

... description: 1914, George Latimer  
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title: Pilgrim Notes notes: ...

## Pilgrim Notes

George Latimer

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**Oct. 4, 1914**

On the Italian ship

Siracusa

After leaving Jaffa about noon, we steamed slowly along the Syrian Coast enjoying a conversation with two American and one Swiss, instructors in the College of Beirut. Their names were Boettigen, who had just come from the University of Illinois where he had met Rev. Vail and heard of the Cause, Wilson and Witty, the Swiss who had been on the same steamer from Marseilles and with the Beloved and who had spent a week with the students at Haifa.

About 4:00 P.M. we came in sight of Mt. Carmel and at sunset, about 6:00 P.M. we arrived at the famous bay of 'Akká. The first building we saw was the Monastery on top of Mt. Carmel, then the "School of the Prophets" came into view and as we rounded the reef we beheld the Blessed Tomb of the Báb. At this moment the Sun broke through the clouds, just before setting, and its rays fell upon the Great Prison across the bay, lighting up that wonderful place in a dazzling manner, just as when the rays of the sun strike upon a mirror. Shortly afterwards the moon, in all its splendour and fullness, arose directly over the city of 'Akká. What a wonderful coincidence, the sun and the moon seemingly in the same place, the physical world becoming a counterpart of the spiritual. And wonder upon wonders our ship headed straight for the spot and dropped anchor at 'Akká, something unheard of in these days.

It seems that the Divine Magnet had drawn us directly to Him for the boatmen who arrived at the ship told us that "Effendi" (The Master) was in 'Akká. We were elated but did not deem it advisable to land there with all our baggage, and so we sent for one of the friends. After his arrival he told of the terrible conditions in Syria, the dearth of money and the losses of the people, he left with our message for the Holy Presence, after a while the boatman returned with a note from Ahrab Sohrab, sending his greetings and informing us that the Master had gone to the interior for a day. He advised us to land at Haifa and to wait for instructions there.

All the time that the friends were telling us the Master was in ‘Akká still it did not feel that “thrilling sensation” which only His Presence can create. The animal of Aḥmad’s note explained why I did not have this sensation. My feelings however upon entering the bay of ‘Akká cannot be described, and only those who have made a pilgrimage to the Center of the Covenant at this place can fully understand what the pen is fully unable to portray. In great happiness and joy we went to bed early so as to be up soon in Haifa, but not before taking a last look at the most wonderful moonlight panorama that I have ever seen.

### **Oct. 5, 1914**

Haifa

We arose at 5:00 A.M. and witnessed a glorious sunrise in contrast to the matchless sunset of the previous day. After landing and passing through the customs without any trouble we parted with Mírzá ‘Azíz’u’lláh and Dr. Ḥabíb’u’lláh, they going to the “Mozafer-Khaneh”, the German Hotel Carmel. After a hearty breakfast Badi‘ Bishrui came to see us and took us through the old part of the town. What a contrast between the dirty Moslem part and the clean, airy German Colony. After dinner ‘Ináyatu’lláh called and we set out for the Tomb of the Báb on Mt. Carmel. On the way we stopped at the house of the Master with its beautiful garden and I took a picture of this charming place. We were served our first Persian tea in the Holy Land by ‘Abdu’l-Bahá’s faithful garden here. Bashin, the young Malay-Indian servant of the Master and Effendi, the devoted coachman were also present as we sat sipping our tea in an alcove under the house. Then we continued our journey until we reached the Travellers house. Here we met several old Bahá’ís, and the lovable devoted Ḥájí Mírzá Heydan ‘Alí had tea with us. After a short visit we continued on to the Tomb where we met about 20 of the young Bahá’í students of Beirut. Mírzá Jalál arrived and for the third time we were served “the a la Persian”.

After a song by the students and an interesting debate on the compulsory Education in Civilized countries and the chanting of a Tablet by Badi‘, we had the wonderful privilege of visiting the Holy Resting Place of the Báb. The sanctity and spirituality of the Sacred Room was most impressive and the chanting of Badi‘ most beautiful. On coming out we again witnessed a beautiful sunset and moonrise. Only a poet or painter filled with the spiritual traditions of that spot could portray the wonderful panorama before us.

The Tomb about half way up on the side of Mt. Carmel commands a magnificent view of the town of Haifa, the bay, and the Prison of ‘Akká across in the distance. The front of the Tomb is on an axis with the main street of the German Colony, many feet below. The white houses, with their red roofs, the tall and stately Cyprus trees, the blue bay dotted with sail boats, with the Valley of Shadow and the Lebanon foothills in the distance, forms a setting well qualified for the great and powerful drama of God which was enacted there two thousand years ago and which again is being reproduced today on a far greater scale with

new actors but with the same beautiful scenery. The entire world has been invited to this wonderful spectacle but how few have availed themselves of the opportunity! “Appreciate the value of the time for thou shalt never find the like” applies to this present time and my one prayer is that I may become fitted and my capacity enlarged so that I may appreciate this Wonderful Visit and fully comprehend the Greatness and Importance of this Time and that I might become one of the humble “scene-shifters” of this great drama which might be called “The Kingdom of God on earth as it is in heaven.”

### **Oct. 6, 1914**

Haifa

After breakfast we climbed Mt. Carmel and stopped at the Pilgrims House where Mírzá Heydān ‘Alí told us some interesting stories, one being about his early exile. In speaking of the Náqíqín he said that those people who demanded proofs and reasons why the Náqíqín should be turned out should be asked: ‘Who is to be believed, ‘Abdu’l-Bahá or these Náqíqín?’ After taking pictures of Mírzá Heydān ‘Alí and the Pilgrim House, we continued on to the Tomb where we met the students. Suddenly shortly after ten o’clock someone cried out: “The Master has come” and we all rushed to the edge of the walk and far down below we saw a carriage drive up to the door of the Master’s House and the figure of the Beloved became discernable, without the use of field-glass, as He alighted and walked slowly through the garden and up the steps to the door. What a thrill that wonderful figure, clad in white ashes and with a white turban, gave to me – to all of us – for the students shouted and began to sing: ‘Joy to the world, the Lord has come.’ There was a new spirit of life and happiness in the air. We strained our eyes for another glimpse of that Lovable Figure and were rewarded for the Master came out of the house for a few moments and then returned. Everyone then made ready to meet Him.

I took a picture of Badi‘ and of the clump of Cypress Trees which were visited by Bahá’u’lláh. Then we visited the “Bahá’í Nest” where Aḥmad Sohrab lives and writes his interesting diary. Then we returned to the Tomb and partook of a good Persian report spread on tables in front of the Tomb, together with all the students. After the dinner we retired for a siesta but no one had gone to sleep before the arrival of Aḥmad Sohrab and Shoghi Effendi, the grandson of ‘Abdu’l-Bahá, who brought the Glad Tidings that at four we should be able to see the Master at His house. We were very happy to see Aḥmad again and he has changed quite a bit since his trip in America. He told us much news of the happenings in London and elsewhere and accompanied us to the hotel where we waited until time for our visit.

About 20 minutes to four we set out for the House and on arriving there we found all the Persian Students lined up on both sides of the garden-walk Khossio served us tea. In a few minutes we were ushered in to a room on the north side of the house where Dr. Ḥabíb’u’lláh, Mírzá ‘Azíz’u’lláh and Mírzá Jalál were

waiting. After a few minutes the Master entered and greeted us most cordially. He remarked how young Mr. Remey looked and then of my good health, I replied “Khaili Khoob”. Then He said we were both six years younger. He spoke of the days that I spent with Him in California and I said that I should never forget them. He replied that they were never-to-be forgotten days, because they were all spent in the commemoration of God and advancement of His Cause. He asked what I had heard from these and I told Him of a letter from Mrs. Cooper. Then He spoke of the war and present condition of the world. Of how the Bahá’ís in Germany were at peace with the Bahá’ís in France while their brothers were fighting against each other. He spoke of a German woman in Haifa who had sent her son to the war. When asked if she had had news from her son she replied no and showed her anxiety. She said that all the world would not compensate her for the loss of her son. Then after finishing His wonderful speech, He asked what the two books were upon the table. They were handed to Him by Mr. Remey who had brought them from Port Sa’id as gifts from Mr. Utindust. They were the copies of the new edition of “the Bahá’í Proofs” by Mírzá Abu’l-Faḍl and the bound vol. 4 of the Star of the West.

On opening the former, the Master’s face suddenly changed to a wonderful and indescribable expression of pleasure as He saw the picture of Abu’l-Faḍl and after gazing at it for a long time and then kissing it, He said: “If you had brought me the whole world, you could not have brought me a little better gift than this.”

After a few moments He arose and left the room and we went out into the garden and joined the friends whose numbers had increased to about 28. The Master walked down between us, called Aḥmad to go with Him and told us all in English “Sit down” as He left the gate. After nearly an hour He returned and after He had gone into the house, Aḥmad said that he had been to our hotel to call on the Governor of Haifa, whom He told of our arrival, that we were Bahá’ís and that He had sent for us to come here from Germany. He wished us to meet the Governor, to speak of His trip to America, laying emphasis on the fact that He had always spoken of Muḥammad, that we had spent the day on the mountain with the Persian students, that we had been in Germany and had seen the great need for Universal Peace. Then Mr. Remey went in to see Him and deliver the money sent by Roy. He dismissed us and told us to return to the hotel. After dinner we had the pleasure of meeting “His Excellence” the Governor and carrying out ‘Abdu’l-Bahá’s desire. Mr. Remey spoke to him in French and the meeting was very satisfactory. The Governor spoke most highly of the Master and said that he hoped that ‘Abbás Effendi would make another trip around the world, He thus expressed the desire and longing of every Bahá’í in the world. After a walk along the quay at the foot of the street, which was built some years ago for the reception of Emperor Fredrick of Germany and which was also used for the reception of the Present Kaiser, who left a monument to himself above the Tomb of the Báb on Mt. Carmel, turned.

This has indeed been a wonderful day and the meeting has been a culmination

of six months of exciting travel. This morning one of the faithful servants of the “Mozafer-Khaneh”, by name sent four rings set with blue stones as humble gifts for Mírzá ‘Azíz’u’lláh, Dr. Ḥabíb’u’lláh, Mr. Remey and myself. Such touching deeds are the proof of the power of the Spirit of Abhá over the hearts of mankind. Mírzá Heydan ‘Alí’s devotion is another. When he was struggling between life and death and heard what the Náqíḍín were doing in London, he prostrated himself at the Master’s feet and begged to be sent to London to teach the Cause. Heydan eighty-eight years old, but though his physical body no longer moves rapidly, his spirit is ever active and he is busily engaged in writing the biography of the late Mírzá Abu’l-Faḍl.

Never have I seen the Master in better health and He is undoubtedly planning for more extensive work in the Cause for He would not allow Badi‘ to go teach in Beirut this coming year.

Words of the Master to us:

“This Cause has hoisted the Banner of the Unity of the world of humanity. One of the instruments which will bring about universal peace is this very war, so that all the people might be adjusted with this be inclined toward Peace. A German lady living in Haifa whose son has gone to the war was asked ‘What news do you have of your son?’ She replied: ‘No news but I have one son whom I would not take the whole of France but now he is on the battlefield, and if he is killed all France would not compensate me.’ She is greatly distressed. Surely all the hearts will be degusted with this war.” Then the Master asked what the books on the table were at on looking thru the new edition of the Bahá’ís Brilliant Proof, He came upon the picture of the late Mírzá Abu’l-Faḍl. He kissed the picture most tenderly and a wonderful and indescribable expression came over His as He spoke: “What a blessed soul he has been. If you had brought the whole world to me as a gift, it would not be as precious as this. I would not have been as happy as I am now.”

#### **Oct. 7, 1914**

After breakfast we went to the Master’s house and found Shoghi Effendi and Mírzá Jalál sitting on the steps. Soon Aḥmad and Badi‘ came to see the Master and went away. Then about 9:30 the Master came out of the house and greeted us heartily with “Marahaba”. Then He went and sat in the shade near the gate connecting Tablets. The picture was wonderful and charming. How wonderful it is to see the Master in His natural, everyday life. A man came to sell him fish, others had questions, the keeper of the Pilgrim House, Áqá Muḥammad Ḥasan rode down on his donkey and stopped to ask the Master some questions about the daily marketing. After half an hour the Master finished His work and came to us asking after our health and whether we had seen the Governor of Haifa. Mr. Remey told Him what had transpired and He seemed pleased. Then He walked through His garden and brought Mason a flower, saying in English: “Yellow.” Then He picked and brought a small lily-like flower to me. What a

wonderful, heavenly picture to see Him walking through His garden stopping here and there to pluck out some weed or to straighten some branch. A beggar woman came in thru the gate supplicating for alms and the Beloved, helped her from his ever-ready and beautiful pocket. Still she was not satisfied and persisted but the Beloved dismissed her kindly. As He walked then the delightful garden I took several pictures of Him and He came up to me laughing and said: "You want to steal my picture" wherewith he pulled my hair and slapped me gently twice in the right cheek. This made me most happy and joyous. Then I told Him what Consul Schwarz had said and Master replied that he must go to fight for his country but his heart is most peaceful. Then I told Him of the greeting from Ferooz and He said: "He was a good boy." Mr. Remey presented the greetings and supplications of many friends, especially in Germany. The Master spoke beautifully of the German friends and the necessity of their protection. Then I spoke of Shaykh Mohey-din in Cairo and his wish to serve the Master said "Lustapha-allah, I hope we will be assisted." Then I asked for Dr. Bashir whether the friends in Port Sa'id should hold meetings and the Master replied they could hold meetings once a month, in a quiet place but not to have any outsiders. The Master asked if there was anything else and Mason presented his two articles written in Stuttgart. Then I told Him I had also tried to write in Germany and presented the three articles I had written for a pamphlet. He said "Khaili Khoob," and "Bensan Khoob" and again I was made most happy. In a few moments He left us and went into the house and our second meeting was at an end. We sat in the garden discussing affairs of the Cause with Ahmad and Badi' and shortly before we left the Master sent word that we were invited for supper. Before departing for the hotel Mirza Mohain, Mirza Hadi and Rumi Effendi arrived in the Master's carriage from 'Akká. Mr. Remey was made very happy when the Master picked up his cane for a few moments. After lunch we went up to the Tomb, and after looking at several pieces of land on Mt. Carmel with Mirza 'Abbás Gholi with the prospect of buying one, we again found ourselves in the garden of the Beloved accompanied by the Persian students. The Master came out and after greeting us in English: "How are you?" He went for a walk and called Dr. Habib'u'lláh to go with him.

Words of the Beloved to us this morning:

"Did you meet the Governor? What did he say? Did he ask where you came from? (Mr. Remey replied at length)"

Now in Germany all the friends are spreading the Cause. Although you had a hard time in Paris, you had a good time in Germany. Germany is a paradise and the believers are very good. How many cities there have assemblies? How quickly the Cause has spread there. When you sow a seed how quickly it grows if no calamity befalls it? When you sow the seed it grows because the rain falls upon it, the wind blows over it, the sun shines upon it. Surely it must grow and develop but the fear is that some cold will attack it and some frost might wither it."

(After telling the Master what Consul Schwaiz said to tell him, the Master

replied:

“Surely it is his duty to go to war but in his heart it is the lamp of peace.”

He said to Richard Glitz’s supplication thru Mr. Remey:

“I hope through the Grace of God he will be protected, although he is in the midst of fire. Of course when one is amid fire, the blaze will affect him.”

Go to the supplication of Mrs. Page who wish to start an assembly in Detroit:

Every soul whose heart is truly pure and whose soul is ‘illuminated’ will surely be confirmed.

In reply to Dr. Bashir’s question, whether they should hold meetings in Port Sa’id after their recent trouble asked by myself:

“Let them have their meetings once a month in a secluded place where no one may know about it.”

After Shaykh Moh-ey-din of Cairo’s wish He said:

“God willing, he will be confirmed.”

After an hour He returned and went directly into the house. Then I met Munir Zain, one of the Master’s former secretaries. In a short while all the friends were called into the house and the Master gave a wonderful talk on the Cause and the firmness of the German friends. After the chanting of two tablets and the friends had gone, we went into the dining room. The Master had Mason sit at His right side and placed me on the left. Then He helped us most bountifully with His own hand telling us the food was real Persian food. “Rice”, he said. “The Persians eat much rice while Americans eat bread and beefsteak.” He said the Persians cooked their rice scientifically. He asked us if we liked the German cooking. After Mr. Remey’s reply of “Yes, but not as well as the Persian. They eat much pork in Germany;” the Master said they do so also in America. Then He helped us again with more rice and a Persian dish of pigeon cooked in pomegranate juice. It was delicious. Then He asked what else was said to “Ghaem Magham” (Governor) Kanon Bey of Haifa. After the answer the Master said not to speak to him about Turkey, and when Mr. Remey said the Governor wished that the Master was younger, He replied in English: “I am young.” Then continuing in Persian: “Youthfulness depends upon the hearts and spirit and not upon the physical body of man. You may find often a young man who may look a thousand years old. For the past few years I have had no rest by day or night. I have been working constantly. Often in the middle of the night when I was in bed, they would bring to me the word that such and such a person had called and I would get up and dress again to receive him.”

For a third time He filled our plates and I said that I hoped my spiritual capacity would become as large as my physical capacity. He said: “It will become greater” and the answer filled me with happiness. Then he said to Mr. Remey that he was quite a globe-trotter. That he had travelled in Persia, India, Europe, America

and the Hawaiian Islands. He said the next place should be Japan and China. Mr. Remey asked: 'Does the Master wish us to go there?' He replied: "Not now. It would be difficult for Japan is in war also." Then Mason said: "We have no desire except what the Master wishes us to do."

The Master then asked if we had been to see the American Consul and to our negative answer, advised us to go and register for there might be some trouble for us if we had not done so. Then He said to me in English: "Good rice" and I replied Khaili Khoob.

When the meal was finished He arose and after washing His hands He retired to the next room. After a few minutes He left the house and climbed into His carriage, taking Aḥmad with Him, and set out for the house of 'Abbás Kholi where He intended to spend the night.

We returned to our hotel and thus another days of history was closed, but only temporarily as I hope to reopen it many times for the friends in future ages.

Talk of the Master in His house to Mr. Remey and myself and Ḥasan Effendi, a Bulgarian Turkish Pilgrim and the Persian Students.

"The friends have brought good news from Germany when I was also the believers were pure and radiant and they were quite sincere. Their spirit was inspiring. When one looks into their faces he becomes very happy. Even the children in the utmost enthusiasm and happiness. This show forth their faces. I went to Stuttgart a second time, returning from Vienna and Budapest. Then souls were pure and sincere having no ambitions or desire."

All places (in the world) will ultimately become good. Through the Divine Inspirations of the Kingdom of Abhá, which are being spread, every place will become good. These rays that shine forth from the Sun of Truth upon the horizons of the world will reach all places.

What we have to do is to carry out exactly the teachings of the Blessed Beauty. I declare by Him, beside whom there is no other God, that if we follow the teachings of the Blessed Perfection in a very short time the Cause of God will encompass the world. But provided we follow these teachings, exhortations and divine admonitions which are revealed so that our actions may be in accordance with them. They must not only be read, but everyone of us must bring our actions and conduct in accord with these teachings. These teachings are revealed for this purpose. Success and prosperity are an impossibility without them. Praise be to God that we all had the experience (of this course). There is no one amongst us who has not had this experience. All of us had this experience. Apart from the Sun of Beauty there is no success and prosperity.

The Blessed Beauty in all circumstances has given us the way to behave, explained the mode of our conduct and behaviour. Let it meditate over the calamities and hardships of the Blessed Beauty, as well as over His severance and attitude, for He was two years in the Kurdish Mountains, living solitary and alone in a cave, supplicating all night long. The Kurds came around at



night and heard His voice but they knew not who this person was. Later they discovered who He was. When He came back to Baghdád He had on a very old garment. He had one Kurdish jacket, sleeveless and made of coarse fleece. In this manner he entered our house.”

### **Oct. 8, 1914**

Haifa

We arose at 6:00 A.M. in order to go up to the Holy Tomb before the Master left. On the way we stopped at His house and took Shoghi Effendi and Rúhí Effendi with us. We learned from them that Bashir, the faithful Servant of the Master had been shot in the thigh the night before, but not seriously. It seems that conditions are so bad in Syria that the Masters keeps a guard around his house during the night time. The Servants take turns on duty and about midnight, Bashir was going in and when the guard asked who was there, Bashir did not answer or answered so low that he was not heard, and the guard mistaking him for a thief, fired and slightly wound him. It was very good that the Beloved had gone up the mountain for the night.

We arrived as the students were eating breakfast and talked with them for awhile. Then we went over to the Pilgrims House and listened to Hájí Mírzá Heydan ‘Alí for a long time. He told us many interesting stories and gave many bible illustrations relating to the Cause. Then we all stated again for the Holy Tomb where I took a picture of the Persian students.

On the way we caught our first glimpse of the Master sitting under the trees in front of Mírzá ‘Abbás Khali’s house dictating Tablets. After a while He finished and walked down the mountain. We went into the Bahá’í Nest and had a long chat with Ahmad. Then the Beloved returned and walked along to ‘Abbás Kholi’s house, greeting us as He passed, saying “Marhabá, Marhabá.” What a wonderful picture as He walked along with His white sun-shade over His shoulder.

We then descended to our hotel for lunch and called upon the American Counsel, Mr. Stube, as the Master wished us to do. He told us many things about the terrible conditions existing in Syria, all due to the present bloody war going on in Europe.

After lunch we again climbed up to the “Mountain of God” and met Dr. Hábíb’u’lláh who was on his way to see Bashir and also Ahmad who told us to come and see the Beloved and at exactly 3:00 P.M, we were ushered into His Presence. He was sitting, Persian fashion on a long couch looking out of a barrel window over the city of Haifa and the beautiful bay of ‘Akká. He remained seated this way during our entire visit, continually gazing over the wonderful panorama:

He spoke to us as follows in ‘Abbás Kholi’s house.

“You are welcome. You are well! You are pleasant and happy? How do you find the landscape and view from here? The scene is very beautiful. It is permeated with spirituality. This is a unique scene in all Syria. It is recorded in the Old Testament that the Lord is the Excellency of Carmel and Carmel means the Vineyard of God. Practically all the Prophets of Israel have visited this mountain. Even His Holiness Jesus Christ has been here several times and now the remains of the Báb are resting on its slope. His Holiness, the Blessed Beauty, has pitched His tent on various spots on this mountain. The tent of Bahá’u’lláh has been raised on this Holy ground.”

After a silence of several minutes driving which the Master gazed out of the window – a silence filled with deep spirituality, in which the Master seemed to be receiving the vibrations from all parts of the world. He continued:

“For this reason these places are called the Holy Land and eulogies and praises have been sung by all the seers and prophets of the past concerning these sacred grounds.”

To Mr. Remey’s supplication for himself, He replied:

“Rest thou assured I have already asked God so that He may surround you with His blessing. I know this that thou hast no will of thine own.”

For his parents the Master said: “Iusha’ allah – god Willing.”

Then I said I wished to supplicate for my parents on this Holy spot. He replied:

“They are under the Protection of God.”

Then I said: that I hoped my own humble little service would be accepted and the Beloved rewarded me by saying:

“O will pray for this.”

Mr. Remey asked about his writing, about his novel and his drama. The Master said:

“Very good. Nowadays the books which demonstrate the validity of the Cause are more preferable. Those writings containing the Proofs and evidences from every standpoint. (As to the drama). You leave it for the present. It may create a little trouble among the clergy.”

When told of the idea of presswork of the Cause in the American newspaper He said:

“It is more preferable if the press could receive the current news from a Bahá’í Bureau than from promiscuous sources.”

Upon the suggestion that several Bahá’ís could come together and do this and arrange for circulation. He replied:

“Mr. Hennen will be a good instrument for this (committee) and if they cannot do it weekly then bi-monthly or once a month.” And when asked if this activity

should extend to the English papers He said:

“America only.”

Mr. Remey asked if it would be well to write about this present trip and the answer was: “Very good.”

As to the question of having manuscript into Persian before sending, He answered:

“If you can translate it there it will be better.”

When Mason asked about writing things which were too strong, the Master said:

“You must be very moderate. Consider the taste of the public. Before publication, let your articles be read by some Bahá’ís like Mr. Hennen. Send them here first before publishing them.”

Thus our interview terminated and we left the Master still gazing out of the window. His spirit seemed to be far far away in distant countries strengthening His forces and workers in the great struggle to capture the hearts of men for God. Ever since our arrival the Master has seemed to be carrying the burdens of the whole world upon his shoulders and to be sending out His Forces to those in the field of activity.

We returned to the Magham (Holy Tomb) and had tea with the students and then went to see Aḥmad in his little home, the “Bahá’í Nest” where we had a good talk on the Cause. On the way, I saw the vanishing figure of the Beloved of the Beloved on a mule, on his way down to see Bashir who had become worse. While sitting with Aḥmad, Mullá Abou Talab, a very old Bahá’í about 105 years of age, from Baku came over dressed in his best clothes and asked if I would take his picture and give him several to send to his sons. It was quite touching and tomorrow when the sun is shining I shall grant his wish.

Then we descended the mountain stopping for a few minutes at the Master’s house where we saw a number of visitors waiting to see Him and learned from Shoghi that the Master had said Bashir would be alright. We returned to the hotel and thus our fourth day in Haifa ended. It is very difficult, really impossible, to fully realize these wonderful days which shall pass all too quickly, but I hope their memory will enkindle us so as to impart new life and fire among the friends, where even the Master chooses to send us, for the real enjoyment and pleasure of a bounty is the sharing of it with others.

One of the pithy remarks of Mírzá Heydan ‘Alí in his talk this morning was: “The greatest hell for a man is to be outwardly material but inwardly without spiritual light.”

**Oct. 9, 1914**

Haifa

We arose at 6:00 A.M. and after breakfast we went to the Master's house where we learned that the faithful Bashir had passed away the night before between seven and eight, but it was a glorious ending because it was in the Master's and he had the benediction of "Well done thou good and faithful servant." The Master went in to see Him before his death and Bashir was unconscious. The Master opened his eyelids and after several moments Bashir regained consciousness, looked into the Beloved face and said: "Alláh'o'abha" and the Master replied "Alláh'o'abha." After looking at him for some time the Master came out of the room and said: "It is God's Will." Later He said: "a person who leaves this world is like a bird which is set free to soar and fly, but the death of Bashir has saddened me."

Then we climbed the mountain with Shoghi and went to the "nest" where we found Aḥmad, Badi', 'Azíz'u'lláh and Dr. Ḥabíb'u'lláh. While sitting there we caught a wonderful glimpse of the Beloved as He was walking up and down on the balcony outside His room in the House of 'Abbás Kholi. What a majestic figure. Later we again caught a fleeting glimpse of Him in front of the House.

The old Mullá 'Abdu'l Tallab came over dressed in his best overcoat and I took a picture of him. Also one of Aḥmad and one of the Master as He was walking on the balcony. Then we went to the Pilgrim House where Ḥájí Mírzá Heydan 'Alí told us a long and wonderful stay about Sulṭán-us-Shohada, the King of the Martyrs. Then we had "Abgusht" there and went to the Nest for a nap, returning for tea. Just as we were about to take a second cup, Dr. Habobollah brought the glad news that the Master had sent for us, and we were ushered into His Presence in 'Abbás Kholi's house about four o'clock. The Master greeted us with: "Marahaba, Very welcome." Then upon Mr. Remey's saying that he was both happy and sad. Happy for he knew how to correct his faults in speaking and writing and sad for the death of Bashir. The Master gave the following wonderful talk:

"This is the best policy. It is very good. Moderation, moderation. You must speak in such a manner that not a single soul will be offended."

Bashir came into our household when he was a small child. He was a very excellent boy; he was sincere; he was faithful. When we were living in 'Akká, once he fell from the topmost story to the ground, a distance of 30 or 40 meters. Nothing happened to him. God protected him. He was a very pure, good boy. He was a believer; he was firm. There was a wisdom in his death. It will appear later on, because he passed out of this life in happy circumstances. Until his last breath the greatest name was on his lips. Last night when I paid him a visit, he was in a semi-conscious condition. He opened his eyes and looked into my face. Then he said 'Alláh'o'abha'. A number of believers were present at the time.

To return to our subject, you said well. You must speak and write in such a manner as not to offend anyone. The Lord addressed Moses and Aaron saying when you go to Pharaoh, speak in a moderate, sweet language.

"On this trip I hope that both of you will return to America with a new power,

filled with the Glad Tidings of the Kingdom. Be ye full of joy to such an extent that in whichever meeting you enter those present may be permeated with a spirit of heavenly blessedness.”

At this point the Beloved stopped and below in the town a church bell be heard repeatedly ringing. It seemed to jar on the heavenly peaceful atmosphere of the place. Suddenly the Master asked:

“Why are the bells ringing so long? If they ring five times it is enough. It is not even Sunday. When Christianity was founded there were no chimes. This innovation was introduced after 300 years. At the Nicene Council they approved the introduction of church bells so repeatedly in America?

It does not have even a musical tone. For example an organ with its tones and half-tones would be much more beautiful.

The heavenly music is heart ravishing. That melody penetrates the heart of man. That clarion bestows on man spirituality and joy. That music awakens man out of the sleep of negligence. But the majority of mankind are not endowed with ears to listen to that joy – giving melody because their ears are accustomed to such cheap rag-time. They are not attuned to the celestial strains and divine lays.

Perchance God will enable you to suffer the people to hear the Divine Song and heavenly music. This church bell music is the result of metallic elements. It is unconscious of its own notes. But the notes which emanate from the throat of a living temple of holiness, stir the hearts and the souls.”

We were served tea and our wonderful interview was at an end. We went to the Holy Tomb and again was served Persian tea by the students. Suddenly about 5:00 o'clock, while writing these notes, I was called outside to see the Master walking then the heavenly and beautiful flower garden in front of the Holy Tomb. He said: “In front of your room it is full of flowers. It is very beautiful.” Then He went to the Holy Tomb and we all passed in, single file, as He anointed us with rose-water. Then He entered and chanted in the most wonderful Persian fashion. What a blessed privilege to be at this sacred spot and hear God's Messenger in supplication and prayer to the Heavenly Father. Then He passed out and on up the hill along His private roadway, returning after some time to the house of 'Abbás Kholi. On descending we met Dr. Ḥabīb'u'lláh and he informed me that the Master wished me to translate some of the German petitions. Another day has closed and the Mountain of God still rests in peace and calm due to the presence of the Center of the Covenant from whom the heavenly strains and divine melodies are ascending to the heavens.

The only Pilgrim here is a Turk who lost all his possessions in Bulgaria during the Balkan War. He was a believer in Bahá'u'lláh in Baghdád. His name is Ḥasan Effendi for 26 years he has been away from all believers and has heard little of the Cause. He had not even heard that the Master had been to Europe and America. He has nevertheless the wonderful Bahá'í Spirit.

**Oct. 10, 1914.**

Haifa

This has been a day of darkness for I was unable to see the Master owing to a sight attack of dysentery. All day I have been wondering why I, out of so many millions in the world, have been blessed by receiving and accepting the Bahá'í Message, when there are so many worthy people who have as yet not heard of the Cause.

All day the picture of the Beloved has been in my mind. The man of sorrows who is facing the world, with all its trials and hardships, alone and solitary, yet who has been able to withstand all vicissitudes through the Power of God. Only such a Power could enable Him establish so wonderful a Cause.

My day of sickness was refreshed by a visit from 'Azíz'u'lláh, who took lunch with us, and a visit from seven of the Persian students who are to leave on Monday for their college work. Later Dr. Ḥabíb'u'lláh came with Mason bringing me a beautiful bouquet of flowers from 'Abdu'l-Bahá's garden and one from the Holy Tomb. Mason brought a pomegranate which the Master had ordered to be given from the trees in front of the Tomb, one to each of the students.

Extract from Mr. Remey's notes taken during his visit with the Master this afternoon.

'After a few preliminary remarks the Master read to us numerous quotations from the writings of Bahá'u'lláh concerning the protection of the Cause of God – holding aloof from those who are violators of the Cause of God.'

"It will be well for you to make another tour of the United States and Hawaii to teach and to proclaim the Cause of God in the outlying assemblies."

"On your return to America speak with some of the firm Bahá'ís about the violators. Ezelies may come to America such as Taqí Zade. In the beginning they will profess to the Bahá'ís and when they have established themselves in your confidence they will then begin to scatter the seeds of doubt and violation. There are numerous instances in the Writings of Bahá'u'lláh, some of which we have just read, that we must hold aloof from the association of evil-doers and sowers of seeds of discord. For example a Christian must be kind and benevolent to a Muḥammadan. A Jew must display the utmost tolerance toward a Zoroastrian and a Bahá'í must associate with all of these, but one cannot consort with repose and pleasure with a thief, who breaks into one's house to pillage and steal or to tolerate the existence of a serpent in one's sleeve or welcome the appearance of a scorpion into one's dwelling. However the Bahá'ís are commanded to be kind and loving toward all mankind irrespective of race or color, religion or nationality.

The following are the quotations which 'Abdu'l-Bahá read from Bahá'u'lláh's writing concerning the violators of the Covent.

In the Hidden Words (Persian) O friend!

In the garden of the heart plant only flowers of Love, and withdraw not from clinging to the nightingale of love and yearning. Esteem the friendship of the just, but withdraw both mind and hand from the company of the wicked.

O my Son!

The company of the wicked in creaseth sorrow and the fellowship of the righteous removed the rust of the mind. He who desires to associate with God, let him associate with His beloved and he who desires to hear the Word of God, let him hear the Words of His chosen ones.

Beware, O Son of Dust!

Walk not with the wicked and confidante not with him, for the companionship of the wicked changeth the light of Life into the fire of remorse.

O Son of My Maid-Servant!

If thou rickest the attainment of the Holy Spirit, be a companion of the noble, for the righteous have quaffed from the Chalice of Immortality passed by the hand of the Cup-Bearer of Eternity, and they quicken and illumine the hearts of the dead as doth the true Morn.

In some Persian supplications He says:

O thou Merciful One! I seek thy ancient forgiveness as well as thy universal mercy. Preserve this servant from the instigations of those who have turned away from Thee.”

In another place:

“O my God! O my God! Preserve this servant through Thy Grace and Generosity from the wicked ones who have violated Thy Will and Testament.”

In another place:

“With the utmost humility and supplication I beseech Thee to preserve this servant from the wickedness of the importers.”

In the Tablet of Questions:

I ask Thee, O Possessor of Names and the Creator of Heaven, by the influence of Thy Supreme Word and the Power of Thy Softy Pen to reinforce me with the Standards of Thy Power and Might, protecting me from the wickedness of Thy enemies who have violated Thy Will and Testament.”

Then in a Tablet addressing the Afnán”

“I beg of Thee, O Thou the Revealer of Proofs and the Giver of Signs, by Thy clear book as well as by Thy Mysteries and Thy Knowledge contained therein; by the Suns of Thy Love and Armity, which have shone forth from the horizons of the hearts of Thy sincere servants, that Thou mayest (ordain record) for me

that which protects me from those who have violated Thy Covenant, denied Thy Proof, disputed Thy Signs and disregarded that which is due Thee.”

In a Tablet to the Milon believers, He says:

“Blessed is he who believers hastens and drinks and were into those who turn away and have violated my Covenant and Testament, having left behind them my Great Glad-Tidings which have been recorded in the Qur’án, and before that in the books of God, the Almighty, the Powerful.”

In one of the supplications of Wisdom:

“I beg of Thee, O Possessor of Names and Creator of Heaven, by Thy Name and Creator of Heaven, by Thy Name which encompasses all names and by Thy Power which has surrounded all things, by the pearls of the sea of Thy Knowledge and by the stars of the Heaven of Thy Wisdom, to protect me from the tyranny of Thy enemies who have violated Thy Covenant and Testament.”

#### **Oct. 11, 1914**

Haifa

This morning my slight indisposition has passed away and we gaily ascended the Mountain of God for wore spiritual sustenance. We went to the West where Aḥmad, Shoghi, Badi‘ and Ḥabíb’u’lláh were all at work translating. After adding a line to a letter written to Frau Consul Schwarz I translated several German letters and they were given to the Master.

Dr. Ḥabíb’u’lláh informed me that the Master had asked after my health the day before and had that often the Persian food, especially the abgusht has too much fat for the Europeans, who eat very little of it. Because they are not accustomed to it, the fat is hard to digest. (For rest of this talk see notes of Oct. 12)

At noon we came down for lunch, stopping at Aniatullah’s shop to get some pictures of the Master taken in Haifa. After lunch and a little rest we again climbed the rather steep mountain, meeting Mírzá Moshen and Mírzá Ḥusayn on the way. After stopping at the Nest for a few moments we continued to the Magham where a memorial meeting was being held for Bashir. The Master had us sit by Him and after the chanting of a Tablet by Badi‘, He said in English: “Mr. Latimer how are you?” I replied: ‘Very good’ and He repeated “Very good” and smiled that heavenly smile which brings joy to the heart. Then He remarked that we found Germany very different from France and that our happy stay there made up for the difficult time in Paris. He said: “Paris is a jungle” and then gave a wonderful summary of the condition of Paris. Afterwards He said in English: “Speak to me” and later He said to me: “You are a smiling angel – good smile” then after a talk concerning the splendid spirit of the German friends, shown by their letters, He arose and went to the Holy Tomb, anointing each of us as we passed in, with rose water. Again we were in that Holy Sanctuary and heard



His wonderful voice reverberating as He chanted the Visiting Tablet. Then He passed out and it was our last glimpse of Him for the day.

After looking at another price of land on the slope opposite the Mozafer-Khanela, we descended to our evening meal and rest.

### **In the Magham.**

Word of Master in the afternoon.

“Praise be to God you had a spiritual time in Germany. Although you did not enjoy your stay in Paris yet you made up for it when you were in Stuttgart. This was a very extensive and happy trip. Paris is a jungle of nature. The world of nature is the prototype of the animal kingdom and the natural instincts of the animals are materialistic. As the world of nature is the embodiment of the animal kingdom and as the instincts of the animals do not go one hairs-breadth beyond that of nature, therefore Paris is akin to it. The laws of the animal kingdom are the laws of the material world and these laws hold a general sway over the minds of naturalistic France.

The German people are religious. They attend church every Sunday. When I was in Paris, one Sunday I went to Notre Dame and found only a few worshippers huddled in one corner of the spacious cathedral which is like unto a sea. The American people are also a church going people. Whenever Emperor William addresses the army he calls on God to give victory to the German arms, but war and bloodshed have nothing to do with a God of Mercy and Kindness.”

Mr. Remey told ‘Abdu’l-Bahá that the German army was instructed to read one verse every day from the bible. The Master laughed heartily and said:

“What will the reader do if in his daily personal, he comes across the following verse: ‘But say unto you, resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also.’”

“I have read the letters of the German believers. They write very eloquently. Their style is pure and spiritual. One inhales from those letters the fragrances of love.”

Looking at Mr. Remey and myself, He said:

“You are two good friends. In conduct in manners, in temperament and in socialbility you are one.”

Then addressing the believers, He continued “Consider what the hand of Divine Power has accomplished. Where were we and where were these western brothers of yours? Outwardly there is no physical nor material relation between us, but the Divine Confirmations and the Heavenly Powers have established this ideal communion between our hearts. Were it not for this Divine Bestowal our gathering in this Sacred Spot would have been impossible. The Celestial Grace binds the hearts of men and cements together their souls forever and ever.”

Concerning Bashirs death, He said: “This calamitous death of basher was a sudden unexpected misfortune. Therein lies a great wisdom. It will appear later on. From the early years of his youth he was brought into the service of our household. When he was a very young boy, he had a most happy disposition which followed him up to the last hour of his life. Everyone loved him, both friends and strangers. Once he fell from the high roof of our house in ‘Akká but no harm came to him. No sooner had he struck the ground than he got up and walked away. It is most strange and walked away from this life was surrounded with happy and auspicious signs.”

“The length or shortness of life is not considered important. Whether a man lives a few years or a hundred years, the purpose of his life is to achieve some definite results. If the tree of his life does not yield those luscious fruits, the purpose of his existence has not been accomplished even if he has lived many, many years. But if he has lived only a few years and the tree of his life has attained to fruition, he has obtained spiritual success. Consequently the duration of life is a conditional matter, subject to the Will of God. For example this stone has existed ten thousand, twenty thousand or thirty thousand years, but it has not advanced beyond the mineral kingdom. It has not yet achieved its final result. Again a merchant goes to his office everyday in a year, he plans commercial enterprises, undertakes vast schemes, organizes large companies but at the end of the year he has not gained any profit. On the other hand another merchant through one stroke of good luck gains large profits in one day. The former merchant, although he worked hard all through the year, did not achieve any success, while the latter, although he worked only one day, yet the outcome of his activity was prosperous.”

Now praise be to God that Bashir obtained the most great result from his blessed life. When I visited him the other night, I found him in a semi conscious condition. He opened his eyes, looked into my face and said: ‘Alláh-u-Abhá’ and I answered him back Alláh-u-Abhá. In brief God doth whatsoever He willeth and commandeth whatsoever He desireth. No one can inquire into the wisdom of His actions.

“What a happy youth he was. How good-natured he was. What a sweet temper he had. What a simple disposition he displayed. What a lovable character he possessed. What a firm faith he manifested. His manners conveyed courtesy and politeness to everyone. He was kind to all. He served all the friends irrespective of their station in life. He was never cross. Often I punished him, but punishment never made him sad or unhappy. Once I did beat him, but he did not become disconsolate, because my aim was to educate and train him. Most wonderful! The more I punished him the greater became his love. On the other hand there are some people, that if I should welcome them with a tardy “Marhabá” they become offended. But Bashír was just the opposite from this, whenever I chastised him, he became happy. Firmness and steadfastness becomes manifest under these conditions. For the right kind of correction leads to the improvement of human character.”

“When we were in Baghdád there was a man by the name of Mírzá Mustafa, who, while the Blessed Beauty was punishing him, was kissing His feet. Herein lies the real test, otherwise it is very easy to love a man when he welcomes you with a broad smile. The sterling reality of man burst forth when he is surrounded with ordeals and trials. For this reason His Holiness ‘Alí, addressing God, has said in a verse: ‘If thou punisheth me and correcteth me for a thousand years, yet day by day my supplication and entreaty, will be increased at Thy Threshold.’”

### **Oct. 12, 1914**

Haifa

This morning as I mounted up to the Nest, I met many groups of Bahá’ís coming down. All along the way the familiar greeting of “Alláh-u-Abhá” was called to me. It was a wonderful vibration that one receives when he hears this magnetic word upon the mountain of God and one remembers the bible prophecy that the Lord shall come with a “New Name.” all the morning was spent in translating the notes of yesterday. I also obtained the rest of the talk given by the Master about my attack on dysentery. He said that the Persians eat a great deal of fat. While I was in Mazindarán I was invited to the house of certain believer where a reception was held. They served eggplant and pilau. The rice was dripping in oil. Whenever they wish to spread a better feast they add more oil. This is the Persian custom and that is why the Persians look so pale and plump. Europeans are right in taking only a little oil. They rarely use fat except when they cook meat or take a little butter with their bread. In short it is not good to take too much fat. The abgusht had too much fat and that is why Mr. Latimer was sick. The Persians at the end of the meal take pie e of his bread but they do not know the reason for this. Nature demands the bread to absorb the oil for “if too much fat is taken, the stomach cannot perform its function.”

About eleven o’clock I caught a glimpse of the Master walking along the road with His sun-shade. Then at twelve o’clock we all went to the Magham were we had a feast of Persian pilau, the last meal with the Persian students. Afterwards on returning to the Bahá’í Nest, or Palace as the Master calls it, we met Husayn Afnán, who had just arrived from abou Sinan, where the Holy Family has taken up their domicile. He graduated from Beirut two years ago. He had been in the presence of the Master during the morning and had heard the following story which the Master had related about the Náqíḍín, referring especially to the activity of Dr. Faríd and his family.

The Master said: “I wonder why the Náqíḍeem never go to new places, but whenever one lights a candle they go to blow it out. There was a Parsee farmerin Yazd who owned a tract of land, which was surrounded by other tracts belonging to Moslems. Whenever his turn to water the land the Moslems would rob him of his share of the water. At last he became impatient and turned the course of the water onto his farm and from evening till morning his farm received plenty of water. Next morning his neighbours learned of the matter and took the Parsee

before the Magistrate and accused him. The Parsee was sentenced to receive a good whipping but as he was being beaten, he cried out: 'Beat me as much as you like, I have watered my land'

Another story was about Faríd's telling Mírzá Sayed Yaha that he had expected to become a pillar in the Cause. He spoke of the conferring of the title on Aḥmad Khán in Kasban, by the Sháh's mother.

Two other utterances of the Master which are like pearls from the deep sea."

"When His Holiness Christ left this world He had only 60 or 70 disciples, or according to the book of Acts, 120 followers, but when I pass away from this world I will leave behind hundreds of thousands of believers. Praise be to God that the friends are to be found in every part of the world."

Looking over the German letters, the Master said:

"How wonderful it is, if the Blessed Beauty was living and I took these petitions to him from Germany, what would He have said!"

About three o'clock the Master came to the Magham to say farewell to the Persian students. After praising them and speaking of the Investigation Committee, He again went to the Holy Tomb and chanted the Visiting Tablet for us. On coming out someone suggested a picture of the group with the Beloved and He told them to make ready. After they were poorly arranged by myself, He came and suggested a better way directing them how to stand. I took three pictures and a snap-shot of Him as He directed. He went to the House and we all went to the Nest, where the students raised their voices in beautiful Persian Bahá'í songs. Soon the ship or "donkey" as Ramatullah, the keeper of the Magham, called it, hove into sight and the students made ready for their departure. It was dusk and just before leaving, the Beloved walked down the path leading to the Mozafer Khanek Khánum to give them a few parting words. It was indeed a touching sight. Then came our farewells and the departure saddened those of us who were remaining. 'Abdu'l-Bahá has a deep love and feeling for them and I feel sure their futures will be very bright in the Cause. Personally Mason and I shall especially miss our dear brother Mírzá 'Azíz'u'lláh Khán, who shared all our joys and trials in Germany as well as on our Pilgrimage to 'Akká.

After dinner Mr. Remey and I walked down to the German quarry where we caught a last glimpse of the ship's lights, bobbing up and down in bay, just before her departure. God speed and protect these sons of the Kingdom.

Words of the Master in the afternoon to the Persian students.

"I have heard that you are leaving today. Then I said to myself I shall go to them to express my farewell. Praise be to God that you have spent a delightful summer on the slope of Mt. Carmel. The weather was bracing. The scenery was superb. The garden was beautiful, the flowers were fragrant; the country was verdant. You enjoyed the possession of such large airy rooms, whose windows opened out on the blue sea. You are living in the proximity of the Holy Tomb

of the Báb. From every standpoint God's Blessings were complete. I hope that you have enjoyed exceedingly your sojourn in this Sacred Spot."

At this juncture, Mullá 'Abdu'l Tallab, the Santy Claus of Mt. Carmel, entered the room and the Master said in English "Ninety, very old," then He said in Persian:

"Mullá 'Abdu'l Tallab is one of the oldest Bahá'ís. He has been in 'Akká and Haifa for many years. Notwithstanding his extreme age he is still vigorous. Many a time he has walked from here to the Persian Café at the East end of the town."

Then at this time Mírzá Hádí entered the room, having just arrived from 'Akká and Abou Sivan, looking up at him, He asked:

"How are the friends? Are they all well? I strive always to be the means of the tranquillity and composure of the friends. Man must ever try to be the cause of the happiness and security of his fellow-beings. If he tries to bring about the means of his own pleasure and ease it will be very easy. At the time of the arrival of the Investigation Committee, all the means of communication were closed. Spies were stationed all around calumnies and falsehoods were hurled broadcast and the enemies, both in 'Akká and in other places, were united against us, drawing up a number of false reports and sending them to the authorities in Constantinople, to instigate them and arouse their suspicion so that they may make more close our confinement. It is evident from these remarks, how difficult it was to attend to anything. One of their accusations was that I was trying counteriding to lay the foundations of a new sovereignty. Another was that I have built a fortress on the slopes of Mt. Carmel which will have a commanding situation of the vicinity. Again another thing was that I have made a new flag to lead my increasing army into the active field. That I have shown this flag to the inhabitants of 'Akká and through Mírzá Zekrollah I have sent this flag through the surrounding cities and through Shaykh Maḥmúd I have forwarded it to the Arabian tribes and Bedouins in the interior demanding their allegiance and obedience. With the assistance of the Náqíḍín all these reports were concocted and sent to the sublime Porte. Mírzá Muḥammad-'Alí took a large piece of white cloth and had written on it in poor hand-writing the word of Ya-Bahá-El-Abhá, telling them that this was the flag that I have made and delivered it into the hands of the enemies that it might be forwarded to Constantinople. The president of this Committee, who was promised the governorship of Beirut at the time, declared that the first thing that he will do, will be to cut me into two pieces and hang me on the gate of 'Akká as a warning to others. In short my aim was this, that during those stirring days I sent away seventy of the believers to Egypt, Russia and various parts. Amongst those persons whom I sent away, was this Mírzá Asadu'lláh and his wife. At that time I provided sufficient and adequate travelling expenses for everyone. I borrowed the money from an American who lived in Paris. In short I offered myself for a target to every calamity and affliction. Then a steamer arrived in the Bay of 'Akká to take me away secretly. The person through whom this was

arranged is now, living here. When this matter was arranged I called in Siyyid ‘Alí-Akbar, Áqá Siyyid Yaha, Mírzá Asadu’lláh, Áqá Riḍá, Mírzá Maḥmúd and Mírzá Harden ‘Alí and told them that everything was prepared for my departure; that a steamer is in the Port to take me away; that I should be let down from the wall of the fortress by a rope, ride rapidly in a carriage, climb into a boat and board the ship. Now you consult about this matter and see whether I should go or not. This Committee deliberated and finally decided that I should go. They came to me and said: ‘This is very good. This is an excellent plan. Please go away and leave this present conditions. We have unanimously decided upon this matter.’ Then I told them I will not go. Bahá’u’lláh did not leave, the Báb did not leave and I shall not leave. It is not good for the Cause of God. The well-being of the Cause of God demands My Presence here. Then other events followed each other, and the members of the Investigation Committee left these parts. Before they reached Constantinople, the cannon of God boomed forth and the voice of freedom was raised and committee of Union and Progress established a constitutional regime in turkey.

The four members of the committee all came to dire endings. One of them was shot with three bullets, the second was exiled, the third met a cruel end and the fourth ran away to Egypt and went to the friends asking for financial assistance, which he received. Before that his servant robbed him of all his possessions and he did not have enough money to go to Cairo to Alexandria. When the friends of Egypt wrote to me about his plight I answered him back to give him ten pounds but they could not find him for he had disappeared. The upshot of these remarks is this that man must ever think of the protection of others and not of himself.

Addressing directly the students He said:

“Now you are leaving for the College Praise be to God that the Bahá’í students in Beirut are well-known for the beauty of their character, the purity of their deeds and the loftiness of their morality. From whomsoever one enquires about the Bahá’í students, they will receive unstinted praise. This is through the favors and bounties of the Blessed Beauty, who has assisted you to attain such a high station. For you have lived in such a manner, which has become conducive to the glorification of the Cause of God. Bahá’u’lláh is pleased with you; all the people are pleased with you; I am pleased with you and the friends of God are pleased with you. This is the special Divine Bounty which is realized at rare intervals. If one asks any person concerning the Bahá’í students, he will answer, in reality they are intelligent, sober, industrious, diligent, displaying good manners and behaviour, and concentrating all their attention on the acquirement of knowledge. They do not at all spend their time in frivolous amusement and distracting recreations. Even the enemies testify to your spotless character. I hope that through the Favor and Bounty of the Blessed Beauty, His Holiness the Báb, and the Ineffable Blessings which hallow this Holy Shrine, the confirmations of the Kingdom of Abhá may encircle you, and that you may be characterized with the Shining Qualities and Brilliant Attributes of the Bahá’í

life. Day by day may your morality become more refined. May, day by day, your faith and assurance be increased; May day by day, your attraction toward the Kingdom of Abhá be intensified; May, day by day your grasp and attainment in sciences and arts become more universal. Perchance, God Willing, you may become perfect and accomplished from every standpoint and be the means of the enlightenment of Persia. The horizon of the general morality of that country is very dark; per adventure, through your instrumentality, the people may be brought back into the realm of light and that each one of you may become like a shining candle in the lamp of Persia. It has been said that often one soul is equal to a thousand persons, God Willing, each one of you may become like unto a hundred thousand souls. This is not impossible of realization for the Bounties and Favors of God are unlimited. Do not be astonished at this, neither be ye ever discouraged. When His Grace descends, the ant is changed into a mighty king, the plant grows into a high tree, the grain (straw) of sand into a lofty mountain, the storm becomes a sun. When we consider the Favor and Bounty of God we realize that all these things are made possible. You must not regard your own limited capabilities, but turn your eyes toward the Unlimited Fountain of Divine Grace. He makes the shepherded, Abouzer Gaffary the date-seller, Amnar Bassel; the captive, Salman; (these persons were of poor origin, like the disciples of Christ, but become famous in the Islámic world because they believed in Muḥammad during his life)” the fisherman, Peter. In brief there are many such instances in the religious history of the world which are accounted the miracles of each dispensation. These things do not happen at the other periods of human history. They are the special privileges of the early days of the Manifestation. For this reason Bahá'u'lláh says in the Kitáb-el-Aqdas; “I shall cause the highest to become the lowest and the lowest to become the highest.” It is also revealed in the Qur’án; ‘We desire to surround with a special privilege those who are weak and lowly upon the earth. We shall make them a nation and the inheritors of great things.’

“Praise be to God that from the tender years of your life you have entered under the Shade of the Divine Tree and are intoxicated with the choice wine from the Divine Goblet I trust and hope that each one of you will rise higher and higher until you attain to the apex of human and divine perfections.”

A final farewell to them before they departed down the Mountain:

“May you ever be under the Protection and Preservation of God, May you ever be confirmed and assisted. I will always remember you and beg for each one of your Heavenly Grace and Divine Beatitude. Rest ye assured for ye are ever under the canopy of Celestial Virtues. God willing, the fame of your sterling characters, your spiritual qualities and selfless deeds may be spread more widely than formerly. Give my greeting and salutation to the President and those Professors whom I have met. Tell them I shall pray for them and am very pleased with their attitude and courtesy toward you.”

**Oct. 13, 1914**

Haifa

This morning as we climbed the Mountain I began to feel the loss of the Persian students. They were indeed worthy of the wonderful talk and praise the Master gave to them and I hope that all of them will become shining lights in the Cause. When I went to the nest where we spent the morning in translating the talks of yesterday. I learned more of the doings of the violators. During the forenoon, we caught two glimpse of the Master, one as He walked along the Path and once on the balcony. At noon we went to the Mozafer Khánum for lunch and remained up on the Mountain until about four o'clock when the Master went down town on His little black donkey. Immediately after His departure, we felt like persons left in a room after the light has gone out and so we soon decided to follow the light. Mr. Remey, Badi', Aḥmad, Dr. Ḥabíb'u'lláh and I all went down to the Master's house to wait for His arrival. While sitting along the walk we caught a glimpse of the beautiful Ḥusayn Effendi, the small brother of Shoghi and called to him to come out but he was too bashful, or perhaps too independent for he hid behind a window shutter and sang Arab songs for our benefit.

Soon the Master came, greeted us with "Marḥabá" and entered the house. The donkey was brought around to the gate in readiness for the Master's trip back up the Mountain. He came out and sat down for a few minutes calling me to sit on His left side and Mr. Remey on his right with His charming English: "Kam here." Then he patted Mr. Remey on the back saying: "How are you?" then turning to me, He said, pulling my throat and softly stroking my cheek; "How are you" and when I answered 'Very happy' He repeated in that wonderful, majestic voice: "Very happy" and smiled kindly. Then He called Mírzá Hádí to bring Him some pears and gave one to each one of us. Then He arose, saying that it was getting cold, mounted the donkey and departed for the night. We returned to the hotel for a good rest as Mr. remey had not been feeling very well during the day.

Copy of Tablet just revealed for the Portland Assembly in answer to a letter from Father.

He is God!

O ye denizens of the Kingdom!

Your letter was received and caused joy and gladness, because it was an evidence of your firmness and steadfastness. Praise be to God your assembly is in the utmost joy and fragrance. The candle thereof is the Blessing of His Holiness, Bahá'u'lláh and the spirit of that assembly is the confirmation of the Supreme Kingdom and the sustenance of that assembly is the Celestial Benediction. My hope is this: that the life of the assembly will be the Breaths of the Holy Spirit and according to the heavenly teachings ye will become regiments of Universal Peace, and by the Power of the Teachings of Bahá'u'lláh, you will dispense the army of warfare and strife and raise the Banner of Unity and Love in the world



of Humanity.

The Americans are distinguished in this high ideal from the European nations, namely Universal Peace and it is befitting that they should glory over all nations, especially His Honor, Mr. William Bryan, the Secretary of State of the United States of America. In reality, has stood by the promulgation of Universal Peace with the utmost effort and since in this line he strives exactly according to the Teachings of His Holiness, Bahá'u'lláh in His respect he is self encrifying. I hope that he will become like unto a candle in the convention for Universal Peace and like unto the morning star, shining ofrth from the oneness of horizon of the world of humanity.

Probably some corrupt souls may come to America and try to bring about the wavering of your hearts. You must be firm like unto a mountain in your faith and in the Covenant, so that it may not be shaken by the contrary winds.

Upon thee be Bahá'u'l-Abhá.

(Sign) ‘Abdu'l-Bahá ‘Abbás

Trans. by Dr. Ḥabíb'u'lláh, Oct, 13, 1914

#### **Oct. 14, 1914**

Haifa

This morning we spent at the Master's House and up in the Nest. After waiting for some time to obtain a glimpse of the Beloved, we mounted to the Nest where Badi' and Aḥmad were busily engaged translating Tablets. During the morning I caught a glimpse of the Master walking in the garden, by the aid of field glasses. At noon we came down on lunch and on the way I stopped and took a picture of Asfebdear, in his gay yellow robes, and the Master's carriage.

After lunch Shoghi Effendi came to our hotel and we all went to the Master's house. While he and I were walking through the garden, the Master arrived and sat down in the entry hall of his house facing out on his garden, with Mt. Carmel and a glimpse of the sea in the distance. After His customary cheerful greetings He spoke of the beautiful view I said: 'Beautiful garden' and He replied:

"Of course it is beautiful. Carmel is a derivative of two words, "Carm" and "El". Carm means garden and El means God. Therefore it is the garden of God."

Mr. Remey asked whether our system of pressing the death bodies by embalming, was good and the Master replied:

"The best method is to bury the body. Just as systematically as the body has grown into its present form, it has to be disintegrated. This is the law of Nature and it is the Universal Law of God. If the body is cremated in the Crematory, the elements making up the composition of the body are disintegrated and are deprived of the slow instantaneously process of dissolution. Therefore according to the Law of nature and God, the physical body must disintegrate because its

origin is of dust, but some people such as the ancient Egyptians thought that the bodies of their Kings and Pharaohs should always be preserved for prosperity. This idea arose out of their love for worldly material things. It is much better for the body to be placed under the ground and a rose garden grown over it. Some of the Pharaohs of Egypt have been kept for 5000 years, but what has been the use of this custom? If this had not been done their land would have become a rose garden and would be fertile. I have seen some mummies and they look very bad. The important thing in life is the soul of man. The soul is immortal; the soul goes to the Kingdom of God; it receives eternal illumination. But this body must return to dust even if it is preserved for a hundred thousand years."

Then I asked the Master's explanation of the following verse in the Hidden Words, owing to the fact that many new thought people in the Bahá'í Meetings quote this verse as substantiating their claim that we are all manifestations of God, or God is within us. In the Arabic (14) O Son of Spirit!

I have created the rich: Why does thou make thyself poor? Noble have I made thee: Why dost thou degrade thyself? Of the essence of Knowledge have I manifested thee: why searchest thou for another than Me? From the clay of Love I have kneaded thee; why sleekest thou another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, Powerful, Mighty and Supreme.

The Master said:

"There are two kinds of 'standing within.' The first is like the standing or containing of water 'within' an earthen bowl. This is a false assumption, because it is a body contained within a body. This is not a correct theory because the reality of Divinity is not a body such as water. But there is a second theory which is correct and that is the appearance standing within of the Sun in a clear mirror. Therefore the meaning of this verse is this: Purify thy heart that it may become like unto a transparent mirror. There thou shalt find Me 'standing within' thee, Powerful, Mighty and Supreme. If you interpret this verse according to above explanation, it will be correct; because the Sun has not left its transcendent station in order to find an enhance into the minor, but it is ever stationed in its center of grandeur and perpetuity. While, on the other hand, the minor having been polished, reflects the rays of the Sun."

Then 'Abdu'l-Bahá turned to Mr. Remey which His wonderful smile and said in English: "speak." Mr. Remey replied: "When the heart is full of love and happiness there is nothing to say," and the Master replied: "What necessary is Divine Joy. Divine Happiness is the speaker of the heart. You have arrived here at a very good time. The weather is temperate; there are not many people; the world is self-occupied."

Mr. Remey unmarked that each place we went to, became worse and worse, materially but better, spiritually and the Beloved continued:

“The fragrances of the Holy Spirit waft from this Spot. If the nostrils are open, they will inhale these breaths. This Blessed Spot is fragrant. Praise ye God that ye have reached this Place. Its result will become evident in the future.”

Then the Master was asked if from this present trip we should go to Japan and He replied: No, not to Japan. “On being asked if we should make the trip thru the assemblies of the states together, He answered: “Yes together, because it is one of the Behests of this Revelation: if possible for a teacher to have a companion.” Then our interview was closed and after waiting in the garden with the believers, we finally saw the Master depart in His carriage up the mountain for the night.”

### **Oct. 15, 1914**

Haifa

This morning was spent on the mountain, discussing prosperity with Mírzá ‘Abbás Kholi. About ten o’clock the Master came and walked in the garden in front of the Magham. As I came up from below, He greeted me in English: “Ah, Mr. Latimer, how are you?” In the afternoon, after lunch we climbed the hill again only to find that He had gone down. So we descended and while waiting for the Beloved to return, Badi‘, Shoghi, Ḥabíbu’lláh and I went down town. It was an interesting sight especially our trip through the Syrian Bazaar. We returned and told us all to come into the house where He gave a wonderful talk. When He arose to leave He shook hands with us, and then with each of the Persian believers. When He had gone out, I heard one of the friends say that we were responsible for this Wonderful Blessing (i.e. handshake) to them. They each tried to kiss His hand but He did not allow it. Another wonderful day has gone and I trust we may fulfil the hopes and wishes expressed by the Master in His talk to us this afternoon.

The Master talk, the first part not being translated, was as follows speaking about the Persian Bahá’ís students in Beirut and the confidence of the President of the College in them, He said:

“He said to them. Confidence is the corner stone of all of life’s activities. In the early days after our arrival in ‘Akká, we acted in such a manner and all the Persians lived such a life of righteousness that after two years and a half all the inhabitants began to trust them in all their business transactions. There was a Persian by the name of Gasim who came from the town of Nareez. In the beginning he came to Baghdád and when we left the city he was exiled with the rest of the Persian Bahá’ís to Moussel. He was a hard working man. After a while he came to ‘Akká. He stayed only a few days and then went to Beirut. He was an expert tobacco trader and anxious to settle in business. Therefore he went to a Persian merchant dwelling in the city who dealt in this article. Inquiring about the current prices he found out that this merchant wanted to charge him excessively and with high interests. He wished to buy 160 bales of tobacco and he did not have one cent with him nor did he have anyone to

recommend him. Consequently he went to Matti Farali, a well-known Syrian merchant and told him the he was a Bahá'í and that he desired to buy so much tobacco on credit. This man sent a telegram to Abbaud, one of the most prominent merchants of 'Akká, saying that a Persian has come to him, claiming to be a Bahá'í and desiring him to stand sponsor for him. In such a person known to be Bahá'ís in 'Akká? We said: "Yes". When this merchant in Beirut was assured of this fact, he helped Gasim in buying tobacco and did not even ask him for his note. Gasim carried the tobacco to Jerusalem where he sold it for a good profit and sent the capital to the merchant in Beirut. Such was this great confidence the people had in the Bahá'ís..."

Then turning to us He said:

"When you return to America say to all the believers in my behalf that whenever a person comes to that country, no matter to what nationality he may belong, and tries to collect money in my name, know that it has no connection with me. I am free from it. Whosoever asks for money for me, does so of his own violation. There are some people who desire to collect money under all kinds of pretexts. I desire to impress upon your minds that I have nothing to do with such affairs. I never ask anyone to send me money. Whosoever loves money does not love God and whosoever loves God does not love money. On the other hand, if some of the believers voluntarily desire to help and assist one another or some philanthropic institutions, whose objects are for the public welfare and progress, it is very good and praise worthy. I do not desire that anyone may ask money in my name for any affair. The souls must be detached from the world. Those souls who are attached to this world and its wealth are deprived of spiritual advancement. The believers must live such and independent life that if one comes and begs them to accept money, they should refuse him. As long as the souls are not severed, how to they expect to journey along the ideal path. On the eve of my departure from New York, I told a number of believers that His Holiness Christ has stated; 'that when you leave the city, shake its dust from off your feet.' So far, very few people have lived according to this behest, but it is my will to live accordingly. Before coming to America, the believers of God through Mírzá Aḥmad, offered for my travelling expenses \$16,000 but I did not accept one cent. Man must live in the utmost sanctity and purity and he must ever think to assist others and not beg assistance from them.

In short, may you ever be confirmed and assisted. May you ever be illumined; may you ever be the means of the guidance of the people; may you ever breathe the breath of life in the hearts; may you be the signs of mercy to all mankind, may you be the shining lamps of severance and detachment in this dark world.

### **Oct. 16, 1914**

Haifa

This morning there was a change in the weather, it becoming cooler and rainy. We climbed up the mountain about the usual time and went to the Nest where

more translating was being done. The chief occupation of the morning was the starting of a garden in front of the Nest, in which everyone offered their services as overseer and consequently little was done. About eleven the Master rode by on his donkey on his way to the Mosque. He was clad in His brown Aba and carried his white sun-shade. What a wonderful historical picture and we all longed to follow Him on foot.

After lunch I hurried back up to the Mountain to finish the translation of several stories, told by the Master, during His story on the Mountain. He returned about two o'clock and at three received some of the local officials in Magham. During this time, Mr. Remey, Ḥabíbu'lláh, Badi' and I climbed to the top of Mt. Carmel, visited the statute erected in honor of William II and walked along the road to the German hotel, and then down by another road. The view of the sea from both sides was beautiful.

Finally the officials left and the Master coming of saw Badi' and myself on the veranda of the Nest and beckoned us to come to Him. Mr. Remey was called from the Mosafer Khaneh and we all sat in front of the Tomb looking out over the sea. The Master had Mírzá Moshen bring a heaping dish of fruit and He distributed it amongst us, a pear and a bunch of grapes. After the distribution, He said:

“These are the fruits of Paradise, because they are being distributed amongst you in front of the Tomb of the Báb.”

Then turning to Mr. Remey, He asked: “Are there many believers in the Hawaiian Islands? He was answered that there were a number of souls who are firm Bahá'ís and the rest are interested in the Teachings.” In account of the climatic conditions of the Islands, the Master said:

“These people become firm once they accept the Cause. Attracted teachers must go amongst these people, so that through his spiritual contact, they might be converted and become souls in the utmost enkindlement.”

After sitting in silence for a few moments, He arose and gathering His Aba round Him He returned to the house. We remained sitting there for some time, while the Persians sang several Bahá'í songs. Then we stopped at the Nest for a final goodnight, receiving an invitation to lunch in the Masafer-Khaneh on the morrow. On the way down the mountain we remarked to each other, how much alone the Master stood in the world, independent of anyone, yet dependent on all of His Spiritual happiness. He will not be with us much longer and therefore our efforts should be doubled to bring about His happiness in the last years of a life that has been full of hardship, trial and difficulties.

**Oct. 17, 1914**

Haifa

Stories told by the Beloved on Mt. Carmel in front of the house of 'Abbás

Koli around which are many pigeons. Hearing their sweet cooing the Master remarked:

“Did you hear the cooing of the doves? Just now someone fired a gun and they all became silent. How sweetly they coo. How lovely it is to see them enjoying unrestricted freedom. Is it not cruel to kill these sweet little birds? How much better to see them tamed thru the gentleness of man. In many counties of the West, laws are enacted to restrict the cruelty of man toward animals and in some states they can be hunted only at certain seasons.”

“When I was in America, I went thru several large Zoogical Gardens, some of which covered many acres. In these Parks hunting is strictly prohibited. There are other large National Parks in Western America which I have not seen, where, I have been told, gazelle and deer roam at will and man is not allowed to interfere with their freedom. In these places the animals become so tame that they associate with man. How ideal this is, how perfect, how good! When we were in Baghdád, one day a company of small birds took refuge in a tree, because they were chased by a hawk. Someone took a gun and fired at the hawk. It fell head to the ground. The birds became very happy and flew away, circling in the air and singing songs of joy.”

“Another day we went from Baghdád to Solmani-Pak (a village several miles from Baghdád). On the way I saw a large bush of thistle under which numerous sparrows had gathered and over which perched a big hawk. The poor sparrows, having seen the hawk, had sought shelter under the clump of thistle and the hawk had followed them. However, fate was against it, for one of the thorns had pierced its breasts, causing its death. The sparrows, unaware of this fact, continued to remain there until they died of starvation.”

“On another day the Blessed Beauty desired to go to Salmani-Pak. This village was like a country place, and its weather being cool, Bahá'u'lláh enjoyed going to go there. A fine white donkey was brought upon which He rode, while several of us followed Him on foot. When we reached there, we asked the keeper of the Muḥammadan Shrine, whether he had anything for us to eat. He had nothing but told us, there was a little hamlet six miles away where we could buy eggs. At this moment the Blessed Beauty heard our voices and came out of the room. He said: ‘I will cook for you tonight a nice dish.’ When the time arrived He said to us: ‘Bring some dates and butter and I will cook for you a Kurdish dish. Put the butter in the pan, let it be boiled, then shell the dates and put them in. then stir with a spoon until they are well mixed. We followed His instructions and the dish turned out to be very delicious. Up to the present the taste of that dish is in my mouth.”

“There was a man by the name of Ḥájí Muḥammad Taqí Shíráza who had joined our company. He was a great hunter. He was such a crack shot, that while his horse was galloping, he could shoot birds on the wing. Riding on his horse, with his gun, he followed us. The Blessed Beauty knowing his love for hunting, told him, ‘Don’t kill these innocent birds.’ But the man paid no attention. Without

exaggeration he fired, on that day, five or six hundred shots but without killing the bird. On our return trip we saw a crane. It was very large. This bird rises very slowly from the ground but once in the air it flies very rapidly. When Ḥájí Muḥammad Taqí saw this crane, he became elated because he thought he could show off his skill here. The bird had just risen from the ground when he fired the first shot and missed. He fired four times more with no better success. By the time the bird was high up in the air and he thought now he would surely bring it to the ground and again fired two shots but missed. Because Bahá'u'lláh told him not to shoot and he wanted to break His Word, he did not succeed and not a single bullet found its mark."

"When we were in Salmani-Pok, an Indian prince, Egbaled-Donleh, accompanied by one servant, came thue. There were between thirty and forty souls with Bahá'u'lláh. This Indian prince was very rich. Once the English Government desired to borrow money from him. He asked if they wanted English or Persian pounds. Because the Persian pounds a better rate of exchange, they preferred them. In his palace there was a store-room where he hoarded his money. Without exaggeration, gold coins of many nationalities were piled high in different corners. When the time came to transfer the desired sum, a large scale was brought and the money weighed out like wheat. Now this man, who was so rich, had ordered his servant to bring one small pan and cook only for himself. When the dish was set before the Prince there was nothing left for the servant to eat. The believers at that time had prepared a roast lamb. I called the servant of the Prince and asked: 'Have you had dinner?' He replied: 'No' and I then asked: 'What art thou going to do?' and he replied: 'I do not know.' After partaking of our food he told me that the Prince made a written agreement with all his servants that they should receive only their salary, that they should receive only their salary, that they were not to eat in his house, and whenever they broke anything they had to replace it."

Again, we climbed up to the Mountain and everything was as usual. We stopped at the Bahá'í Nest and continued with the translation. Soon Shoghi Effendi came up buying a remembrance for Mr. Remey and myself. We each received a silk handkerchief from the Greatest Holy Leaf and a small picture of the Beloved with His handwriting from Shoghi. On the envelope was the greeting: "As a token of Bahá'í love and sincere greetings to my dear Friend Mr. George Latimer.

From Shoghi Rabbání"

We learned that he intended to sail this evening for college and we shall miss him very much.

At noon the large feast was spread on the veranda of the Bahá'í Nest, which the view of Haifa and the calm bay of 'Akká as a background. Our number was nine, including Ḥájí Mírzá Haydan 'Alí, Ḥasan Effendi, Ḥusayn Afnán, Shoghi Badi', Ḥabíbu'lláh, Aḥmad, Mason and myself. We sat down, some in Persian fashion, some in Turkish fashion and some in any old fashion and were served by

Romatullah. The food consisted of a delicious Turkish dish called U-Mourtali, round loaves of bread, twice as large as a plate and large Damascus grapes. It was a feast 'fit for the Gods' and as we were eating on the Mountain of God we must of necessity have become 'fit.' Anyway we were greatly indibted to Aḥmad for his kindness and thoughtfulness. In keeping with the oriental custom, everyone excepting Aḥmad and myself retired for a rest.

In the afternoon the Italian steamer came into sight and we said our farewells to Shoghi. All but Aḥmad went down the Mountain with him, but we remained behind in order to catch a glimpse of our Beloved. We were rewarded about half past four by seeing him walk along the garden in front of the Magham. He called us and we all went into the Holy Tomb where the Beloved chanted the Visiting Prayer in a wonderful manner. Afterwards He went into the main room and sat down for a few minutes, greetings us heartily by name and then, He asked Aḥmad with a mischievous smile:

"I have that you have had a feast today, Why did you not invite me? I shall bring a suit against you in the court. Praise be to God that His Holiness, Bahá'u'lláh has spread before us the heavenly table upon which one finds every kind of food. There is the food of faith and assurance, the sustenance of divine virtues; the bread of the bread of the Love of God; the meat of the Glad Tidings of the Kingdom of Abhá; the provisions of service and good fellowship, the virtuals of severance and detachment; the viands of enkindlement and attraction; the nutriment of Sanctity and Holiness the dish of attraction with the Fragrances of God; the sustenance of the Breath of the Holy Spirit; the food of Eternal Life; the nourishment of Teaching the Cause of God and Promulgating the Religion of God. In short, one finds on this Divine Table. Every kind of spiritual food, which constitutes the real Supper of the Lord."

Then He arose and went to His house, while we descended the Mountain with Aḥmad. Thus another day has passed swiftly by and one is reminded of the biblical saying which the Master quotes so often that every year is a day with the Lord.

### **Oct. 18, 1914**

Haifa

This morning we walked along the road up to the Monastery of the head of Mt. Carmel. These Monks who are stationed there to see the "Glory of His Coming" little realize, or care to know, that the Lord of the Vineyard is amongst them. Leaving this monastery, which was originally built by Napoleon for a hospital, we walked back along the ridge of the Mountain and then down to the Holy Tomb.

About ten thirty the Master drove up in a carriage and went into the House, several times we caught glimpse of Him walking along the balcony.

After lunch when we came up the Mountain we found out that the Master



was again to have callers who had sent word for Him to send a carriage for them. There were two parties, one a group of Moslem officials and the other the Spanish-Persian consul with his family. The Master sent His carriage for the Moslems first, but they were so long in coming, that the Master from His own pocket had to pay for two carriages to bring up the other party. Such is one of the daily tribulations which besets the Beloved from all sides.

After the guests had left he called to us to come to the Magham, where we all partook of fruit at His request. Then He entered the Holy Tomb and once more we were blessed to hear His Wonderful Voice chanting the Visiting Tablet. Then He entered the reception room and gave the following talk:

“These people who called on us today were in a state of fright. They are expecting daily the bombardment of Haifa by the foreign warships. No sooner they saw a little, moving speck in the horizon of the sea than they looked through their glasses anxiously scanning to see whether these are the unexpected crusaders. Their hearts are in a state of anxiety. They are terror stricken. They have no peace of mind. This is one of the signs of the absence of faith. It is stated in the Qur’án: ‘They imagine every cry raised is an enemy unto them.’ For example when a thief enters a house, the least noise causes his flight. He trembles and quakes. But the hearts of the people of Faith are assured. If they are surrounded by a thousand enemies, they stand firm on their ground. The greatest Divine Beauty is a confident heart. When the heart is confident all the trials of the world will be a child’s-play. Should they throw him into prison, should they cast him into a black well, should they heap upon him all manner of affliction, still his heart is content, peaceful and content.”

He then asked concerning the health of the friends in Abou Sinan and of the children, continuing after the answer:

“The children must receive divine and material education at the same time and be protected from temptations and vices. How wonderful would it be if the teachers were faithful, attracted, assured, education and refined Bahá’ís, well grounded in the science of pedagogy and familiar with child psychology; thus they may train the children with the Fragrances, of God, in the scheme of human life, the teacher and his system of teaching plays the most important role, carrying with it the heaviest responsibility and most subtle influence. A teacher is like unto a gardener. Just as a gardener sows the seeds and watches carefully over this spouting, looks after their growth and progression – so also a teacher must watch over the education of the children and inculcate in their young lives the highest ideals of truth and justice.”

Then the Master left the room and called Aḥmad with him. In a few moments Aḥmad returned with the news that the Master wanted to see us in half an hour. When we were ushered into His presence, about half-past six, He was seated in one corner of the room on a chair. There was a Lamp burning on the Tablet and the couch was covered with Tablets and manuscripts. He greeted us most heartily, with that wonderful smile that fills one with new life and energy. After

greeting us with “Marḥabá, How are you? Are you well? Are you happy?” He said to me: “You are always smiling.” I replied that people said that it was my best asset and He replied: “It is a good asset.” Then He gave us the following inspiring talk which made us feel happy and at the same time so unworthy.

“Truly I say, I am well satisfied with both of you; for you have consecrated your lives to the Cause of God, you have no other aim save calling the people to the Kingdom of God; your hearts are empty; they are not pre-occupied; nor engaged with other immaterial affairs. Praise be to God that your minds are sanctified and holy. I am sure you will be confirmed and assisted in all things. There are many heralds in the world. Here is a herald who summons the people to the love and defence of this country, calling at the top of his voice: ‘O my country, O my beloved country.’ There is a herald who blows the bough of New Nationalism. Here is another herald who calls the people to politics in order that he may wield great powers of State. There is another person who is a herald of literature and science. Here you find a soul who is the herald of the commercial interests and its expansion; and there is still another herald who sounds the trumpet of war and militarism. But praise be to God that you are the heralds of the Kingdom of God. All thee contending voices which are raised in the world today will ere long be silenced and hushed but the call of the Kingdom of God will gain volume and impetus day by day. The popularity of these worldly heralds may last for a year or two, but the fame of the souls, who are the heralds of the Kingdom, is eternal, for they are sounding the Trumpet of Celestial, Universal Peace. Their voices will sing throughout the future continues and will be immortal and age-abiding. Thank ye God the ye are the heralds of the Kingdom of Abhá, the heralds of the Covenant of the Almighty. All other voices will be repressed but this harmonic song of the Kingdom of Peace and Truth is eternal and ever-lasting.”

“Now I desire to send you back to the United States. I supplicate and beseech at the Threshold of the Kingdom of Abhá that you may go forth into the world with a heavenly power with a radiant hearts, with celestial souls and with breaths imbued with the Fragrances of the Holy Spirit! May you be confirmed and assisted and may you raise such a melody and sing such a song as to stir and move the hearts of the American people. I anticipate to receive glad news from you.”

After telling how we should return, He arose and our wonderful interview was at an end. We descended the Mountain with mingled feelings of sadness and happiness. Regrets of not being able to remain longer with our Beloved and to visit the Holy Shrine of Bahá’u’lláh and the prison ‘Akká; the joy and eagerness to be off on our new mission, which we hope will be greatly confirmed. The suddenness of our departure is like unto all of ‘Abdu’l-Bahá’s wishes and typifies in a way, how soon the Kingdom of God will be established in this day and age.

In the evening we discusses out route throughout America and went to bed, with the wonderful benediction of the Master ringing in our ears.

**Oct. 19, 1914**

Haifa

After breakfast we went into Cook's office next door to arrange for our passage. We learned that an Italian streamer was due in this evening, bound for Port Sa'id, thus making this our last day in the Mountain of God with the Lord thereof. After arranging for passage to Naples, which seemed to be the quickest route, we climbed up to the Mountain and found Aḥmad hard at work – physical work in his future garden removing some of his surplus avoirdupois Badi' was busy transcribing Tablets and only Dr. Ḥabīb'u'lláh was living the life of a dervish – the life of easy and indolence, presumably acquired from his sojourn in Europe.

We took Aḥmad down to our hotel for lunch and after packing we went downtown where we purchased some Persian tea. Then we ascended the Mountain by the \_\_\_\_ road over which the Master has ridden so often on his donkey or in his carriage. This same road was reopened by the Master for the transportation of the stone sarcophagus for the body of the Báb, the same thing, one night at midnight, taken up to the Maghan. When we arrived at the Nest we learned that the Master had called for us twice. We went into His Prince for our last interview at 3:45. He was sitting in one corner of the room, busily engaged in writing Tablets. He wore glasses and his whole aspect was that of an active and healthy man of affairs. He continued writing for half an hour, then after finishing a Tablet for the American believers concerning our return, He spoke to us as follows:

“One of the things that Dr. Faríd has circulated in London is that I have grown old and weak, and that my physical forces are on the wane, consequently some people have gained ascendancy over my mind and caused me to issue “these commands.” My power consists of the Bestowals of the Blessed Beauty. They are all spiritual favors given to me by Bahá'u'lláh. From early morning until now (4:00 P.M.) I have been reading and writing and I am feeling exceedingly well. Young people like you can only work three or four hours without ceasing. When in America, although I had a nervous fever, yet I attended churches, meetings, conventions, speaking and crying out at the top of my voice. Never was I attacked by spiritual weakness or inability. In Budapest I had a high fever and severe cold. Notwithstanding this, from six in the morning until twelve at night, I was either speaking, calling on the people, addressing meetings or writing. At nine in the evening there was a meeting on the top floor of a high building in a remote part of the city. A heavy snow was falling. It was very cold weather. I had this cold and fever, but notwithstanding this, I went, ascended 120 steps and addressed the people for about two hours.”

In short I am sending you away. I supplicate and entreat confirmation for you; I beg strength and power for you. I hope that the confirmations of the Kingdom of Abhá may encircle you and that you may become the means of the guidance of the people. With reinforced hearts, strong resolution and heavenly assistance

may you loose your tongues, deliver eloquent speeches and promote the Word of God.

“Give my greeting to Mr. Dodge. Say to him: If thou hast forgotten me, I have not forgotten thee. We are very faithful and I am spiritually communicating with thee. Reflect carefully over this and thou wilt be informed with what I have said.”

“You have undertaken much trouble in coming here. You must be very happy, you must be very rejoiced because you have come to this Sacred Spot and worshipped at the Holy Tomb of the Báb. For many days you have associated with me and I have enjoyed your visit and I hope that good results will issue therefore. Today whosoever is a herald of the Covenant is the light of the Regions. In the Supreme Concourse the heavenly cohorts of the Kingdom of Abhá are arrayed, expecting to see who will enter the arena of service to the Covenant. Thus they may rush forward to reinforce, to strengthen and to confer upon him triumph. In brief be ye overflowing with joy; be ye overflowing with happiness for ye are the objects of the Blessed Beauty. Be ye full of clamour and acclamation like unto a cup which is overflowing to the brim.”

Then after blessing some stones, He embraced both of us and our last talk with our Beloved was ended. After going to the Nest we went to the Magham and then walking by the house of Abhás Kholi for the last time, the Master came out and bade us farewell, again embracing us and calling us by name. Our parting would indeed have been sadder if we were not starting out on a special mission by command of the Beloved. He has filled us with renewed life and energy and full of joy and happiness we are leaving.

We boarded our steamer, the Perses, amid the customary confusion of an Oriental Port and after paying the Turkish war tax of 2 bisleks and being forced to have or passports vizaed for Italy, we were ready to depart. Aḥmad and Badi‘ came on board to bid us a last farewell and we were left alone.

Just before turning in, we saw the bonfire, that Aḥmad prepared, blaze up and then gradually flicker out. It was our last glimpse of the Mountain of God, and a symbol of the Great Soiritual Light which will always draw our hearts in that distinction.

Tablet given to us by ‘Abdu’l-Bahá

To the believers and the maidservants of the Merciful in America.

Upon them be Bahá’u’lláh-El-Abhá!

O ye believers of God and the Maidservants of the Merciful!

From the Graces of His Holiness Bahá’u’lláh I beg for your firmness and steadfastness. Today whosoever is a herald of the Covenant is confirmed and assisted. In these days a number of souls, whose deeds are known in America as clear as the Sun, have arisen in enmity against the Center of the Covenant. Theirs is the vain imagination that they can extinguish the Light of the Candle of the

Covenant. Vain indeed is their thought. The Candle of the Covenant is like unto the Morning Star that never sets.

In short after a journey through Europe and a visit to the Holy Land, their homes, Mr. Remey and Mr. Latimer are now returning to America. I send them. I am hopeful that from the Bestowals of His Holiness Bahá'u'lláh they may become confirmed and assisted in the diffusion of the Fragrances of God.

Upon ye be Bahá-El-Abhá.

(Signed) 'Abdu'l-Bahá 'Abbás

The original is in the hand-writing of 'Abdu'l-Bahá.

Translated by M. Aḥmad Sorab

Bahá'í Nest, Mt. Carmel Oct. 19, 1914.

### **Oct. 20, 1914.**

En Route – “Perses”

This morning we again anchored in the open harbour of Jaffa, remaining until five in the afternoon, there being much cargo to unload and take on. Jaffa has on historical interest, as it is the door to Jerusalem, the famous city of the Christian dispensation. But five hours away we had come out of the door which has been opened to the whole world, granting care and shelter to all mankind. The Light streaming forth from that door has reached to the uttermost parts of the world and has guided souls of every type, race, religion and country to come under its protection. We rejoiced when we finally have anchor as we were anxious to be on our mission. The greatest results and importance from the Beloved's Commands are the immediate execution thereof. Consequently our regret in losing sight of Jaffa was the fact that it was the last glimpse of the Holy Land, the home of our Beloved.