed out. One may suppose he was going to start writing a portion of the letter in the evening and got called away by events.

82 Place: 18 Colquitt Street. Map. [#Cardell; see address (to access) in Liverpool Echo, 27 Jan 1913, p 6.]

83 Word: automobile = car.

84 More: “The President of the Theosophical Society, Mrs. Armour, introduced the speaker by saying that he needed no introduction and at once Abdul-Baha began speaking to the group of earnest listeners. He remained seated and

spoke in Persian, M. Hippolyte Dreyfus-Barney, of Paris, acting as interpreter.”
[#SOW, 1913-01-19 p3-4].

85 Address: For Abdu'l-Baha's address, see Appendix, p186.

86 Clarify: Such a comment is made when a person has a goal of a beautiful style.

87 Text: OT: 11pm crossed out.

88 Person: Ahmad Yazdi married Abdu'l-Baha's youngest daughter, Munavvar Khánum [#JanJasionBio].

89 Place: Port Said on the North East corner of Egypt.

90 Text: AT: “America”, perhaps as if it were wider than New York.

91 Ref: 12 Oct 1912, and recorded in Mahmud's Diary.and Promulgation of Universal Peace.

92 Place: Pembroke Chapel, Pembroke Place, Liverpool, was opened as a Baptist Chapel in 1839. Map.

93 Text: OT: _____ ET: Donald.

94 Person: Rev Donald Beaton Fraser (1868 Bishop's Stortford, Hertfordshire, England – 1952 Essex, England), married (1896) Minnie Helen Green (1872 -), with a reputation as “one of the great preachers of England”sdc, and “one of the leaders of the progressive movement in religious thought and a member of the Liberal Christian League”pusm [sdc Spokane Daily Chronicle, 10 Feb 1917; pusm Pacific Unitarian School for the Ministry; the History of its First Twenty-Five Years, 1904-1929 by Earl Morse Wilbur, Vol 26, Nov 1916-Dec 1917; #JanJasionBio].

95 Text: AT: “more than”.

96 Address: For Abdu'l-Baha's address, see Appendix, p187.

97 Person: Percy Franklin Woodcock (1855 Athens, Ontario – 1936 Montreal), married (1878) Aloysia Pratt Woodcock; he was the the first Baha'i in Eastern Ontario and an internationally-recognised painter; he was elected (1910) to the New York City Baha'i Board of Council and a member (1911) of Baha'i Temple Unity; he met Abdu'l many times including Paris 1911 [#JanJasionBio and others].

98 Person: Mrs Aloysia Pratt Woodcock(1853 Québec -), married (1878) Percy Franklin Woodcock; she was a French-Canadian Bahá'í [#JanJasionBio].

99 Person: May Woodcock (1879 England), a Canadian Bahá'í [#JanJasionBio].

100 Text: This address is repeated on all the London letters.

101 Place: Lime Street Station in Liverpool. Map.

102 Text: OT: “out”, it seems.

103 Clarify: Canals with barges on them.

104 Note: Arrived after about 4 hours' journeying.

105 Place: Euston Station is one of the main railway stations of London. Map.

106 Person: Lady Sara Louisa Blomfield (1859 Ireland–1939 London (Hampstead Municipal Cemetery)), married (1887) to Sir Arthur William Blomfield and widowed 1899, was a distinguished and active London Baha'i (1907) and supporter of the rights of children and women, and the prime mover behind Paris Talks; she served in military hospitals in France during WW1 and was involved with the beginning of the Save the Children Fund; elected (1922) to the All-England Bahá'í Council [[#JanJasionBio](#); [#LadyBlomfield](#)].

107 Person: Nouri Khanom (fn 257) and Parvin Khanom (fn 258).

108 Place: 97 Cadogan Gardens in South Kensington, London is just a step South West of the centre of London. Map.

109 Person: Miss Ethel Jenner Rosenberg (1858 Bath, England – 1930 London) was an English Bahá'í (1899) and miniature portrait painter, described by Shoghi Effendi as “England's outstanding Baha'i pioneer-worker”. Her home was 74 Sinclair Road, Kensington. Biography: Ethel Jenner Rosenberg by Robert Weinberg (1995).

110 Word: omnibus = bus.

111 Person: Mirza Lutfullah Hakim (1888 Persia-1968 Haifa, Israel) was a distinguished Persian, raised as a Baha'i. He first came to England in 1910 to study physiotherapy, living at 13 Wood Lane, Shepherd's Bush, returning to Haifa in 1920, and later worked for the Baha'i Cause in several parts of the world, returning to Britain in 1948 to Edinburgh for studies where he served on the Edinburgh Assembly, the International Bahá'í Council (1951-61) and was elected onto the House of Justice (1963-1967) when it was established. He left a short account of Abdu'l-Bahá's visit to Edinburgh, being in His presence in London and in Edinburgh. See: [#Bahai World](#), 15:430-34, [#PDF](#), 15 p457-461).

112 Word: apt = apartment.

113 Person: Louise R Waite (“Shánaz Khánúm”) (1867 Wisconsin -1939 Los Angeles), married Mr Spencer (1903) then Edgar Waite; she was poet-composer musician, she became a Baha'i sometime before 1902 in Chicago; she was on various committees and was chairwoman of the Chicago Women's Assembly of Teaching; she was given the Persian name Shánaz Khánúm by the Master. See [#BW](#), v8, p661-4. [[#MD](#), Bio Notes; [#JanJasionBio](#)].

114 Person: Miss Juliet Hutchings Thompson (1873 New York-1956 New York) was an American, painter, well-known for her diary, and also her painting, of Abdu'l-Baha; she lived in New York, endeavouring to be near Abdu'l-Baha whenever she could.

115 Person: There are many small acts of service such as bringing in the tea; Lady Blomfield had a maid, Ina Mary Robinson, and a servant, Marthy(?) Boniface Arnold [#Census1911], as well as her two daughters and Siyyid Asadu'lláh 29^.

116 Clarify: A persian of importance would never serve with his own hands.

117 Clarify: Presumably the newspaper women considerably outnumbered the men?

118 Place: Stuttgart in Germany, where Abdu'l-Baha visited shortly after this UK visit (1-6 Apr, 25 Apr-1 May 1912).

119 Info: From Mr & Mrs Whyte (see fn 445).

120 Person: Reverend Daniel Cooper-Hunt, a Christian minister Lady Blomfield had met in Switzerland, whom Abdu'l-Baha had addressed a message to earlier in 1912 [#LadyBlomfield]CHECK.

121 Place: Denver, capital of Colorado (mid-US) where Abdu'l-Baha was for 5 days in Sep/Oct 1912 - see Ref: #Mahmud's Diary, 29 Oct 1912. More: for this procession, which is narrated in Denver but ascribed to California ("One day in California I saw a cardinal walking with pomp and ceremony in front of a procession. Inquiring about the occasion, I was told that a new church had been built and the cardinal was to officially open its doors to the public. I said, 'This show and ceremony of the cardinal is like that of Christ. However, there is a slight difference. Christ opened the gate of heaven; this cardinal is going to open that of a church. Christ had a crowd following Him but they were there to hurl contempt and abuse at Him. This cardinal had a crowd with him but they are there to help. Christ had a crown but it was made of thorns, while this cardinal wears a crown set with lustrous jewels. Christ had clothes but they were made of old, coarse cloth, while this man's robe is made of the finest brocade of the day. Christ spent His days in sorrow, while this cardinal's days are spent in security and comfort. Christ's home was a desert, while this cardinal's home is a splendid building, like that of a king. Christ's throne was upon a cross, while this man's place of rest is a throne of ease and comfort. The adornment of Christ's banquet was the blood of that beloved countenance, while the ornament of this man's court is the goblet of colored wine. So, this cardinal's display is similar to that of Christ, with only the slightest differences.' Although the Master told this story humorously in several gatherings in different words, it was always a warning to the people and the cause of their awakening.").

122 History: Suffragists and Suffragettes were seeking the right to vote ("suffrage") by peaceful/general and militant means respectively, which was a very active question at that time [#W].

123 Clarify: This all seems to refer to the suffragette leaders rather than the ministers.

124 Person: Mrs Mary "Minnie" Thornburgh-Cropper (1850 California-1938

London), married (1874), was an American resident in London, who taught Ethel Jenner Rosenberg ?109^, a painter from a distinguished artistic family; together Mary and Ethel played a key part in establishing the Bahá'í Faith in the UK. Mrs Cropper was a close friend of Mrs Whyte in Edinburgh [#JanJasionBio].

125 Text: The next three letters do not have the date in the original, but have had it added at a later date. These dates correspond to the dates they are printed as in the Star of the West when they were received. In addition, internally, the 16 Dec letter states that the Caxton meeting is “tomorrow” fixing the 17 Dec, the 19 Dec refers to the “large meeting tomorrow” fixing its date, leaving 18 Dec as correct by deduction. Apart from these three, all the other letters are dated in the original.

126 Publication: #Paris Talks and #Abdu'l-Baha in London.

127 Event: London Peace Conference 1912-13 was a peace summit of Great Britain, France, Germany, Austria-Hungary, Russia and Italy (the six great powers) to arbitrate the First Balkan War [#W].

128 Place: St James Palace is one of London's oldest palaces, and the official residence of the Sovereign and the most senior royal palace in the UK, giving it its name of the Royal Court, although it has not been used for this purpose for 2 centuries [#W].

129 Place: Ardestan is in Isfahan, Central Iran.

130 Word: Pertaining to Adam and Eve, i.e. material flower.

131 Person: Miss Marion Elizabeth Jack (1866 Canada - 1954 Bulgaria) was an artist with international exhibitions and early Baha'i pioneer, praised by Shoghi Effendi as an “immortal heroine”. 1911 at 58 Gloucester Gardens, London.

132 Text: AT: “there are those amongst” ... is added to show He speaks in general terms.

133 Person: Agnes Stockton Parsons née Royall (1861 Maryland-1934 Washington), married (1885) to Arthur Jeffrey Parsons; society matron and an outstanding servant of the Faith in America, jointly organising the first race amity conference; her diary of Abdu'l-Baha's visit is published; on various committees including the US National Assembly [#MD, Bio Notes; #JanJasion].

134 Clarify: In approval - spoken loudly and firmly with emphasis on “right”.

135 Clarify: Among the Baha'is.

136 Text: AT: “aspects”.

137 Person: Mírzá Yuhanna Dáwud (Persia 1885–1969 Highgate, London), Persian Jewish art collector, lived in London and was married to Regina Khánúm by Abdu'l-Baha in 1911; he made some important translations [#JanJasion].

138 Place: Mount Carmel in Israel is a hill of important sacred significance, particularly associated with Elijah in the Bible.

139 Place: Caxton Hall in Caxton Street, Westminster was known for hosting many mainstream and fringe political and artistic events [#W]. Map.

140 Person: Mary Magdalene is an inspiring woman in the New Testament; this particular story is from church tradition [see eg: thenazareneway.com, web].

141 Publication: Terrible Meek is a one-act stage play for three voices: to be played in darkness. More: In Agnes Parson's diary (publ), at dinner on the 22nd, "the subject of Rand Kennedy's play The Terrible Meek was commented upon. Mr. Kennedy had persuaded Abdul Baha to see the play in New York. 'Abdu'l-Bahá said: "If, instead of making it sensational, he had taken certain incidents in the life of Christ, the play would have had great value." Then Abdul Baha touched on the salient points in the life of Christ in a most wonderful manner."

142 Text: AT: "after midnight".

143 Note: The author in another place, mentions the millions of chimneys belching smoke and the fog, both of which would obscure the sun and stars in a city.

144 Date: 4 Sep-3 Oct 1911.

145 Person: Sir Thomas Barclay (1853 Scotland-1941 France), married (1877) to Marie-Thérèse Barclay (née Teuscher), was a distinguished authority on International Law, writer on economics, Liberal Politician in the UK, and President of Persia's Society in London [#W; #JanJasion].

146 Society: Persia Society - In 1909 the British friends of Persia formed two Persia Committees - Parliamentary and non-Parliamentary - as pressure groups to support the Constitutionalists in Persia in their struggle against despotism. With the encouragement of the Persian Minister in London, Mirza Mehdi Khan, Mushir-ul-Mulk, Prof. E.G. Browne, Lord Lamington, the Earl of Ronaldshay and Mr. H.F.B. Lynch MP followed this up in Nov 1911 by forming the Persia Society of 22, Albemarle Street, London W1 as a non-political body designed "to promote the sympathy existing between the British and Persian nations". Lord Lamington was the President with a Council of seven - Sir Thomas Barclay, Rt. Hon. Sayed Ameer Ali PC, Prof E. G. Browne, W. A. Buchanan, General T. E. Gordon, H. F. B. Lynch and Sir Frederick Pollock. Lectures were given, some of them being published, but in 1929 largely owing to the Persian Legation's lack of interest (Mirza Mehdi Khan, having left London in 1920), the Society was wound up and amalgamated with the Central Asian Society (now The Royal Society for Asian Affairs) [iransociety.org].

147 Person: Edward Granville Browne (England: 1862 Gloucestershire-1926 Cambridge, buried Newcastle) was an orientalist who, knowing Arabic and Persian, made a particular study of Persian literature and history and had a fascination for the Babi history and its developments, making important translations. He was well-regarded by the Persians and left a short account well-known

amongst Baha'is of his encounter with Baha'u'llah.

148 Person: Alice Caroline Browne (née Blackburne Daniell) (1879-1925 Cambridge, buried Newcastle); they married in 1906; original member of the Persia Society [#web, thepeerage.com, #JanJasion].

149 Person: George Ibrahim Kheiralla (1849 Lebanon-1929) was a Syrian christian interested in the mystical occult who became a Baha'i and fathered the Faith in America; but he taught his own ideas and wanting control of the American Baha'i community entirely for himself, people either turned away from him or left the Faith, and much disunity was caused by him [Outline of the Baha'i Movement in the United States by Anton Haddad, web; web].

150 Text: AT: "served".

151 Place: Hyde Park is 1km North of Lady Blomfield's. It is a large park (2 x 1 km) with a large lake and pond, and famous for "Speakers Corner" where people stand on boxes and teach their opinions to passers by who crowd to listen. Map.

152 Place: Regent's Park is 3km North of Lady Blomfield's (5km drive). It is large (0.5-1 km x 1 km) with a large lake. Map.

153 Place: Broadway (New York) Ref: It is mentioned in #Mahmud's Diary, 21 Nov 1912 (web).

154 Word: ad of = advert for.

155 Word, Text: Pepsi Cola? (Pepsin is an enzyme!).

156 Text: AT: "electric signs".

157 Text: AT: "turn the nights of Broadway into days".

158 Place: New World = The Americas.

159 Place: Metropolis = Principle City = London.

160 Place: Tiberias is a city in northernmost Israel, on the shore of the Sea of Galilee where many of the stories of Jesus are located.

161 Place: Baghdad is the capital of Iraq, where Baha'u'llah went in exile to from Iran after His release from the underground dungeon of the Siyah Chal, arriving on 8 Apr 1853.

162 Text: AT: "punish".

163 Text: An example of an incorrect amendment by the author occurs here where AT has "expressed his belief in the Cause and kissed Baha'u'llah's hand" - for of course the Counsellor is being referred to, not the man in the story.

164 Society: Esperanto is a language published in 1887 as a global language to learn alongside one's mother tongue. Its creator's daughter was a Baha'i.

165 History: New Testament is the story and teachings of Jesus and some early letters.

166 Event: One of which occurred in Edinburgh on 31 Jul 1926, to which many distinguished Baha'is went [#BW].

167 Person: Hájí Amín was Mullá Abu'l-Hasan-i-Ardikání (Persia: 1831-1928 Tehran), married c1848, who became a Babi in 1851, met Baha'u'llah in 1870 and from an early period collected Huqúqu'lláh, and then served as its trustee and was posthumously made a Hand of the Cause and identified as one of the Apostles of Baha'u'llah; the arrival of such a person must have been a profound experience for everyone [Amin, Haji by Moojan Momen, web; #JanJasion].

168 Word: Xmas = Christmas.

169 Person: Alice Mary Buckton (England: 1867 Surrey-1944 Glastonbury) engaged herself in social work, child education, play-writing, poetry and mysticism, and was an eager devotee of Abdu'l-Baha [#web, glastonbury-pilgrim.co.uk; #JanJasionBio].

170 Text: AT "every night" OT: "for all".

171 Person: Miss Mary Blomfield (see fn 258).

172 Ref: From the #Chosen Highway. More: Also: "the touching scene when Abdu'l-Baha, receiving from the hands of a Persian friend, recently arrived in London from Ishqabad, a cotton handkerchief containing a piece of dry black bread and a shrivelled apple - the offering of a poor Baha'i workman in that city - opened it before His assembled guests, and, leaving His luncheon untouched, broke pieces off that bread, and partaking Himself of it shared it with those who were present" [#God Passes By].

173 Place: Qazvin is a large city in North-West Iran, former capital of the Persian Empire. Táhirih was born here.

174 Person: Described further on in this letter as "a leader".

175 Text: AT: "decided".

176 Date: 6-10 Jan 1913.

177 Text: AT: "obtained an interview".

178 Text: AT: "eloquent".

179 Person: May Ellis Maxwell née Bolles (1870 New Jersey - 1940 Buenos Aires), married (1902) William Sutherland Maxwell, was an early Canadian Baha'i, mother of Ruhiyyih Khanum and member of many Baha'i institutions including the National Assemblies of US and Canada [#W; #JanJasionBio].

180 Person: Mrs Corinne True (US: 1861 Kentucky-1961 Illinois) was a very prominent American Bahá'í and major supporter of the construction of the Bahá'í House of Worship. She was made a Hand of the Cause.

- 181 Place: California on the West Coast of the USA.
- 182 Identity: House of Commons is the elected house of Parliament, counterpart to the House of Lords. Clarify: The description is of one person who occupies both these roles, not two people.
- 183 Person: Lord Weardale was Philip James Stanhope, 1st Baron Weardale (England: 1847 London-1923 Sevenoaks), married Countess Alexandra Tolstoy; a British Liberal Politician and philanthropist [#W; #JanJasion].
- 184 Event: Universal Races Congress had its first meeting in London in 1911 toward anti-racism, with distinguished speakers from many countries for four days discussing race problems and means of improvement [#W].
- 185 Text: AT: instead has “will speak about Abdul Baha”.
- 186 Person: Lord Lamington was Charles Wallace A N R Cochrane-Baillie, 2nd Baron Lamington, GCMG, GCIE (Britain: 1860 London-1940 Lanarkshire, Scotland) was a British politician and colonial administrator who was Governor of Queensland (Australia) 1896-1901, and of Bombay 1903-1907 [#W].
- 187 Person: Natalie Clifford Barney (1876 Ohio-1972 Paris) living as an expatriate in Paris, was an American playwright, poet and novelist, feminist and hostess at a salon frequented by famous literati of Europe and America. Portrait [#W; #JanJasionBio].
- 188 Person: Alfred Lord Tennyson (1809-1892) was Poet Laureate of the United Kingdom during much of Queen Victoria’s reign and remains one of the most popular poets in the English language [#W]. Portrait.
- 189 Clarify: This seems to occur before the walk above.
- 190 Text: AT: “social reforms”.
- 191 Text: AT: “while drinking his tea”.
- 192 Person: Mrs Jean E Stannard (1865 – 1944 Paris); lived in Egypt and India; translated the Hidden Words [#JanJasionBio web].
- 193 Clarify: meet each other - i.e. resume marital relations.
- 194 Text: AT: “who thought his wife was not faithful to him”.
- 195 Person: The Pope is head of the Catholic Church throughout the world.
- 196 Place: Smyrna is a city in the middle of the west coast of Turkey.
- 197 Clarify: i.e. presumably kill her, since being unable to divorce, only her death could release him from her faithlessness.
- 198 Text: AT: “That was a most tragic ending.”
- 199 Clarify: The point of this story is that although divorce is absolutely abhorrent and to be avoided at all costs, under extreme circumstances such as faithlessness preventing divorce is even worse.

- 200 Word: Hellenic = Ancient Greek, pre Roman, typically before 300 BC.
- 201 Place: Vienna is the capital and a state in the north east of Austria.
- 202 Person: Miss Ethel May Drower (née Stevens) (London, UK: 1879-1972), married (1911) to Edwin Mortimer Drower; a British anthropologist studying the Middle East and authority on the Mandaeans in Iraq; she wrote of Abdu'l-Baha and the Baha'is; her pen-names were Ethel Stefana Stevens/Drower [#web, bahaitributes.wordpress.com; #JanJasionBio].
- 203 Publication: Mountain of God (1911) is a romantic novel with a setting of the Bahá'í community in the Holy Land, published by Mills and Boon.
- 204 Place: Southampton is a city in the middle of the south coast of England, 110 km south west of Lady Blomfield's. The OT reads Southsampton / Southsaunpton.
- 205 Place: Mount Olivet is better known as the Mount of Olives, where Jesus frequented and taught.
- 206 Text: AT: “=inquirers...them”.
- 207 Place: Washington DC is the capital of the US on its east coast.
- 208 Place: Chicago where the Baha'i Temple stands, is in the north east of the USA.
- 209 Place: Westminster Palace Hotel was at 2-8 Victoria Street, Westminster . Photos. Map.
- 210 Word: omnibus = bus.
- 211 Address: For Abdu'l-Baha's address, see Appendix, p190.
- 212 Text: Or “Caspar” - the writing is difficult.
- 213 More: “If this is of God, it will endure; if not, it can do no harm.” (“Baha'u'llah” by Balyuzi, p51).
- 214 Person: Charlotte Despard (née French) (Britain: 1844 Kent-1939 Belfast), married to Maximilian Carden Despard; a suffragist, novelist, Sinn Féin activist, vegetarian and anti-vivisection advocate, Theosophical Society executive member, later communist party member; co-founded the Women's Freedom League [#W; #JanJasionBio].
- 215 Ref: Isabel Fraser in #SOW, 1913-01-19, p5, PDF, 3 p339 [Hassell Notes, web].
- 216 Publication: Epic of Hades by Lewis Morris.
- 217 Person: Sir Lewis Morris (1833 Wales - 1907) was a popular poet of the Anglo-Welsh school, knighted by Queen Victoria in 1895, narrowly missing being Poet Laureate [#W].

218 Info: Although early days for cars, the Ford Model T began in 1908 and could reach speeds of 64-72 km/h (40-45 mph) [#W, web].

219 Text: OT: “of”.

220 Place: Kensington Gardens is 1.5 km north west of Lady Blomfields, and adjoins Hyde Park. Photos. Map.

221 Place: The Round Pond or perhaps the neighbouring Serpentine/Longwater.

222 Place: Church House, Great Smith St, Westminster was commissioned in 1902 and replaced in 1937, and is the headquarters of the Church of England. Photo. Map. [#W; Street Ref: centenary.bahai.org.uk].

223 Ref: #Chosen Highway, ch 2.

224 History: English Rule in Cyprus - Following the Russo-Turkish War (1877–1878), the Ottomans allowed Britain to administer Cyprus in return for Britain using the island as a base protecting them against Russia; with the Ottomans joining the side of the Central Powers in World War I, Britain took over Cyprus in 1914 [#W].

225 Place: Cyprus is a very large island in the Mediterranean off the coasts of Turkey and Syria.

226 Value: £1 was £77 in 2010 currency (RPI).

227 Person: Mary Magdalene was the disciple who strengthened the other disciples after Jesus' Crucifixion. More: This story can also be found in the excellent 1906 notes of Abdu'l-Baha's translator: “When His Holiness the Spirit (Christ) was martyred, the only one who was not disturbed at all was Mary Magdalene. For the rest of the disciples were confused and discouraged. When Mary became a believer, and fell upon the feet of Christ, although she was a villager of no good repute, Christ did not withhold His feet from her. This caused many of His followers, as well as many among the Jews, to turn away from Him. But Christ heeded them not, and said to Mary: ‘Arise, thy sins are forgiven.’ Then Mary arose and repented; and from that time on devoted herself to the service the Cause. Mary had a friend among the Roman officers (who at that time were Masters of the Holy Lands). He was the one who protected her from enemies after the death of Christ. When she had brought the disciples together and confirmed them in the service and inspired them with courage after the Crucifixion, she herself went to Rome into the presence of the Emperor. How marvellous indeed were the words she spoke to him! She said to the Emperor: ‘I have come in behalf of the Christians to bring to your notice the fact that Herod and Pilate martyred the Christ at the instigation of the Jews. But now they have both repented of their deed. For they were Roman Governors and to them Jews and Christians made no difference. For, indeed it was not the Romans, but the Jews who were the chief antagonists of Christ. Now that they have realized the wrong they have done and have repented, they are engaged

in punishing and suppressing the Jews for instigating them to commit this act. But I have come to appeal to the Emperor to prevent Herod and Pilate from punishing the Jews. For neither Christ nor we Christians are pleased that the Romans punish the Jews because of their condemnation of Christ!’ The Emperor was greatly impressed by these words, and he praised Mary highly. This was why in those days the Christians did not suffer persecutions in those lands, and engaged in spreading the Gospel...” [#1906 Kuli Khan]; Church Tradition likewise holds similar stories of her presence in Rome and appearance before the Emperor, e.g. “Tradition relates, that in Italy Mary Magdalene visited the Emperor Tiberias (14-37 AD) and proclaimed to him about Christ’s Resurrection. According to tradition, she took him an egg as a symbol of the Resurrection, a symbol of new life with the words:”Christ is Risen!” Then she told Tiberias that, in his Province of Judea, Jesus the Nazarene, a holy man, a maker of miracles, powerful before God and all mankind, was executed on the instigation of the Jewish High-Priests and the sentence affirmed by the procurator Pontius Pilate. Tiberias responded that no one could rise from the dead, anymore than the egg she held could turn red. Miraculously, the egg immediately began to turn red as testimony to her words. Then, and by her urging, Tiberias had Pilate removed from Jerusalem to Gaul, where he later suffered a horrible sickness and an agonizing death.” [#Web, www.thenazareneway.com/mary_magdalene.htm].

228 Adjust: 02 Jan.

229 Adjust: 31 Dec.

230 Adjust: An address was in fact given.

231 Clarify: This may most likely mean the hymn to Peace was translated and sent out, as it’s harder in comparison to say He would be “pleased with” a translation of His tablet into a language He didn’t read except in the general way of a pleasure at the principle of it being translated.

232 Identity: Perhaps a sacred hymn such as “Silent Night”, or possibly even something secular, such as “We wish you a merry Christmas”.

233 Place: Richmond Park, the largest of London’s Royal Parks, about 10 km² and 10 km from Lady Blomfield’s. Photos. Map.

234 Word: sward = a grassy surface of land.

235 Word: anon = at the next moment.

236 Place: 137a High Street, Kensington was Elizabeth Herrick’s home. Map.

237 Clarify: They seem to have returned to Lady Blomfield’s for the subsequent activities mentioned.

238 Person: Miss (Augusta) Gabrielle Eden (Romaine) Enthoven (London: 1868-1950), married (1893, d. 1910); Abdu’l-Baha called her ‘Hamsayih’ (“Neighbour”); she worked for War Refugees and the Red Cross, and produced several theatrical works [#Chosen Highway; #JanJasionBio].

- 239 Person: Albert Dawson (London: 1866-1930, m.1892), principal proprietor and editor of the Christian Commonwealth, 1901-19 [#JanJasionBio].
- 240 Adjust: The idea of revisiting Liverpool was unable to happen, and he arranges a Sunday School Class on Bahai Principles instead (see p179).
- 241 Ref: #Christian Commonwealth, 1913-01-01.
- 242 Text: OT: “rich”, which presumably is a mistake for “reach” through similar sound.
- 243 Place: Battersea Park is 1.5 km south of Lady Blomfield’s, size 1 x 1 km, with a large lake and islands. Photos. Map. Text: Throughout the diary it is written “Pattersea”/“Pattersee” with a ‘P’.
- 244 Place: The Thames is the very wide, long river flowing through London. It passes 1 km to the south of Lady Blomfield’s. Photos.
- 245 Clarify: It seems as if Abdu’l-Baha stayed behind; presumeably He was either engaged in correspondence or spoke to the two remaining Persians, or perhaps an oriental guest, given the absence of a translator.
- 246 Word: lineman = railway-line man.
- 247 Place: Hyde Park ?151^ is famous for people standing up and preaching views on everything imaginable.
- 248 Word, History: Crusaders were several hundred-thousand military Christians who between 1095 and 1291 tried to capture access to Jerusalem and the Holy Sites. Photos [#W].
- 249 Word: millinery = women’s hats and other articles.
- 250 Word: scrabble = scratch or scrape as with claws or hands.
- 251 Person: Son of Man is Christ, so-named both as a term of humility, and from a old Biblical Prophecy.
- 252 Person: Arthur Kinnaid, 11th Lord Kinnaid (London: 1847 Kensington-1923) was a director of Barclays Bank, Cup Final footballer, winner at many other sports, President of YWCA and YMCA, and Lord High Commissioner to the General Assembly of the Church of Scotland [#W].
- 253 Society: The Young Men’s Christian Association (YMCA) was founded 6 Jun 1844 in London to put Christian principles into practice by developing a healthy spirit, mind, and body [#W].
- 254 Word: Temperance movements aimed to reduce or abolish alcohol consumption.
- 255 Person: Edith Magee (presumably, but may not be) - fn23.
- 256 Person: Doctor Ahmad Khan had been living in London for many years and was one of the most well-informed Baha’is there [Ref: later in diary].

257 Person: Rose Ellinore Cecilia Blomfield (London: 1890–1954), married (1918) Harold Arthur Carteret Maule (1894-1952); Rose also met Abdu'l-Baha in Paris, 1911 and was one of the compilers of Paris Talks [#JanJasionBio].

258 Person: Parvine Khanom was Mary Basil Hall née Blomfield (London: 1888-1950, m.1920) - Her name Parvine (Persian name of a star) was given by Abdu'l-Baha. She served on the UK NSA for 5 years, and published the Drama of the Kingdom (web) [#JanJasionBio etc].

259 Person: Rev Edward Williams Lewis (1872 Derbyshire, England - ?), married, was minister of the King's Weigh House Church, Duke Street in 1912/13, and he and J R Campbell often exchanged pulpits; on the Christian Commonwealth editorial board jj. "Edward Lewis, being vigorous in heart and brain, and a real man, naturally could not continue very long in a profession like"the ministry" which entailed his ascending the pulpit three or four times a week and not only giving 'edifying' counsel to his congregation but confining his own life within a corresponding circle of inanity. Such a career would inevitably have sapped and ruined his manhood; and with true instinct he threw up his five or six hundred a year and retired into the wilderness. The members of his congregation were duly shocked and grieved in their different ways, according to the views they took of his lapse or lapses from holiness" [#Edward Carpenter, Bio, Ch. 14]. [jj #JanJasionBio etc.]

260 Person: Mrs Alice Lewis (c1871 Cheshire - ?) [#JanJasionBio].

261 Date: On Sunday 29 Dec 1912.

262 Word: Congregational = a Protestant church where each church is self-governing.

263 Word: altercation = angry, heated dispute.

264 Society: Salvation Army is a Protestant Christian church known for its extensive philanthropy and charity work internationally.

265 Place: Salvation Army Shelter, Great Peter Street/St Ann's Street is 2.5 km drive east of Lady Blomfield's [#Cardell]. Photo. Map. For a description of the homeless and this shelter, see Times (London), 10 June 1914, web.

266 Person: Colonel John Spencer (? - 1938 London), clergyman and Salvation Army officer, at this time lieutenant colonel, later colonel [#JanJasionBio]. Text: a long underline is in the original in place of a name.

267 Address: For Abdu'l-Baha's address, see Appendix, p194.

268 Word: dervish = muslim choosing to follow a very poor path of life.

269 Value: 500 shillings (£25) was worth £1918 in 2010 currency (RPI).

270 Ref: #SOW, 1913-02-07 p8, #PDF, 3 p358, web.

271 Word: immutable = unchangeable.

272 Person: Diogenes the Cynic/of Sinope (412/404 BC Turkey-323 BC Corinth), a Greek philosopher and one of the founders of Cynic philosophy; he believed that virtue was better revealed in action than in theory, made a virtue of poverty, and begged for a living and slept in a tub in the marketplace; he did many stunts to make philosophical statements [#W]. Paintings.

273 Person: Alexander the Great (356-323 BC) was a king in northern Greece who carved out an empire that stretched across the world as far as India, becoming another especially prominent model for grandiose conquering of others [#W].

274 Society: Cynics were ancient Greek philosophers holding to a life of virtue in agreement with nature and abandoning wealth and fame [#W].

275 Person: The Ven Albert Basil Orme Wilberforce, DD (England: 1841 Winchester - 1916 London) was an Anglican priest and author, and younger son of Samuel Wilberforce; he became Archdeacon of Westminster in 1900 and He died in his post there; Rector of St. John's, Westminster, and Chaplain to the House of Commons 1896-1916 [#W; #JanJasionBio]. More: Abdu'l-Baha had already addressed his congregation in his previous visit in 1911: "On September 17th, Abdu'l-Baha at the request of the venerable Archdeacon of Westminster addressed the congregation of Saint John the Divine after evening service. With a few warm words characteristic of his whole attitude Archdeacon Wilberforce introduced the revered Messenger from the East, who had crossed seas and countries on his Mission of Peace and Unity for which he had suffered forty years of captivity and persecution. The Archdeacon had the Bishop's chair placed for his Guest on the Chancel steps, and standing beside him read the translation of Abdu'l-Baha's address himself. The Congregation was profoundly moved, and following the Archdeacon's example knelt to receive the blessing of the Servant of God - who stood with extended arms - his wonderful voice rising and falling in the silence with the power of his invocation. As the Archdeacon said: "Truly the East and the West have met in this sacred place tonight." The hymn "O God our help in ages past" was sung by the entire assembly standing, as Abdu'l-Baha and the Archdeacon passed down the aisle to the vestry hand in hand." [#Abdu'l-Baha in London].

276 Text: The AT makes the resolution that what now follows is addressed to the Archdeacon rather than the Lady.

277 More: "Archbishop Wilburforce was invited to meet Abdul Baha, but he held back, merely sending a message: "We are all one behind the veil." Like a flash, Abdul Baha responded with his own message: "Return to the Archbishop and say 'and the veil is thinning quite.'" Later the veil became so thin that the Archbishop made up his mind to call, and when he had spoken to the Master he felt that there was no separation between them." [#MBP].

278 Publication: "Mysterious Forces of Civilization" (Risálih-i-Madaníyyih) is currently known as "the Secret of Divine Civilisation", and was written by Abdu'l-Baha on or before 1875 and circulated anonymously.

279 Word: depersonalization = a state in which one no longer perceives the reality of one's self or one's environment, and the world becomes vague, dreamlike or lacking significance [#W].

280 Text: AT: "I requested".

281 Place: 137a High Street, Kensington [#Cardell].

282 Place: Salt Lake City is the capital of Utah, a Mormon City toward the west of the USA which Abdu'l-Baha visited 29-30 Sep 1912 [#MD, web].

283 Person: He was it seems living in England [New York Age, 18 Jun 1914] and visited New York.

284 Place: Liberia, middle of the west coast of Africa.

285 Event: Abdu'l-Baha visited Howard University Rankin Chapel, Washington DC on 23 Apr 1912 [#MD, web] and gave a historic address to a racially mixed audience on the reality of the oneness of mankind and the profit that would come to Blacks and Whites should they both recognize their collective strength in their harmonious interaction.

286 Date: He certainly visited in 1914.

287 Value: Half a shilling was about £2 in 2010 currency (RPI).

288 Text: AT: "him".

289 Clarify: i.e. the foundations of the doctor's beliefs, presumably.

290 Person: Miss Louise Heron-Oliphant (1886 California - ?), daughter of Mary E. Heron [#this, 18 Jan; #this, alternative account; #JanJasionBio].

291 Place: 108 Battersea High Street [#Cardell]. Map although there placed on the wrong date.

292 Adjust: This seems to be an invite to dinner made at their meeting on 25 Dec, p72, it already being assumed here and earlier that he is going to the church. However this dinner never occurred.

293 Value: A shilling was about £4 in 2010 currency (RPI).

294 Ref: #SOW, 1913-02-07, p9, #PDF, 3 p359, web. The date on the letter (2 Jan) has caused some to assume it describes events of 2 Jan; however, not only is there no mention of such an event in the diary - an inconceivable omission - but every detail tallies with this event. Furthermore, the letter describes "insistent rain and blustering wind" whereas 2 Jan was dry with little wind, in contrast to 27 Dec, which was rainy with moderate wind, appropriately at the South Kensington station.

295 Text: AT: "restaurant keeper".

296 Clarify: It may seem odd that Abdu'l-Baha should send people out to pillage a shop (but make up for it to the shopkeeper), but they were clearly very hungry

- eating rice raw - that it stands as a testimony to Abdu'l-Baha's immediacy of understanding for people's needs and his simple and decisive solutions that solve the problem.

297 Clarify, More: Presumably very gentle slaps, given the audience's laughter. Sohrab is recorded elsewhere describing this in a dream, and clearly loved these slaps: "When I went to bed I was in despair. I couldn't even pray. I just said to the Master, 'You must tell me what to do. I can't work it out for myself.' Then I went to sleep." He paused a moment and I saw tears come to his eyes, then he went on: "I found myself in the hotel at Tiberias where I used to stop with Abdul Baha. I was working on my Diary and I noticed a great sweetness coming in through the window. 'The Master must be near,' I thought, 'I will go out and look for his foot-prints on the sands and place my own feet into them.' On reaching the shore, I saw the sea in commotion and out of the waves rose Abdul Baha. His turban and beard were wet. He approached over the waters and joined me, and his turban and beard had become dry. 'We will walk together,' he said. We walked by the Sea of Galilee and the Master turned and slapped my cheek as he used to do. 'Khehleh Khoub, Mirza Ahmad! Are you happy?' 'Very happy, Master.' He continued: 'You have much for which to be grateful to Baha-O-Llah, and to show your gratitude, you must do what she wants. You must teach the Cause. Great blessings will follow.' He withdrew over the waters which had become smooth as glass, and disappeared in the sea." [#G2D, 171].

298 Adjust: On 22 Jan 1913.

299 Person: Appears to be different from the "Hon. Sir Tracy, the second son of some English Lord" of p77. The titles are different, and both are long interviews close together. This Mr Tracy may be the one mentioned in Paris on 14 Feb in Abdu'l-Baha in France by Jan Jasion.

300 More: A full description of this marriage is given in #Abdu'l-Baha in London, p77, web.

301 Text: AT: "9 o'clock" - probably based on a later calculation rather than better notes, but the OT is usually to be assumed the right one. Sohrab seems to be well connected to the precise time, often saying such things as the "at nearly 12" just above rather than simply "12".

302 Clarify: i.e. without using money or requiring money in return.

303 Word: refulgent = shining brightly; radiant; gleaming.

304 Publication: The Standard was the main London regional newspaper, begun on 21 May 1827, now called the Evening Standard [#W].

305 Place: 130 Tottenham Court Road, then as now (map) [#PO1914].

306 Text: AT: "live very quietly".

307 Person: Thornton "Thábit" Chase (1847 Massachusetts - 1912 Los Angeles, m. 1880) was the first Bahá'í (1894) of Western background, and a prominent

one. He organized many Bahá'í activities in Chicago and Los Angeles [#W].

308 Text: AT: "Mr Thornton Chase' tomb in Los Angeles". Photos.

309 Text: AT: "and".

310 Place: Englewood in Denver, Colorado in the US.

311 Identity: Wellington Monument is a statue of the Greek Achilles, in the South East corner of Hyde Park. Perhaps in those days it was known as the statue of Jupiter.

312 Person: Napoleon Bonaparte (1769–1821) French Emperor and conqueror of a large part of Europe.

313 Event: At the Battle of Waterloo (18 Jun 1815) in Belgium where Napoleon Bonaparte was finally defeated in his wars of expansion into and across the world [#W].

314 Text: AT: "astrology".

315 Place: Bukhara in Uzbekistan, 500 km NE of Iran. History [#W].

316 Place: Samarkand in Uzbekistan, 600 km NE of Iran [#W].

317 Person: Miss Annie Eliza Gamble (1848 Calcutta, India - 1947). This event was in East Putney according to the transcript of the Address Sohrab provides (p198). She had a boarding house at 25 Highbury Hill [#PO1014] but this was not in Putney [#this, address]. In Putney or nearby, one finds a Miss Gamble at 38 Santos Road (Map, Green House, East Side) (but also a Mr Gamble at 33 Rusholme Road) [#Balyuzi full name; #JanJasionBio].

318 Address: For Abdu'l-Baha's address, see Appendix, p198.

319 Place: King's Weigh House Church on Duke Street, in junction with Weigh-house Street and Binney Street, was 1 km north of Lady Blomfield's. Photos. Map.

320 Value: 3 shillings was £12 in 2010 currency (RPI).

321 Text: OT: "of", AT: "to".

322 Text: AT: "chapel to rest".

323 Address: For his and Abdu'l-Baha's address, see Appendix, p198, on the principles of Unity. More: "The Minister of the church last night instead of reading from the Gospel as it is their custom, read the Tablet of Abdul Baha about Peace and love. He read it with such effect and such power that you could hear a pin drop. In Conservative England this is a very remarkable event, amounting to a miracle." [30 Dec below, p93].

324 Publication: Ring Out the Old... is a poem by Tennyson sung or read to ring out with church bells the old year and all its ills and thus ring in the new year and its potentials to be far better [#W].

325 More: AT added as a note with more details (obviously a well-remembered story!) “They sat through the long weary sermon of the priest, waiting for the Master to come out, wondering why the priest talks so much and what it all means. Finally the service was over and they had to leave the church and return home. Oh! I wish you were here to see how Abdul Baha laughed when they told their experience and how the priest thought that they had come to his church to be baptized, how kind every one was to them because they were going to accept the Christ and be saved, that the blood of the lamb would wash all their heathernish beliefs.”

326 Ref: Newspaper cutting, lacking identification.

327 Clarify: Perhaps they were swans.

328 Word: apropos of = appropriate to.

329 Word: Seventh Heaven = highest heaven.

330 Publication: “Proverbial Philosophy” (1837) by Martin Farquhar Tupper (1810 London-1889 Surrey) [#W].

331 Text: AT: “an Edinborough Bahai”.

332 Place: 59 Cromwell Road is 10 km south of Lady Blomfield’s. Map. The 1914 Post Office Directory locates it on the South Side of Cromwell Road, the first house on the east side of Stanhope Gardens, listing it as Mrs Watts.

333 Word: maharaja - each Indian State had a king (“raja”); a few raja were particularly powerful, and they were called “maharaja”.

334 Text: OT: “love”, AT: “law”, likewise the next occurrence. It may be he was thinking ahead to writing “spiritual love” and wrote love here instead of law, or because they sound similar in his pronunciation.

335 Place: 31 Evelyn Mansions, Carlisle Place, Victoria. Map (approx).

336 Clarify: That is, He doesn’t think much about whether he likes a tea or not, but rather the love it embodies.

337 Text/Person: Lady Blomfield’s maid is possibly intended. AT adds “and Mrs Symonds, 166 Warrington Crescent, Maida Vale”. Mrs Symonds is hard to read, and a most likely reading. However, there is and was no 166 Warrington Crescent, so awaiting new information this could be presumed to be 16b, which does exist, misread from a written source he had. In #PO1914 “Lady Robinson” is listed at 33 Evelyn Mansions, next door to Mrs T Cropper, but she is not called “Lady” in the diary text; however, Lady Blomfield’s maid is named Mrs Robinson, aged 31, and married. It is possible to resolve this conundrum in various ways; Symonds could be a co-host (perhaps an employee at Mrs Robinson’s house), and ‘166’ Warrington Crescent would therefore apply to her rather than Mrs Robinson, the address, as it were, intended to distinguish her location; or it could be the Unity Feast is held at the maid’s house, which would be exceptionally beautiful. #Cardell places this at the home of Sir William Robinson

[G.C.M.G.] 28 Evelyn Mansions, Carlisle Place, with Mrs Cropper living close by at number 31.

338 Text: AT: “us”.

339 Place: At New York. See page 9.

340 Text: AT: “Dr E.W. Lewis the Pastor of King’s Weigh House Church”.

341 Place: Paddington Station, 3.5 km north (4.5 km drive) from Lady Blomfield’s.

342 Adjust, More: Either Sohrab is giving the interchange time at Reading (timetabled for 11:37, the connecting train then leaving 11:57 all stations to Oxford), or he has misswritten the arrival time 11:35 intending 13:35 (timetabled for 13.40) [#email, didcotrailwaycentre.org.uk from timetable “Oct 1912 until further notice”].

343 Place: 17 Parks Road, Oxford (map, approx) - “Cheyne lived at a very large property named”South Elms” in 17 Parks Road Oxford (now demolished) where he met ‘Abd al-Baha’ on December 31st 1912 later moving to a smaller Oxford residence at 11 Oakthorpe Road which he named “Santa Lucia” and where he lived until his passing with his second wife Elizabeth Gibson Cheyne.” Santa Lucia,Oakthorpe Road, Oxford [#Cardell] [Ref: Steven Lamben’s website.]

344 Person: Thomas Kelly Cheyne (1841 London-1915), married (1911) Elizabeth Gibson Cheyne; an English divine and accomplished Biblical critic who had become a Baha’i late in life [#W; also #JanJasionBio].

345 Person: Elizabeth Gibson Cheyne (England: 1869 Hexham - 1931 London), who was a poet and suffragist [#JanJasionBio].

346 Ref: #MahmudDiary, vII, p52 in #COC.

347 Ref: #Chosen Highway.

348 Ref: #SOW, Vol 4 Iss 17, #PDF, 4-286, web. Abdu’l-Baha’s tablet in reply is given - “O thou, my spiritual philosopher! Thy letter was received. In reality its contents were eloquent, for it was an evidence of thy literary fairness and of thy investigation of Reality.... There were many Doctors amongst the Jews, but they were all earthly, but St. Paul became heavenly because he could fly upwards. In his own time no one duly recognized him; nay, rather, he spent his days amidst difficulties and contempt. Afterwards it became known that he was not an earthly bird, he was a celestial one; he was not a natural philosopher, but a divine philosopher. It is likewise my hope that in the future the East and the West may become conscious that thou wert a divine philosopher and a herald to the Kingdom.... Thy respected wife in reality deserves the utmost consideration.... Praise be to God that she is also thy co-worker and co-partner in the perfection of the Kingdom. (Signed) ABDUL-BAHA ABBAS.”

349 Word: parlor = living room, place to receive and entertain visitors.

350 Place: Manchester College, now named Harris Manchester College [#W]. Map.

351 Person: Dr Eslin un Carpenter (England: 1844 Surrey - 1927 Oxford), Principal of Manchester College, and Unitarian biblical scholar 1906-15 [#Jan-JasionBio; un unknown newspaper cutting].

352 More: “Abdul Baha was invited to Oxford to speak before the professors of the University. His talk was along scientific lines and produced considerable effect. Among those who were especially impressed was Professor Chayne who later wrote of him:”He was a complete man. No one in our time, so far as my observation reaches, has lived the perfect life like Abdul Baha.” [#MBP].

353 Clarify: A train journey of 1hr 40 - the timetable was a through train from 17:50 to 19:20 calling only at Reading [#email, didcotrailwaycentre.org.uk, GWR timetable “Oct 1912 until further notice”].

354 Word: innate = inborn, immanent = indwelling.

355 Word: lambent = softly bright.

356 Text: AT: “planets”, OT: “stars” obviously a mistake.

357 Text: AT: “it is many thousand miles away”.

358 Text: AT: “in another age”.

359 Text: AT: “made ready”.

360 Text: AT: “brought from America many letters for Our Beloved”.

361 Text: AT: “when I told him he laughed very heartily”.

362 Person: Pauline Knobloch Hannen (US: 1874 Washington-1939 Maryland), married (1893) Joseph Hannen; becoming a Baha’i in Washington in 1902, several members of her family became Baha’is through her, including her husband Joseph and sisters Fanny and Alma Knobloch. She opened her home for Bahá’í meetings, teaching blacks and organizing Bahá’í children’s classes in the city. See #BW, v8, p660-1 and #Bahá’í Faith in America, v2, p137, 224-6 [#Mahmud’s Diary].

363 Text: AT: “the Cause of God”.

364 Word: alchemists = forerunners of modern chemists, with a spiritual underpinning to their chemistry, one of whose endeavours was to turn copper or a similar metal into gold or silver.

365 Text: OT: “transfuses” - he means to say transmutes or transforms.

366 Text: AT: “rulers”.

367 Text: AT: “interviewed others”.

368 Text: OT: “her home”. Place: 31 Evelyn Mansions, Carlisle Place [#Cardell] along with the note regarding this or the meal with Mr Sidley: “Sir Richard Stapley present, also Mr Felix Moscheles became a Bahá’í”.

369 More: “Certain of those who thronged to see the Master, having travelled from far countries, were naturally anxious to spend every possible moment with Him, Whose deeds and words appealed to them as ever-filled with grace and love. Therefore it came about that day after day, whilst the Master was teaching, the luncheon gong would sound, and those who remained would be invited to sit at food with Him. We grew to expect that there would be nineteen guests at table, so often did this number recur.” [#Chosen Highway].

370 Text: AT: “guests”.

371 Text: AT: “program”.

372 More: “Mrs Whyte... had invited the Master while in London to go to Edinburgh” [#Lutfullah].

373 Text: AT: “candies and cakes”.

374 Clarify: avoirdupois = body weight. AT: “he will... lose his stylish waist”.

375 Clarify: Presumably, as trustee of the funds, he is trying to auction the trinkets in the Christmas crackers to the others at the table for the highest bid as a humorous way to raise money for the Baha’i Funds.

376 Text: AT: “bought for himself”.

377 Place: Eustace Miles Restaurant, 40 Chandos Street. Person: Eustace Hamilton Miles (1868 - 1948) was the proprietor, a tennis player, Olympics participant, writer on many topics of health and diet, athletics, ancient history and classics.

378 More: This menu is given below.

379 Text: AT: “a copy of the menu” - which is strange as the original says it was in His hand.

380 Person: Felix Moscheles (England: 1833 London-1917 Tunbridge Wells), married, was a painter, peace activist and advocate of Esperanto. Paintings [#W; #JanJasionBio].

381 Person: Sir Richard Stapley (1842 East Sussex-1920 Sea), the son of a farmer, was a businessman and philanthropist, from whom an educational trust remains to promote people beyond their birth’s likely prospects in life [#web, stapleytrust.org; #JanJasionBio].

382 Word: asphodel = flower like a lily.

383 Clarify: i.e. when they leave Abdu’l-Baha they go away convinced of the greatness of the cause.

384 Text: AT: “astute”.

385 Ref: International Psychic Gazette, 1913-01-01, p159.

386 Text: AT: “town near”.

387 Text: AT: “a reformed jew”.

388 Person: Ramsay MacDonald (1866 Morayshire, Scotland - 1937 Sea) - politician who became first Labour Prime Minister of Britain and member of the Persia Committee [#W].

389 Text: AT: “Ambassador”.

390 Word: sward = a grassy surface of land.

391 Text: AT: “as they passed”.

392 Text: AT: “stroking the heads of some”. In the OT, “one” means some.

393 Text: AT: “cries”.

394 Clarify: Presumably (but not certainly) 3.30 is the time of the interview rather than the nap.

395 Text: OT: “She” AT: “This friend”.

396 Person: Rev. R. J. Campbell (England: 1867 London - 1956 Sussex, m.1889) was Pastor of the City Temple, Holborn from 1903-1915, but the newness and questioning nature of his teachings led to his resignation and he became an Anglican clergyman [#W].

397 Place: City Temple, Holborn is 5 km north east of Lady Blomfield’s.

398 Text: AT: “by this actor”.

399 Society: Women’s Freedom League (1907-1961) - a UK organisation campaigning through peaceful acts for women’s suffrage and sexual equality [#W].

400 Place: Essex Hall (1887), 2-3 Essex Street, Kensington is a Unitarian Church seating 600 and now, after being rebuilt, their headquarters [#W]. Plans. Photos.

401 Text: AT: “there were hundreds of people clamouring to get in”.

402 Address: For Abdu’l-Baha’s Address, see Appendix, p203.

403 Text: AT: “some of His witty remarks”.

404 Person: Marion Holmes née Milner JanHasDifferent(1867 Leeds-1943) - Suffrage activist and co-editor of the Vote magazine.

405 Ref: The Vote, 10 Jan 1913.

406 Text: AT: “the painter”.

407 Person: Dr Ed. W. Lewis (→ fn259 on p72) of King’s Weigh House Church.

408 More: p93 above.

409 Place: White Lodge, Sunnyside, Wimbledon is 10 km south of Lady Blomfield's. #Cardell has "19/19a Tavistock Sq (Miss Rosenberg's home)" which seems rather too near check the Vahan to see.

410 Address: This seems similar to the theme spoken at the Edinburgh Theosophical Society a few days later, 9 Jan; see event of p136 and for that address, p213.

411 Text: AT: "The audience".

412 Word: street car = taxi.

413 Text: AT: "As we entered the room the Master invited the Persians to sit down and he spoke to them till eleven o'clock".

414 Text: Or "become".

415 Text: AT: "Master".

416 Text: AT: "a few pamphlets".

417 Text: AT: "London".

418 Text: AT: "Abdu'l-Baha's morning talk".

419 Text: AT: "At last the Master".

420 Text: AT: "hall".

421 Text: AT: "a new friend".

422 Person: Major Wellesley Tudor Pole OBE (England: 1884 Weston-super-Mare-1968 Sussex), married (1912) Florence Snelling; he was an early British Baha'i, mystic and soldier, and was involved in protecting Abdu'l-Baha from the Ottoman Empire [#W]. Photos.

423 Person: Alexander Cecil Tudor Pole (1887 Somerset - ?) wireless engineer who developed a passion for Theosophy and moved to South America. [#Jan-JasionBio; #email, chalicewell.org.uk]

424 Person: Mountfort Mills (US: 1874 Boston - 1949 New York) - Eminent international lawyer, who became a Baha'i in 1906; he was numerous committees, was the first chairman of the National Spiritual Assembly of the United States and Canada and prepared the final draft of the Declaration of Trust and By-Laws of the US National Spiritual Assembly in 1927. He successfully appealed the case of the House of Bahá'u'lláh in Baghdád to the League of Nations. He visited Abdu'l-Baha in London, 1911. See #BW, v11, p509-11. [#Mahmud's Diary, Biographical Notes; #CH].

425 Person: Joseph H. Hannen (US: 1872 Pennsylvania-1920 Washington DC) - Leading Washington Bahá'í and active teacher of the Faith, becoming a Bahá'í shortly after his wife, Pauline ?361^ . They both pioneered the Faith to blacks in the US, teaching Louis Gregory. He was named a Disciple of 'Abdu'l-Bahá

by Shoghi Effendi. See Stockman, Bahá'í Faith in America, v2, p137,224-6. [#Mahmud's Diary, Biographical Notes].

426 Text: AT: "in London".

427 Clarify: Which was written down (above) because he was deaf.

428 Ref: #MBP, p99.

429 Ref: #Chosen Highway.

430 Word: mettlesome = spirited, courageous.

431 Address: For Abdu'l-Baha's address, see Appendix, p207.

432 Place: 97 Cadogan Gardens was the home of Lady Sara Blomfield, who was a very active believer of extraordinary service to the Cause, author of #Chosen Highway, and whose notes form the substance of #Paris Talks; she visited Edinburgh in 1926.

433 Person: Miss Harriet Magee of New York (1883 London, Ontario - 1915 Green Acre, Eliot, Maine) was a Canadian Bahá'í (1899) who in 1910 was elected to the New York City Women's Board of Council; she with her mother, Esther and sister Edith were the first Bahá'ís in Canada [#JanJasionBio].

434 Clarify: "This is indeed a marvellous man" is probably said by the man rather than Abdu'l-Baha, but it is ambiguous.

435 Note: There were perhaps about 40 Bahá'ís in London in 1913 [#RW], although exact numbers are hard to say, particularly as members (who today can vote) and simple admirers were quite vaguely distinguished.

436 Person: Rustem Pasha (1500 Croatia-1561) was son-in-law of "Suleiman the Magnificent", "the Lawgiver" (1494-1566); this latter was the tenth and longest-serving Sultan of the Ottoman Empire, under whose leadership the Ottoman Empire reached its Golden Age and became a world power. The Rustem Pasha Mosque is renowned for its exquisite tiles set in floral and geometric designs [#W].

437 Text: AT: "Sultan"; a sultan was a sovereign ruler, or like one.

438 Text: Or "fine" - the handwriting is ambiguous.

439 Person: Sultan Abdu'l-Aziz (Constantinople: 1830-1876) - 32nd sultan of the Ottoman Empire, reigning 1861-1876 [#W].

440 Person: Mrs Mary "Minnie" Thornburgh-Cropper (1850 California-1938 London), married (1874), was an American resident in London, who taught Ethel Jenner Rosenberg ?109^, a painter from a distinguished artistic family; together Mary and Ethel played a key part in establishing the Bahá'í Faith in the UK. Mrs Cropper was a close friend of Mrs Whyte in Edinburgh [#JanJasionBio].

441 Person: Elizabeth Skinner Herrick (1864 Norwick, England – 1929 Wandsworth, London) jj had under the name of Madame Corelli a hat shop lockup lo at 137a High Street in Kensington, and a little way behind in 10 Cheniston Gardens, some rooms above the Higher Thought reading room. She supported and donated to women's suffrage, and authored 'Unity Triumphant'. The meeting of 22 Sep 1911 welcoming Abdu'l-Baha appears to have been held in 137a 11, but at this time community gatherings were being held at 10 Cheniston Gardens cg. [lo#LO; cg#SOW; 1911-10-16, v2 n12, #PDF2; 11#SOW, 1911-03-21, v2 n1, #PDF2; jj#JanJasionBio]. She visited Edinburgh in July 1926.

442 Clarify: This statement could simply mean organised by Mrs Herrick, rather than necessarily at her home.

443 Word: maharaja - each Indian State had a king ("raja"); a few raja were particularly powerful, and they were called "maharaja".

444 Place: Rajputana (India) was a region of western India, now part of Rajasthan [#W].

445 Person: Lady Sara Louisa Blomfield (1859 Ireland–1939 London (Hampstead Municipal Cemetery)), married (1887) to Sir Arthur William Blomfield and widowed 1899, was a distinguished and active London Baha'i (1907) and supporter of the rights of children and women, and the prime mover behind Paris Talks; she served in military hospitals in France during WW1 and was involved with the beginning of the Save the Children Fund; elected (1922) to the All-England Bahá'í Council [#JanJasionBio; #LadyBlomfield].

446 Person: Mrs Jane Elizabeth Whyte née Barbour (1857 Edinburgh-1944), married (1881) to Dr Alexander Whyte; she visited Akka in 1906, received from Abdu'l-Baha the tablet "Seven Candles of Unity", and was instrumental to Abdu'l-Bahá's visiting Edinburgh; her name within the family was Monica mon. [mon #email, Whyte relative]

447 Clarify: i.e. First Floor - what we would call Ground Floor, First Floor, Second Floor, the author calls First, Second and Third Floor. (There was also a basement and attic.)

448 Clarify: i.e. Second Floor.

449 Note: The 1911 Census has 320,318 for Edinburgh City (Leith with 80,488 was outside the city) and 507,666 for Edinburgh County.

450 More: Mrs Whyte's account is in #7Candles, pp 47-49.

451 Person: Dr Alexander Whyte (1836 Kirriemuir, Scotland-1921 London) was a Scottish divine; a minister of the Free Church of Scotland, he became colleague and successor of Dr R S Candlish at Free St Georges (now St George's West, 58 Shandwick Place), and then principal and professor of New Testament literature at New College, Edinburgh [Life of Alexander Whyte by Barbour].

452 Person: Mírzá Mahmúd-i-Zarqání (c1875-1924) was Abdu'l-Baha's secretary on this western trip, and is the author of #Mahmud's Diary chronicalling Abdu'l-Baha's journey, of which volume 1 has been translated. In his youth he travel-taught around Iran; from 1903 he began travelling to and in India, learning Urdu; amidst this he went on pilgrimage to Haifa, where he transcribed Tablets, and from there accompanied 'Abdu'l-Bahá on His journey to Europe and America [#MD, Bio Notes].

453 Person: Hájí Amín was Mullá Abu'l-Hasan-i-Ardikání (Persia: 1831-1928 Tehran), married c1848, who became a Babi in 1851, met Baha'u'llah in 1870 and from an early period collected Huqúqu'lláh, and then served as its trustee and was posthumously made a Hand of the Cause and identified as one of the Apostles of Baha'u'llah; the arrival of such a person must have been a profound experience for everyone [Amin, Haji by Moojan Momen, web; #JanJasion].

454 Word: Car = railway carriage.

455 Person: Mirza Lutfullah Hakim (1888 Persia-1968 Haifa, Israel) was a distinguished Persian, raised as a Baha'i. He first came to England in 1910 to study physiotherapy, living at 13 Wood Lane, Shepherd's Bush, returning to Haifa in 1920, and later worked for the Baha'i Cause in several parts of the world, returning to Britain in 1948 to Edinburgh for studies where he served on the Edinburgh Assembly, the International Bahá'í Council (1951-61) and was elected onto the House of Justice (1963-1967) when it was established. He left a short account of Abdu'l-Bahá's visit to Edinburgh, being in His presence in London and in Edinburgh. See: #Bahai World, 15:430-34, #PDF, 15 p457-461).

456 Place: Euston Station is one of the main railway stations of London. Map.

457 Person: Thomas Moore (1779 Dublin - 1852) was an Irish poet, singer, songwriter, and entertainer [#W].

458 Value: 2½ shillings was £10 in 2010 currency (RPI).

459 Person: Miss Wardlaw-Ramsay of the Church Missionary Society. OT: "Miss Ramsey".

460 More: Miss Wardlaw-Ramsay of the Church Missionary Society opened a station in 'Acca. (See 'Studies in Babi and Baha'i History', Moojan Momen, pp75-76.); "Some years ago there lived in Acca, a Scottish missionary who was working most earnestly to spread about her the Christian religion. the results acquired, however, were negligible. Now, although this lady did not like us, I always on meeting her inquired after her health; so, one morning, as I was sitting in the bazaar with a Jewish Bahai, I greeted her as she passed by. Then I said, "Do you see my companion? He was born a Jew and had no regard for the Christ; yet today he believes in him and loves him." ["]Is this true?" the missionary exclaimed, astonished, "Then, may I be permitted to ask him a few questions?" "Certainly," I answered, "you may ask him as many questions as you wish." Whereupon the lady turned to the Jew and inquired, "Do you

look upon Jesus as your Lord?" "Yes," answered the man. "And how did you come to do so?" she pursued. "Do you want scriptural proof or rational proof?" "Scriptural proof." Then, during nearly half an hour, the Jew spoke very eloquently, advancing quotation after quotation from the Old Testament to prove the validity of the claims of Jesus. Presently, he was asked for rational evidence, and this phase also he was able to treat with equal force and fluency. When the man had concluded, the missionary remained silent for a moment; then she said, "This is indeed a most wonderful thing - a miracle; yet I am not satisfied. If only you had kept him at the fountain of the Christ; but instead you have made him believe in Baha-U-Llah and all the Prophets." This missionary could not appreciate the fact that it was the words of Baha-U-Llah that had made of the Jew a follower of Jesus." [#IHHS, p115-6]; "I met a Scottish lady who ran a missionary school. She was an ardent Christian and most anxious to make converts. Thinking that I was a good prospect, she invited me to study with her, and I caught at this chance of learning the Bible and English too. I attended her school assiduously in the evenings, and while I was more interested in the language than in the Bible, I got a lot out of both. I owed this lady a great deal, and respected her love for Christianity which had impelled her to uproot herself from home and take up residence in a strange land. It was a good experience and very useful to me." [#MBP, p61-2].

461 Place: Princes Street Station (closed 1965), where Lothian Road meets the west end of Princes Street. Euston was owned by LNWR, and the LNWR-Caledonian route began there and ended at Princes Street Station. The timetable for the time (July 1913) gives 18:14 arrival. Photos.

462 Note: Mrs Isobel Fraser stayed on with Marion Jack in Edinburgh holding Bahá'í classes at Woodburn, 54 Canaan Lane after Abdu'l-Bahá had left [#TheosophyScotland, eg 1913-06 p25, 1913-10 p81].

463 More: "Mrs. Whyte and some prominent men welcomed the party on the platform." [#ABE1963] "Mrs Whyte and many people had come to the station to meet the Master. It was a most wonderful sight at the station." [#Lutfullah] Traditionally, it is recollected that Bagpipes welcomed them. It is hard to imagine Sohrab missing this out, equally, Lutfullah was on the Edinburgh Assembly and the notion may come from him. Perhaps the answer could be that the bagpipes were playing but unrelated to the visit.

464 Person: Ahmad Sohrab, the author of this diary. He often writes in the third person.

465 Place: 7 Charlotte Square; the journey was 350 metres, presumably carrying their baggages.

466 Identify: Lutfullah Hakim enumerates Abdu'l-Bahá's companions as 'Sayed Assodullah [Siyid Asadu'lláh-i-Qumí] an old and devoted Persian, Mirza Mahmud Zargoui [Mírzá Mahmúd-i-Zarqání] secretary, Mirza Ahmed Sohrab interpreter and myself'.

467 Place: Presumably the Roxburghe Hotel, 38 Charlotte Square - More: "...within a stone's-throw of the house where he was" [#Prof Stewart]. "Mrs Whyte... insisted that the whole party stay at the manse" [#ABE1963] "The Master wished to stay in a hotel but with repeated begging and wish of Mrs Whyte that He should stay in her (Mrs Whyte) house He accepted it. So He and the interpreter lived at Rev. Alexander Whyte and we three Persians stayed in a hotel near by." [#Lutfullah]. "The most personal attendant was called, in translation, the "Lion of God", an old man, picturesque in appearance and of a most attractive spirit, whose after-dinner stories were a great delight. There was a young man, an interpreter, who was not of the inner company, I think, and who had a more or less permanent home in London. Then there was a very handsome, cultured man, who was a poet of some distinction, according to the interpreter, and whose talk, even in translation, was deeply interesting, spiritually discerning, and beautifully expressed. These three, while sleeping and eating in the hotel, were Dr. Whyte's guests, and to emphasize that, he invited an elderly Quaker lady, a young artist, and myself to be fellow guests with them in the hotel. We had a private suite and did not mingle with the other guests, and it was for us three a very delightful experience." [#Prof Stewart].

468 Person: Probably Margaret (1882-1954) and Rhoda (1890-1966) - see fn 472.

469 Person: Two of Gustavus, Robert or Lancelot. There were four sons, and as only one is mentioned as away, this may well mean that all three were present, although only two at this moment. Lancelot is mentioned later.

470 Person: Frederick Whyte (1883-1970).

471 Place: Belgrade is the capital of Serbia, south-eastern Europe.

472 Person: Probably Janet (1886-1954); she wasn't however the eldest: there's a confusion in the text, no doubt because two of his children had just got married (1912) to two people who happened also to have the same name as his children, combined with a natural expectation that the eldest gets married first.****

473 Identify: The 1911 Census lists Alexander Whyte (75, United Free Church, b. Forfarshire, Kirriemuir) and Jane Elizabeth Whyte (50, b. Midlothian, Edinburgh), daughters Margaret S. S. Whyte (28, b. Midlothian, Edinburgh) and Janet Whyte (25, b. Midlothian, Edinburgh), two sons Gustavius Aird Whyte (22, student, b. Midlothian, Edinburgh) and Robert Barbour Whyte (18, student, b. Perthshire, Killiecrankie) and seven female servants - Mary Macaulay (32, cook, b. Rossshire, Carloway [Isle of] Lewis), Hester McKechnie (38, sewing-maid, b. Argyllshire, Killaro (Islay)), Ann Inglis MacDonald (26, laundrymaid, b. Lanarkshire, Govan), Robina M. Stuart (24, tablemaid, b. Midlothian, Edinburgh), Joan Howell (20, under tablemaid, b. Midlothian, Edinburgh), Helen Jane Moran (22, scullerymaid, b. Perthshire, Doune), Mary Martin (34, housemaid, b. Midlothian, West Calder), all unmarried except Mr and Mrs Whyte.

474 Ref: #ABE1963.

475 Ref: #Lutfullah.

476 Ref: Abdu'l-Baha by Balyuzi.

477 Ref: Marginally abridged account of a communication by #IA in 2012, as recalled from Lutfullah Hakim about 1950. Being of a late date, misattributing the station to Waverley and including the presence of Lady Blomfield opens when and where it happened a little wider. The natural route would have included a short distance along the west end of Princes Street, but as the station is called "Princes Street Station" it's quite reasonable that the journey could have been recalled later as "Princes Street" when that was a memory of the name of the station.

478 Clarify: i.e. From the hotel. [v. #Lutfullah].

479 Society: Esperanto is a language published in 1887 as a global language to learn alongside one's mother tongue. Its creator's daughter was a Baha'i.

480 Society: Theosophical Society was founded in 1875 to advance the principles of the search for spiritual and psychic truth (Theosophy), promoting brotherhood and the importance of Eastern philosophies [#W].

481 Place: Alexandria in Egypt.

482 Place: New York.

483 Event: Sat 12 Oct 1912 at Temple Emmanuel, 450 Sutter Street, where He spoke convincingly to 2000 Jews of Christ, Islam and Universal Peace, resulting in a movement of unity between them - see #Mahmud's Diary, #Promulgation, 361-70 and #Star of the West, v3 n13 p3-11.

484 More: "...some distinguished guests paid their respects to 'Abdu'l-Bahá. 'Abdu'l-Bahá spoke to them, at length and in great detail, about the teachings of God in this age, the manner in which all the Manifestations of God had appeared, and how man has always denied and rejected Them at the time of Their appearance." [#ABE1963].

485 Place: Freemason's Hall, 96 George Street, Edinburgh EH2 3DH.

486 More: Mrs Whyte organised this with the Esperanto Society in December 1912 on the agreement that she would cover any deficit of costs. In the event it cost £20. 4/6 and ticket sales were £22. 12/- (making 452 reserved seats, which were at 1/- each), yielding an excess of £2. 7/6 used to publish the address as a pamphlet (£1. 7/6) and a gift of £1 of Esperanto literature to Abdu'l-Baha. The Society received several congratulatory letters from abroad. (Esperanto Society Council Minutes, 27 Dec 1912, 10 Jan 1913, 7 Mar 1913).

487 Text: Or perhaps "work".

488 Word: Highlanders (OT "Hylanders") = people living in the Scottish Highlands in the northern half of Scotland.

489 Person: John Scott Haldane (3 May 1860 - 14/15 March 1936) was a Scottish physiologist, the son of Robert Haldane and the grandson of the Scottish evangelist James Alexander Haldane; he was an international authority on ether and respiration and the inventor of the gas-mask during World War I, and founder of "The Journal of Hygiene".

490 Person: Lord Richard Burdon Haldane (1856-1928) was born in Edinburgh, educated in Edinburgh/Germany; one of Britain's greatest War Ministers (1905-1912), he served as Lord Chancellor 1912-15.

491 Place: Outlook Tower, 549 Castlehill, Edinburgh EH1 2ND.

492 Person: Sir Patrick Geddes (1854-1932) was a Scottish biologist and botanist, known also as an innovative thinker in the fields of urban planning and education; as a town-planner in Palestine he had involvement in the cypress avenue leading up to the Shrine of the Báb (Abdu'l-Baha by Balyuzi, p447; #Leroy Ioas, p218), and he also planned a Bahá'í House of Worship in India.

493 Clarify: When looked at closely, the scenic description that follows seems rather confusing, with things from one hill mixed onto the other. However it makes good sense, if we assume the author is treating Arthur's Seat (which most visitors would alone think of as the mountain) and the outcrop of Castle Rock (on which the castle is built) as one single mountain, and the clue that this might be the case is where he writes, 'On this mountain... there has been built... a road...'.

494 Place: The Castle has royal apartments. After the 15th Century, Holyrood Palace served as the main residence of Kings and Queens.

495 Place: Duddingston Loch (larger) and St Margaret's Loch (smaller) are two lakes beside Arthur's Seat, whilst there used to be a somewhat defiled lake called the North Loch beside Castle Rock, which had before his visit already been drained in 1763 and transformed into Princes St Gardens in 1818. He is probably referring to Duddingston Loch.

496 Place: The Royal Mile / High Street.

497 Place: Holyrood Palace was founded as a monastery in 1128.

498 More: "...took Him by the arm and showed Him around" [#ABE1963].

499 Clarify: A Camera Obscura.

500 Note: Edinburgh in 1913 was much smaller than today, its northern areas crossing the Waters of Leith only where the rivers pulls into the city on the north-east, stretching on the West only to the start of Gorgie Road, reaching on the South to the Meadows with sparser housing continuing southwards to the railway line, clinging down the bridges to the end of Minto Street, not straying west beyond Arthur's Seat, and connecting (relatively recently) up to Leith.

501 Note: One wonders how far afield they drove out, as there are (and were) not many mountains and lakes right in Edinburgh itself; perhaps they drove out south to the Pentland Hills or even beyond.

502 History: Legendary story. See web.

503 Place: Holyrood Palace, Edinburgh EH8 8DX.

504 Person: George V (George Albert; 1865 – 1936) was King of the UK, British Dominions and Emperor of India; he was a grandson of Queen Victoria and Prince Albert and first cousin of Tsar Nicholas II of Russia and Kaiser Wilhelm II of Germany [#W].

505 More: “...they all went for a drive down the Royal Mile, past Holyrood House, and up the King’s Drive. They found the scenery very pleasing.” [#ABE1963].

506 Place: The nearby park could be Queen’s Street Gardens or Princes Street Gardens.

507 Place: Scott Monument (built 1840-1846) is 200 feet high, 55 sq ft at base.

508 More: “He felt the cold very trying and his hostess found from his attendant that he was most insufficiently clothed for this northern city and a forenoon was spent in providing for his greater comfort - to the interest and admiration of several shopkeepers, unaccustomed to oriental dress and speech.” [Prof G S Stewart] “Our only anxiety was lest the rigours of an Edinburgh winter should press hard on the physique of an oriental who, at an advanced age, was touring the World and had never been so far north before. But, when the time came, a miracle seemed to happen; for we were granted four mild and sunny days in which to welcome the venerable guest to our beautiful capital.” [#EHC Pagan].

509 Note: #ABE1963 mistakenly puts this on the afternoon of 8 Jan.

510 More: “Dr. Whyte, addressing ’Abdu’l-Bahá, said,”Dear Master, I have held many meetings in this house, but in all my life never have I seen one like this. This gathering reminds me of the words of Paul, saying, that God “hath made of one blood all the nations of men” (Acts 17, v. 26), and Christ saying that “They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God.” (Luke 13. v. 29.)” [#ABE1963].

511 Place: Capital of Syria in the Middle East. “Egyptian student” [#ABE1963].

512 More: See #ABE1963 for a summary-style (adding little) of the speeches of these students and Abdu’l-Baha.

513 More: “Then Dr Whyte got up and thanked Mrs Whyte (his wife) that she was the cause of the coming of Abdul Baha there and because the cause of such a great blessing. On that day money were being gathered for the poor from amongst those present The Master also gave some few pounds as well. This

action of the Master touched all those who learnt of this very much.” [#Lutful-lah].

514 Clarify: Who were looking for doctrines to contend about, but were not given any! Reference!

515 Person: Rev. John Kelman, D.D. of Edinburgh was a prolific writer on religious and literary subjects, and at one time assistant with the world-famed Biblical expositor Dr. George Adam Smith (The Manx Quarterly, Memorial Notices, n29 - 1923).

516 Person: Mr Andrew Wilson, F.R.S.E., special Councillor of the British Esperanto Society.

517 Address: For Abdu'l-Baha's address, see Appendix, p207.

518 Text: Or “laughter”.

519 Publication: Scotsman 8 Jan, Evening Dispatch 8 Jan; it also appeared as a full Esperanto pamphlet and in the Feb 1913 British Esperantist.

520 More: “...from a remote corner in a distant gallery, I saw and heard the Master for the first time. My very eagerness made me impatient of preliminaries, and perhaps unduly critical of the opening remarks from a local clergyman who seemed to feel his position acutely; for, instead of using his eloquent gift of extemporaneous speech, he rode a carefully prepared statement in which politic insistence on religious barriers somewhat impaired his graciousness as host to such a guest as Abdul Baha. He was followed by Mr Andrew Wilson, F.R.S.E., special Councillor of the British Esperanto Society, in whose name he expressed a warm welcome to Abdul Baha, in Esperanto, of which the Master showed hearty appreciation. Of his address that evening I can find no record, but I well remember with what vigour the aged prophet strode about the platform and how his richly sonorous voice rang out in answer to the greetings offered him by the officials of the Society. He spoke in Persian, each sentence being translated for us into English as soon as spoken. He limited himself to the subject of Esperanto, and illustrated the lack of some such Universal language by humorous anecdotes of travel and also by the fact that notwithstanding his familiarity with at least ten Eastern languages, he required an interpreter in order to communicate with a Western audience.” [#EHC Pagan].

521 Word: lassie = young girl.

522 More: “I saw him at Dr. Whyte's just after the meeting. He was lying back in an arm-chair, while his personal attendant massaged his legs. He was an exhausted man.” [#Prof Stewart].

523 More: “Dear Mrs Whyte. Let me say on behalf of the Esperantists how much we thank you for the opportunity you have given us of hearing Abdul Baha's message on our platform. I cannot but think that you must have been a little disappointed that he devoted so much of his address to our movement, but that disappointment, if it exists, will be tempered by the fact that the

address was keenly appreciated by the Esperantists. It has been taken down in shorthand, and is being translated into Esperanto for the purpose of having it made known in every country in the world. I am also putting myself into communication with the Esperantists in order to let them know the importance for them of Abdul Baha's command. Yours Very Sincerely (Sig) W. M. Page" [Ahmad Sohrab Letters, copied for Harriet.]

524 Person: Roy C Wilhelm (1875-1951) of New York was a Hand of the Cause, becoming a Baha'i in 1907, and a wealthy entrepreneur. He introduced Martha Root to the Faith, and served on the National Assembly and its predecessor for many years. See #BW, v12, p662-4. [#W, #MD, Bio Notes] Text: AT: "Mr Roy C Wilhelm".

525 Ref: #Christian Commonwealth, 15 Jan 1913.

526 Ref: #Christian Commonwealth, 15 Jan 1913 by Patrick Geddes.

527 Place: St Giles Cathedral, Royal Mile, Edinburgh EH1 1RE, also known as the High Kirk of Edinburgh, was Edinburgh's religious focal point for at least 900 years.

528 More: Bible, Isaiah 40:5; about 10 mins into the piece. "Among the audience, in the reserved portion, was the Persian mystic, Abdul baha, who arrived late, with a few attendants." [#Scotsman, 1913-01-09].

529 Note: Principal of New College, Edinburgh, a theological college, and now the School of Divinity.

530 Place: St George's West Church, 58 Shandwick Place, EH2 4RT.

531 Note: It may have been rather more attributable to his wife's insistence for His coming, which the generous and ecumenical spirit of Mr Whyte undoubtedly upheld.

532 Publication: One presumes the #Scotsman. We also have the Evening Dispatch for that day... one wonders what the other newspapers mentioned are.

533 Word: lassie = young girl.

534 Person: Sir John Maurice Clark (presumably; the text leaves a blank for the surname), a partner in T&T Clark from 1880 to 1923.

535 Publication: Encyclopedia of Religion and Ethics, ed. James Hastings et al, published by T&T Clark (founded in Edinburgh, 1821).

536 Person: Edward Granville Browne (England: 1862 Gloucestershire-1926 Cambridge, buried Newcastle) was an orientalist who, knowing Arabic and Persian, made a particular study of Persian literature and history and had a fascination for the Babi history and its developments, making important translations. He was well-regarded by the Persians and left a short account well-known amongst Baha'is of his encounter with Baha'u'llah.

537 More: “That morning, many seekers after truth availed themselves of the opportunity of visiting Him.” [#ABE1963].

538 Person: John Scott Haldane (see above, 7 Jan; alternatively, the use of ‘Sir’ might be taken more formally for Lord Richard Haldane, and a correction to what the author writes there).

539 Text: OT: “author” - perhaps ‘auto’ was in the diarist’s mind?

540 Place: Edinburgh College of Art (1909) at 74 Lauriston Place, Edinburgh EH3 9DF in 1913, in a huge red sandstone building in the Beaux-Arts style.

541 Place: North Canongate School, 5 New Street, Canongate. Photo.

542 More: “He encouraged the children in their studies and admired their work.” [#ABE1963].

543 Place: St Saviour’s Child Garden (1906-1969) was at 8 Chessel’s Court, Canongate (entrance where New Street meets Canongate), which is now 4 Chessel’s Court. For this kindergarten, see “Diary of a Free Kindergarten” by Lileen Hardy.

544 More: “Mr. Andrew Young, headmaster of the North Canongate School, who presided, said that the head of this great movement when he was in Scotland had the splendid courtesy to come down to the North Canongate School, and bless the bairns and their noon-day meal. Abdul Baha had won the hearts of the children by his great generosity and kindness... On Tuesday, the children of the Canongate enjoyed the lantern slides of the Holy Land, responding with eagerness to the lecturer’s questions. When at the end they saw the picture of Abdul Baha, they cried out with delight, and sent their love to him.” [#Christian Commonwealth, 7 May 1913, p. 562].

545 Text: “around for” in the original, with ‘around’ squeezed in the edge afterward in the wrong place.

546 Place: Presumably on Princes Street.

547 Place: Rainy Hall, New College, the Mound, Edinburgh EH1 2LX. Tickets were 1s with Outlook Tower members free.

548 More: “Among the audience were church dignitaries and many eminent Edinburgh men.” [#ABE1963]; “a large audience, mostly ladies” [#Scotsman, 9 Jan 1913].

549 Address: For Abdu’l-Baha’s address, see Appendix, p211.

550 Person: Rev A. B. Robb from Falkirk.

551 More: “A large number of those present availed themselves of the Chairman’s invitation to meet Abdul Baha in an adjoining room where we found him seated to receive us. We went in single file; and each had the separate privilege of a personal greeting that seemed like meeting one’s dearest friend and at the same time receiving a benediction. When my turn came I mentioned the name

of a Bahai friend in London who had asked me to do so, and I was rewarded by a specially radiant smile as he repeated the name, or rather his own abbreviation of the name, "Rosa", and spoke a few words in English. I could not claim more than this brief moment; but I heard afterwards from "Rosa" that he had mentioned the incident on his return to London." [#EHC Pagan].

552 Note: See description at start of day.

553 More: "THE MESSIAH" IN ST GILES' CATHEDRAL. - A recital of Handel's "Messiah" was given last night in St Giles' Cathedral under quite exceptional conditions. It was rather in the nature of a church service for the poor than of a musical entertainment. The various missions of the city were offered the opportunity of distributing tickets which would admit the poorest to assist at a production of Handel's masterpiece, which was conceived on the grandest scale. The very place, the genius loci, dis severed the customary connection with the concert-room, and imparted a religious feeling to a performance that was artistically of the best. On the initiative of Dr Wallace Williamson, the services of Mr Collinson and the Edinburgh Royal Choral Union had been secured; the work was quite familiar to them. By the benevolence of generous people attached to St Giles' some forty members of the Scottish Orchestra, and four soloists of first-class rank, were engaged to assist at a solemn and in some respects a superb rendering of "The Messiah." The service began with a portion of the Hundredth Psalm, sung by choir and congregation, and was followed by a short prayer, audible in every part of the Cathedral, by Dr Williamson. After that came "The Messiah," with, of course, such omissions from the original as modern conditions demand, The soloists were Mrs Mary Conly, Mrs Ada Crossley, Mr Gervase Elwes, and Mr Herbert Brown - quite a first-class quartet. The audience, so far as could be observed, were deeply moved by the beauty of a presentment of "The Messiah" which, though given free for the benefit of the more respectable poor of the city of Edinburgh, was in its church environment and in the perfection of its performance, quite noteworthy from the musical point of view. Dr Collinson conducted. Mr Siegl led the orchestra, and Mr Gavin Godfrey played the organ. Among the audience, in the reserved portion, was the Persian mystic, Abdul Baha, who arrived late, with a few attendants." [#Scotsman, 1913-01-09].

554 More: "Touched" [#Lutfulluh].

555 More: "...the hearts of the poor will very soon be touched and so the more one be the Cause of the happiness of the hearts of the poor the better." [#Lutfullah].

556 Ref: #ABE1963.

557 Ref: by Patrick Geddes in #Christian Commonwealth, 15 Jan 1913.

558 Place: 28 Great King Street, Edinburgh EH3 6QN. A ticket-only event, at 6d a ticket, firstly open to the Society and then to the public.

559 More: In the 1970s, the caretaker was still the same one who had been

present during Abdu'l-Baha's visit, and he gave the description, recalled later by a Baha'i in 2011, #JP, that everyone was crammed into the room to overflowing, perhaps 120 people were inside, with the people flowing out the door and down the stairs; he remembered where Abdu'l-Baha stood, and the translator especially vividly; how that in those days, it was a particularly vibrant society, with children and teenagers present at the meeting.

560 More: "...even from England and Ireland" [#EHC Pagan].

561 Clarify: i.e. the First Floor, immediately above the Ground Floor; Sohrab calls the Ground Floor the First Floor.

562 Note: An 'L'-shaped room in a Georgian House.

563 Person: Likely from Orkney [Ref: Scottish Theosophical Membership List 1913].

564 Place: Ramleh was then in Palestine, now in Israel.

565 Person: Jessie Osborne (Pagan) and her seven daughters.

566 Person: Jessie Hair Pagan, who married Mr Pole the Theosophical General Secretary in 1918. She had nine children (8 girls and 1 boy, by a prior marriage).

567 More: "We went in as a family, mother & her seven daughters & some of her grandchildren. He stood laughing happily at the long procession and we made a ring round him, & he congratulated mother & hoped she would have as many descendants as Father Abraham." (#IM Pagan).

568 Person: Major David Graham Pole, Secretary of the Theosophical Society.

569 More: "Abdu'l-Bahá has tremendous spiritual powers. In my opinion, He is the focal point of the spiritual, intellectual, and theological forces of the present and future centuries. When people recognize the powers that 'Abdu'l-Bahá has access to, then they will have no doubt that this Cause will greatly revolutionize the religious and economic life of mankind." [#ABE1963].

570 Address: For Abdu'l-Baha's address, see Appendix, p213.

571 More: "when He mounted the platform in the evening, before a packed hall, He looked very tired. He remained seated in silence for a few moments, after Mr. Graham Pole had reverently introduced Him. Then, seeming to gather strength, He arose, and with voice and manner of joyous animation, and eyes aglow, He paced the platform with a vigorous tread, and spoke with words of great power." [#Chosen Highway].

572 Phrase: Primordial atom - The singleness and indivisibility of true atoms which evolve their combinations to express different qualities, as an entry metaphor to the singleness and indivisibility of the human soul. His address to the Wimbledon Theosophical Society on 3 Jan (p109) is described similarly: "The Master spoke from their own standpoint; the evolution of the single atom through the various Kingdoms of being; in every stage going into the making

of a certain composition and in every form appearing with a distinctive virtue. Then He spoke about the eternal dominion of God which is not accidental or temporal but everlasting. Therefore His holy Divine Manifestations have appeared always and His grace is never-suspended.”

573 More: “When He sat down, applause and cheering reverberated throughout the building. The audience, most reluctant to leave, filed past the Master reverently. A young couple, who were to be married shortly, knelt in front of Him, and whilst holding on to His robes, begged Him to bless their lives.” [#ABE1963].

574 More: “Many of these were granted private interviews from which they returned refreshed, feeling their troubles lessened and their difficulties explained in a new and illuminating manner. These interviews, following on the afternoon talk to women, must have tasked the Master’s strength; and although he would let no one go away unsatisfied, he certainly looked very tired when he mounted the Theosophical platform to address the members and friends who had crowded to hear him. He remained seated in silence for a few moments after Mr Graham Pole had reverently introduced him to the audience and then, as if gathering strength from our sympathy, he sprang to his feet and, with voice and manner of joyous animation, and eyes aglow, he paced the platform and exclaimed, as translated to us sentence by sentence... Abdul Baha remained at the Theosophical Head-quarters where he was entertained to supper before starting for London by the night train. those who were privileged to be with him at table were struck by his geniality and by the special concern he showed in seeing that a member who was deaf should not lose her share of the happy conversation around her.” [#EHC Pagan].

575 More: “...the President brought the Society’s Book, in which He wrote this prayer:-”He is God. O God, from the Sun of Truth cast a ray upon this Society, so that it may be illumined.” ” [#ABE1963] “Then the head of the Society brought the Society’s book and the Master wrote a prayer in it for them. Then he (the headman) gave his own book and the Master wrote in his book a short prayer as well.” [#Lutfulluh].

576 More: “The Theo. Society was so pleased that eve. that it is beyond my power to explain.” [#Lutfullah].

577 Publication: Presumably the #Scotsman, which ran a full report.

578 Person: John Duncan (1866 Dundee-1945) a foremost Celtic revivalist painter, on the Management Board of the College of Arts, who was guided along by Patrick Geddes. He married Christine Allen in 1912 and immediately moved to 29 Bernard’s Crescent as his home and studio, where this visit took place. Both were members of the Theosophical Society. (See special notes for identification.)

579 Person: Christine Duncan (née Allen) (c1886-) was a spiritualist with connections to Wellesley Tudor Pole and Alice Buckton.

580 Art: Most certainly “The Play Garden”, which had two versions, and was painted at that time (Photo).

581 Text: AT: “all kinds of delightful pranks”.

582 Art: Saint Bridget (various spellings) (450-525 AD), a well-known Irish Saint; painted in 1913, this is on display at the Scottish National Gallery entitled “St Bride”, a title which would capture St Bride’s Well where Christine believed she had discovered the Holy Grail, and also his new marriage (Photo).

583 Route: By far most likely up Queensferry Road; not impossibly up Corstorphine (A8) or even, more remotely, via Gorgie (A71).

584 Place: Forth Railway Bridge, Edinburgh EH30 9TB, an engineering marvel stretching 2.5 km from South to North Queensferry, opened 4 March 1890.

585 Place: Firth of Forth, where the River Forth flows into the North Sea.

586 Person: Lancelot Law Whyte (1896-1972) - his account of 7 Charlotte Square is given as an appendix; “I was the youngest child, yet I recall... Abdul Baha Abbas, the leader of the Persian Bahai movement, whose blessing on me made the East seem friendly for life.” He was a Scottish financier and industrial engineer, and claimed to have worked with Albert Einstein on the unified field theory. Whyte proposed something he called “the unitary principle” to unify theories of physics.

587 Note: Tahirih undoubtedly foremost.

588 Word: Suffragists = men or women who lobbied for women’s right to vote, an issue that was at the fore of the times, and which came to pass in 1918.

589 Word: Suffragettes = members of the women’s suffrage movement, often quite radical or militant.

590 More: “The Suffragettes were there and also an opposing group of men who occupied high positions in life.” [#ABE1963].

591 More: “Abdul Baha addressed a Drawing-room Meeting on the subject of”Women’s rights“, which was a burning question of that time. Besides speaking of the high importance of Motherhood and all that is involved in the early training of children, he urged women to fit themselves by study and training in every kind of science and art and social service.”Fit yourselves for responsibility“, he said, adding with sad emphasis,”you will inevitably have it thrust upon you.” These words came back to many of us, when, before two years had passed, women were called upon to fill every kind of civilian post left vacant by our men at the front; and also to organise and carry out auxiliary army services for the relief of sick and wounded all over the world. Political enfranchisement has naturally followed this evidence of “fitness” in nearly every country concerned; so that his advice to adhere to a constructive rather than a militant policy seems justified... From this meeting at the house of his Scottish hostess, Mrs Alexander White, Abdul Baha and his Persian friends went to the Headquarters of the

Theosophical Society...” [#EHC Pagan].

592 History: Bulgaria (Orthodox Christian) borders Turkey (Muslim), having broken away from Ottoman rule and re-established as a constitutional monarchy in 1878. See web.

593 Value: £10 was worth £767 in 2010 currency (RPI).

594 Clarify: The “(Spiritual) Assembly” was the general community-group coming together, rather than what we would now call a Spiritual Assembly.

595 Ref: ‘Ion’, (Journalist for) The Scots Pictorial, Vol XIII, O.S. No 696, 18 January 1913, p335. [#7Candles].

596 Note: Where Abdu’l-Bahá’s companions were staying.

597 Person: Jacob Boehme (1575-17 Nov 1624) was a German Christian mystic.

598 Value: £1 was worth £77 in 2010 currency (RPI).. In the 1963 account it is a guinea, making the difference between a note and a coin. “He expressed His deep appreciation of their services during their stay, and gave each of them a guinea. The gentleness of His manner and speech affected some so much that they broke down into tears.” [#ABE1963].

599 More: “Even Dr. Whyte was very much touched. He (Dr Whyte) gave his book and the Master wrote a prayer for him in his book. He (Dr Whyte) and many came to the station to see the Master off. Mrs Whyte, the heads of Esperantists and Theosifists Societies begged His blessings. He spoke so touchingly and heartfully to them all. I cannot express how touching that farewell in the station was and of how Dr and Mrs Whyte and others were affected is beyond saying.” [#Lutfulluh].

600 Text: OT: 10.5 - The timetable for this train lists “10.5” for departure, meaning 10:05, and this is also how the diary states it.

601 More: The cable when it was sent was worded in English: “SCOTLAND IS ILLUMINED CONVEY GREETINGS FRIENDS ABBAS.” [Cable in US Archives]. Sometime on this day, the famous tablet to Andrew Carnegie was translated (see p226).

602 Word: discomfitted = routed, defeated.

603 More: “During the journey, He remarked,”Such soul-stirring influence among people is solely due to the Might and Confirmations of the Kingdom of God, that in the great gatherings of this city, and in the house of one of their eminent clergy, we, a few souls from Persia, were enabled to diffuse the signs and teachings of God with such power and might, and speak of the glory and greatness of Muhammad, the Messenger of God, to such an extent that all became humble and showed their humility and respect. The eye of creation has not seen such assistance and confirmations before. “We must appreciate these confirmations and in thanksgiving arise in His service.” ” [#ABE1963]

“The whole of that day the Master was very happy and joyful of His visit to Edinburgh.” [#Lutfulluh].

604 More: This story also appears in #IHHS, p64.

605 Person: Miss Marion Elizabeth Jack (1866 Canada - 1954 Bulgaria) was an artist with international exhibitions and early Baha'i pioneer, praised by Shoghi Effendi as an “immortal heroine”. She shared a flat with Elizabeth Herrick and she stayed on and promoted the Faith in Scotland with Isobel Fraser, including public meetings at 54 Canaan Lane in Edinburgh.

606 Note: See p106 above.

607 Text: Or “whenever”.

608 Person: Alice Mary Buckton (England: 1867 Surrey-1944 Glastonbury) engaged herself in social work, child education, play-writing, poetry and mysticism, and was an eager devotee of Abdu'l-Baha [#web, glastonbury-pilgrim.co.uk; #JanJasionBio].

609 Person: Miss Annet Schepel, Alice Buckton's longterm companion. They lived in Byfleet, Surrey, where 'Abdu'l-Baha visited them. See also #Abdu'l-Baha in London. OT: “Chapel”.

610 Text: AT adds “to the latter”.

611 Person: Misses Rice, two sisters [as the diary shortly states].

612 Place: Honolulu is in Hawaii, in the middle of the huge ocean, halfway between Mexico and China.

613 Person: Presumably Agnes Alexander.

614 Text: OT: “small” a mistake for “smile”.

615 Note: This demonstrates how some of the letters were written throughout the day rather than at the end of the day. Two pages earlier in this letter, in a different mode of his handwriting, he writes in the future “there is going to be a large public farewell meeting in Caxton Hall arranged by Mrs T. Cropper at 4 o'clock”, whilst at this point he says, in the past, “she was back at 4 o'clock”.

616 Text: AT: “several towns”.

617 Text: Ahmad Sohrab, the author; AT: “I”.

618 More: “I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me / That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.” [Isaiah, 45:5-6].

619 Person: Qurratu'l-'Ayn was Fátimih Baraghání (1814/17) better known as Tahirih, the Bab's female Apostle [#W].

620 More: “Jan - 11.th / Soup / Tomato & Okra cream. / Palestine Soup. / Entrées / Salsify vol-au-vent / Potato balls. / Nut , Bechamel, / Celery. / Sweets / - Jellies - Pears - Apricots - / Cheese Roquefort”.

621 Ref: #Centre of the Covenant, Ch 19. The comment of not even animals being beaten, echoes the story of the donkey above.

622 Person: Henry Wadsworth Longfellow (USA 1807-1882) was an American poet and educator, who wrote the well-known Song of Hiawatha [#W].

623 Word: à propos of = appropriate to.

624 Word: arsenal = military supplies.

625 More: cf. “A Crumb from the Table of Abdul-Baha” in #SOW, 1912-12-31 p9, #PDF, 3 p327, web.

626 Person: Emeline Pankhurst (1858-1928) was a British political activist and leader of the British suffragette movement which helped women win the right to vote, using shocking tactics; historians disagree about their effectiveness, but her work is recognized as a crucial element in achieving women’s vote in Britain [#W]. Photos.

627 More: “Another interesting visitor was Mrs. Pankhurst, who was much cheered by her interview, for the Master told her to continue her work steadfastly, for women would very shortly take their rightful place in the world.” [#Chosen Highway]; “Mrs. Pankhurst and her daughter held a meeting for Abdul Baha on their cause - Women’s Rights, which was also his cause. Thousands of people attended. To this lecture as well as to most others, the press gave generous space to the words of the great visitor.” [#MBP]. “...after a public meeting, which a number of prominent suffragettes attended, when He was visited by Emmeline Goulden Pankhurst. She referred to Him as a prophet and, smiling broadly, He replied:”Oh, no! I am a man, like you!” ” (Website - find better ref) - A brilliant response; Suffragettes often appeared in public in the dress of men’s clothing, much as Abdu’l-Baha appeared to her and many as a prophet; but as they weren’t men, and he was reminding her of this, so he also was not a prophet, and of this he was reminding.

628 Note: Salute Etiquette - Certainly for the forces, “In 1890, the hand salute only was decreed by Queen Victoria because of her displeasure at seeing officers and men stand uncovered [on their heads] when they appeared for royal commendation.” [Ref : Hand Salute].

629 Place: 52 St Martin’s Lane, which is 4 km drive north east of Lady Blomfield’s [#PO1914 full address; #Paris Talks just lane name and society].

630 Society: Quakers or Society of Friends or simply Friends are a Christian movement originating in the mid 1600s in England, trying to recreate the approach and structure of the early Christian Church.

631 Note: The Quakers are known for the silence of their meetings.

- 632 Address: For Abdu'l-Baha's address, see Appendix, p216.
- 633 Place: Green Park (map) probably, as it is the natural park on this route; otherwise, a more round-about route would take them between Hyde Park and Kensington Gardens.
- 634 Clarify: At this point (or maybe shortly) we seem to be back at Lady Blomfield's.
- 635 Text: AT: Oddly rewrites as, "will of a necessity try to improve the conditions of those who have evil tendencies".
- 636 Person: Arnold Henry Savage Landor (1865-1924) was an English painter, explorer, writer and anthropologist, born in Florence [#W]. Text: OT has "Landaw", but AT in various places, "Landor".
- 637 Text: The author seems to have started by writing "sixty long years long".
- 638 Identity: 20th Century Limited was an express passenger train in America known as the world's greatest train for its speed and plush treatment of passengers [#W].
- 639 Text: AT: "Mr Landor".
- 640 Place: New Congregational Church, 7 Rectory Place, Woolwich, which was 20 km[update] east of Lady Blomfield's, where Mulgrave Road meets Rectory Place [#PO1914, Suburbs]. #Cardell has "18 Parson's Hill – a house – now demolished".
- 641 Word: chancel = the space about the altar of a church, usually enclosed, for clergy and officials.
- 642 Person: Reverend J J Pool [#LadyBlomfield, p152].
- 643 Value: £5 was £384 in 2010 currency (RPI).
- 644 Word: inst. = instant - an old usage meaning 'the present month'. Adjust: Abdu'l-Baha left on 21 Jan. It's just possible Monsieur Dreyfus is meant, rather than Abdu'l-Baha, as 'he' lacks a capital.
- 645 Text: OT: "Areminians" - i.e.. Armenians.
- 646 Place: 22 Queen's Gate Gardens [in 1914 and now] north side, 2nd door from east end. Map. [#PO1914, Street Directory, p575] 36 Queen's Gate Terrace #Cardell.
- 647 Text: AT: "Ambassador".
- 648 Text: AT: "Louis XIV style"; OT: original XVI corrected to XV.
- 649 Text: It's marginally possible Persians is a mistake for persons due to similar sound; OT has crossed out "people" and AT has put guests. Most present would however have been Persian.

650 Note: Capitalisation presumably due to the Table in the Qur'an 5:114, or Luke 14:21-23.

651 Text: AT : “an hour” OT: “a little time”.

652 Place: 133 Salisbury Square, Fleet Street (Map, approx) [Ref: Dawson's letter, 3 Jan, p109].

653 Adjust: Abdu'l-Baha left on 20 Jan, so this was unable to transpire.

654 Word: transanimation = The conveyance of a soul from one body to another.

655 Clarify: i.e. whether a thing returns exactly, or just with the same spirit or qualities.

656 Place: Paddington Station is 3.5 km northwest of Lady Blomfield's, and was the starting point of the Great Western Railway, on which one would journey to Bristol. Photos.

657 Info: The 11:00 from Paddington was a Luncheon Car Train that ran non-stop to Bristol Temple Meads, timetabled to arrive at 13.00, and then through to Penzance, arriving there at 19:05 [#gwremail].

658 Clarify: Presumably the Invitation quoted at the top of this day.

659 Person: M. H. Ford (Mary Handford Ford) is most likely; as it's an unusual mistake and Sohrab does not generally write initials in the originals of his letters, the explanation in this context would be that he misread her signature M.H. on her letter as H.H.

660 Person: Claudia Coles (1863 South Carolina-1931) was orphaned early in life, married a well-to-do plantation farmer and widowed early; she became a Baha'i c1905 in Washington, was librarian of the Persian-American Educational Society for the Tarbiyat School, an early participant in the administration work for the North American House of Worship. In 1920 she moved to London to follow her children; member of UK NSA and its forerunner, which she served on for many years; worked with Esslemont on BNE, taught Richard St Barbe Baker, and was active herself in the “Men of the Trees”. On her passing Shoghi Effendi called her “staunch, indefatigable worker”, with memorial services held in North America. See #Baha'i Women. [#SC].

661 Place: University of Reading is 125 km west of Bristol.

662 Place: Bristol is a city 185 km west of Lady Blomfield's, in England over the Severn from the south-eastern edge of Wales.

663 Place: Bristol Temple Meads Railway Station was the destination of the route beginning at Paddington [#W]. Photos.

664 Place: The Guest House was 3 km west of the station.

665 Info: Population 352,178 in the 1911 Census (for Bristol Unitary Authority, excluding parts of the Bristol urban area) [#W, web].

- 666 Place: Clifton is a suburb on the west edge of Bristol.
- 667 Place: River Avon snakes through Bristol into the Severn Estuary. Photos.
- 668 Note: This suggests they did not take a direct route, but that their host drove them on a longer route to see some of the places. It almost seems like they perhaps went to the north through the city, then west, and came back down south along the River Avon Gorge. Notwithstanding, after they arrive they have lunch and take a motor tour of the inners of the city for an hour.
- 669 Place: Clifton Guest House, 17 Royal York Crescent. [!#Cardell has Major Tudor-Pole family lived next door at #16.]
- 670 Note: In Edinburgh a some days earlier at the Whyte's home (which has a basement), Sohrab follows the eastern custom of calling the Ground Floor the First Floor, and similarly the Theosophical Society building in Edinburgh; the Clifton Guest House likewise has a basement, but with its particular arrangement, and it may be an open question whether Sohrab means by the First Floor the Lower Ground or the Ground Floor. If the former, the Library would be in the Lower Ground and the meal on the Ground, the Master on the First, etc; if the latter, all of these one floor higher; some research may reveal the answer.
- 671 Person: Naser al-Din Shah (1831-1896) King of Iran [#W].
- 672 Clarify: i.e. Moair-al-Mamalek's father.
- 673 Word: Myrmidon = a person who executes without question or scruple a master's commands.
- 674 Place: The River Avon empties into the Severn Estuary.
- 675 Info: Wales is 16 km away at its nearest.
- 676 Text: AT has 'The master', no doubt OT is correct (ie Moair El-Mamalek).
- 677 Clarify: A shower of rain.
- 678 Clarify: i.e. the discipline of one's own desire for comfort; self-discipline would have been a better word than self-government. Presumably He was correlating government by a ruler with the necessary quality of the ruler having self-government (discipline).
- 679 Address: For Abdu'l-Baha's address, see Appendix, p218.
- 680 Word: Fez = a hat popular in many muslim cultures. Photos.
- 681 Ref: #SOW, 1913-03-21, Vol 4, Num 1, #PDF, 4 p4.
- 682 Ref: #MahmudDiary, vII, p85-6 in #COC.
- 683 Time: Sunrise would have been about 08:00.
- 684 Info: The timetabled train was a Luncheon Car Train that ran 12:00 from Bristol Temple Meads non-stop to Paddington, arriving at 14.00, via Badminton, a slightly longer but faster route [#gwremail].

685 Info: The timetabled train was 12:12 from Bristol Temple Meads, a through train which called at Bath, Swindon and Reading, and arrived in London at 15.20 [#gwremail].

686 Note: 120 miles = 193 km; A 10 am Paddington departure and 120 miles is quoted in historical descriptions.

687 Person: Badi (1852-1869).

688 Place: Paddington Station.

689 Clarify: The “(Spiritual) Assembly” was the general community-group coming together, rather than what we would now call a Spiritual Assembly.

690 Place: Syria in those days was a much larger area than the term now means, and stretched from the borders of Egypt and Arabia to the bottom of Turkey [#W]. Palestine included what we now call Israel.

691 Text: OT: “After some more discussion” AT: “Other people arrived and were introduced and the Beloved stated”.

692 Text: AT: “century” : “this century will be the century of Peace”.

693 Clarify: It is not obvious if this is different from, or the same as, the Drama of the Kingdom that follows.

694 More: The play developed from this outline by Mary Basil Hall is available on the web.

695 Address: For the text, see Appendix, p221.

696 Ref: The Drama of the Kingdom by Parvine (Mrs. Basil Hall) (web).

697 Ref: #Chosen Highway.

698 Word: inadvertence = heedlessness, inattentiveness.

699 Place: Woking is a town in Surrey, also the birth town of Thomas Breakwell.

700 Place: Shah Jahan Mosque (1889) was the first purpose-built mosque in Britain [#W], situated 38 km SW from Lady Blomfield’s. Photos.

701 Person: Henry Leitner (Lahore 1869-London 1945) - only son of Dr Gottlieb Leitner.

702 Person: Dr. Gottlieb Wilhelm Leitner (1840 Hungary-1899 Bonn) was an orientalist and linguist of extraordinary ability [#W].

703 Person: Mrs Breed (Boston) - Ali-Kuli Khan’s mother-in-law, presumably [#DC].

704 Person: George Robert Stowe Mead (1863-1933) - author, editor, translator, influential member of the Theosophical Society, founder of the Quest Society [#W].

705 Word: clarion = ancient curved trumpet.

706 Clarify, Ref: That he thought Abdu'l-Baha's speech must have been constructed beforehand is a sign that it came across extremely well. Ref: Web.

707 Ref: Surrey Advertiser, 1913-01-22.

708 Person: William Crookes (1832-1919 London) was a renowned scientist famous for his work connected to radiation; he was a theosophist and spiritualist [#W].

709 Text: AT "When"; OT, illegible, may have intended "".

710 Clarify: Perhaps 'headquarter' is a literal translation of "chief quarter", i.e. region of greatest population, which fits well with the comment that immediately follows.

711 Note: During this event, his wife and daughter are mentioned on occasions, but there is no mention of his parents; this is surprising given the many diary details described, because the arrangements in the diary on 2 Jan mention his old parents living with him here as part of the invite (see p105), leaving their presence this day open to conjecture.

712 Clarify: i.e. Baha'i Revelation and its Teachings.

713 Person: Francis Henry Skrine (1847-1933) published books on Asian history and affairs.

714 Publication: He submitted the book to Abdu'l-Baha through E S Stevens during His 1911 visit to Paris. Abdu'l-Baha liked it very much and authorised its publication. The work is entitled "Bahaism, the Religion of Brotherhood and Its Place in the Evolution of Creeds". Ref Intro to the work and list of books.

715 Word: desultory = fitful, varying.

716 Note: Very resonant of the "Good News! Good News!" message to the London Baha'is of 26 Nov 1911 [#Abdu'l-Baha in London, closing page].

717 Note: See p64 - "Alternative Account - Christian Commonwealth".

718 Word: buxom = healthy, plump, cheerful and lively.

719 History: Baha'u'llah departed to Sulaymaniyyih in Kurdistan due to difficulties with his half-brother, giving his half-brother an opportunity to show on his own such capabilities as he may have - see web.

720 Person: Mrs Emmeline Pankhurst had two daughters, Christabel and Sylvia.

721 Place: 'Grelax', 80 Elm Park, Chelsea [Jun 1916 in nationalarchives.gov.uk, web; 20 Mar 1916 in William de Morgan and his wife (1922), web].

722 Address: For Abdu'l-Baha's address, see Appendix, p223.

723 Place: Doré Art Gallery, 35 New Bond Street, London [Ref: eg 1899 victorianlondon.org, web; 1914: cartermuseum.org, web].

724 Person: Mirza Mohammad-Ali Khan (1867–1914), entering office on 11 Jan 1913 (#W, web).

725 Place: Lord and Lady Elcho lived a few moments away at 62 Cadogan Square (now number 58) (map) [#PO1914].

726 Note: The departure in Chosen Highway, despite all appearances, seems from similarities to earlier events to be described from the departure in 1911 rather than 1913, and has therefore been omitted.

727 Text: OT has a misplaced line here: “himself, endured a forty-years’ martyrdom in”.

728 More: “...rousing farewell cheer, after which there was a moment of deep silence, before ‘Abdu’l-Bahá, in answer to Colonel Spencer, said:”May God prosper you!” and then to the men: “May you all be under the protection of the Almighty!” [Isabel Fraser in Everywoman, Dec-Jan 1915-16 in #Unity Triumphant].

729 Text: OT: ‘s’ of ‘Races’ crossed out.

730 Text: OT: ‘spirituality’ crossed out and ‘progress’ given.

731 Ref: Matthew, 5:45.

732 Word: spoliation = the act of plundering or despoiling.

733 Clarify: This is not to imply the religion itself is absolute evil (including its roots) but rather its role in engendering enmity is at least at that moment, siding it with absolute evil.

734 Text: OT: The Bab.

735 Word: indiscrimination = (choosing to) overlook distinctions.

736 Clarify: Whilst at one level contrasted with war competition means non-physical means of settling what is running a thing, competition is not meant the western capitalist notion of competition, but in the light of Abdu’l-Baha’s general teachings, perhaps a more coordinated, consultative competition based on merit.

737 Word: Khedive = Turkish viceroy in Egypt between 1867 and 1914.

738 Ref: Online.

739 Ref: Online.

740 Text: repetition “have gone through” is crossed out here.

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