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sea was calm and our bark was rowed very quietly out through the brake in the reef which lies between the port and open sea.

We rode at anchor until shortly before sunset when we drew up, taking a course along the shore to the North.

On arrival in Haifa the following morning on Friday, January 14th, 1921, our party of pilgrims landed, and with us was Garibaldo Federici who had obtained permission to spend the few hours with us on shore that the ship remained in port.

Unfortunately Mts. Van Patten and her eon were not allowed to land, but were obliged to return to the ship to go to Beirut, there to get the visa of the British Counsel, from whence they were to return by the first simmer back to Haifa. This whole affair seemed to me to be uncalled for. In Haifa I went to the chief officer in command of the port – a Brittisher – explaining the entire affair saying that these two people were the guests of Sir ‘Abbás Il Bahá’í, a credential in my eyes sufficient value to give them the courtesy of the port for short visit at least, but the law was the law, all technical – purely technical in its workings, so our friends were obliged to go back to the ship.

But, however, not before they had gone through a quarantine .examination along with the rest of us against small pox.

We were examined one by one in a small cabin on the deck – a dark sort of a box lighted by one small pane of glass set in as a window. They were looking for vaccination marks. I had one on one of my arms. Intending to show it in the confusion of the moment I got it mixed with the scar of a dog bite on my other, a relic of boyhood experience. I was about to bare the other arm to find the scar wanted when the inspector passed me with a glance at the mark left by

the dog – and I was out of the booth. Mrs. Van Patten was the next to enter. A half-grown Arab urchin from the wharf crowd peered into the window and grinning at Mts. Morten went through the movements of sticking a lancet into his arm, as if being vaccinated, screwing his face up in mock grimaces of pain and pointing toward, the door of the cabin to suggest that that was the fate of Mrs. Van Patten within – (all the time he was laughing with glee). His little game worked to his satisfaction for Mrs. Morten became frantically excited over the fate of Mrs. Van Patten and insisted that I go to her rescue (I had laughed with the boy taking it all as his joke) but I found that Mrs. Morten was serious and would not take it as a joke). So I banged the door which was opened and the lady stepped out – she had not been subjected to vaccination. Then seeing how well his little act had taken with Mrs. Morten that little urchin laughed and roared, rolling over on the ground as he did so, fairly hugging his sides in his glee. I laughed also, but to myself.

We were met at the port by several young men from the Master's household and taken to the Pilgrim House. Here a curious thing happened. I entered just ahead of Garibaldo whereupon the several men Bahá'ís there embarrassed me – kissing me on either cheek as is customary in the Orient. Garibaldo was at my heels, and when I had saluted thus, the last of these friends, I looked around to see that Garibaldo was being embraced in like manner by all – thinking he was also a Bahá'í brother. It worked well, however, for it touched his heart. Later he told me that day had been the happiest one of his life. After an hour's rest and visit with the friends we all went over to the Master's house, where he received us with his usual tender welcome. Tea was served.

Said the Master to me, "We have been expecting you for a long while. It is about six or seven months since you started from America. It was good that you went to see the friends in Germany. They were much delighted to see you. In their letters they expressed their joys. In reality they are full of life. How Consul Schwarz? How is his wife and kiss Koslin, are they well?"

Turning to Mrs. Morten, he said, "How are the friends in America?" Mrs. Morten replied, "They are very happy and active."

The Master – "Now Faḍil has gone to the West. He has visited almost all the important cities in America. Now he is in the Western parts and is greatly confirmed. The reason for all his success is his sincerity. Because he is sincere he is confirmed." Turning to me, He continued, "It is similar to thy case. That is to say it is thy sincerity which is the cause of thy confirmation – especially in Germany."

The Master – "I was in Germany only two weeks. All which thou hast been seen there is the result of those two weeks. It is our hope that the friends in Germany will become the cause of union and harmony among the people of Germany, England, Austria, Greece. Italy, ect. It is only the power of God which is able to acclaim this harmony."

"The League of Nations, of which they are speaking today, was treated of by

the pen of His Holiness Bahá'u'lláh, revealed fifty years ago. Now it has started and unquestionably it will develop into the supreme court of arbitration because all things which have been decreed by the supreme pen of Bahá'u'lláh are inevitable. When America entered into the war, all the world was thinking that these difficulties would be removed. The result was quite the contrary. At that time difficulties existed among some of the European powers. Now those difficulties have extended and enveloped the entire world. There is no remedy except through the power and influence of the work of God, and this will be accomplished."

Turning to Garibaldo Federici, the Master said, "How are you. You are very welcome". When told of Federici's troubles and danger in the war, The Master said "he was saved in order that the call of the Kingdom might reach his ear. Everybody is not fitted to hear the call of the Kingdom. It is only the chosen ones, as His Holiness, the Christ said, who have the capacity to hear this call. The worms and moles that live under the ground have not the capacity to hear the melodies of the birds of the air. It is our hope that God will recompense all his sufferings. I pray that in all the affairs of his life, he will be successful. As he had the capacity to hear the word of God, God saved him that he might hear this heavenly call."

After our interview we returned to the Pilgrim House for lunch. Early in the afternoon the Master sent his automobile (a recent offering to him from Mrs. Goodall and her daughter, Mrs. Cooper of San Francisco) to take us over Mount Carmel. Thus the afternoon was spent visiting the several places of religious interest upon the Mountain. At the Holy Tomb of the Báb, we stopped for prayers in the Shrine and a cup of tea, served out upon the terrace with the wonderful view of the bay and 'Akká in the distance after which we took Garibaldo Federici back to his ship, where we met Mrs. Van Patten and her son who were not allowed to land. We tried to cheer them up as much as possible. That night a large group of pilgrims, Oriental and Occidental gathered at the Master's table. He waited upon us himself and after we all had been served he said: Asked. 'Abdu'l-Bahá: "Did you have a nice time in Germany?"

"Praise be to God".

C.M.R. "I was happy to come but homesick to leave"

'Abdu'l-Bahá: "How many months were you there?"

C. M.R. "Five and one-half months."

'Abdu'l-Bahá: "You made a good journey."

C.M.R. "I was never so happy in all my life."

'Abdu'l-Bahá: "When one associates with the friend of God it gives him spiritual spirit, verily in reality he finds a new spirit. Consul Schwarz and his wife are very good?" (English) "How is Miss Kostlin?"

I replied that they were all well and happy and that they had showered abundant kindnesses upon me. Then I told the Master in brief of my stay in Esslingen, and the meetings held in various places in Germany, Stuttgart, and the vicinity. Leipzig, Gera, Karlsruhe, Heidelberg, Mannheim, Freiburg, Goppingen, Reutlingen, etc. Furthermore, I spoke of the kindness of every one whom I met in Germany, unbelievers as well as believers, saying that when I went from the United States to Germany people said Do you not fear the people there? I said Whom one loves he does not fear. All were kind with the exception of a Priest in Priebourg who opposed me, and was insulting in a public Bahá'í meeting. 'Abdu'l-Bahá: "The Germans have great capacity."

C. M. R.: The people are seeking. I found I could speak directly. I told them Bahá'u'lláh had appeared and that the Kingdom was here." 'Abdu'l-Bahá: "Continually good news used to come about you. He who is a believer and firm and steadfast in the Covenant of God. His news is always good. The light which is lighted in this lamp every day which comes from it is uttering to the Persian souls, consider how strong is the power of God that Mr. Remey is from Washington, and we are from Persia, it has united us. What power it is. It is the power of God. No human being can accomplish this. Consider now that Mr. Remey is coming from Washington, and these friends (in Germany) are so affected."

(Turning to me) "I want to send you to exile. I want to write to the German Government that he has made a revolution in Germany. If he goes again send him out of there. No doubt the result of this journey will be known later on. There is a story in Persia which is told that a thief went to break through the wall of a house in order to enter and steal. The owner of the house saw from window that the man was digging. It was at night. He said 'What are you doing?' The man replied 'I am drumming'. He said, 'Where is the sound?' 'Oh' the man replied, 'You will hear it tomorrow'. Now the voice of your drumming will be heard tomorrow. The Cause will be very much strengthened in Germany, and they will become great friends with the Americans. France has not this capacity. The capacity for which the Cause should grow, in France does not exist, because France is engaged in pleasure and luxury, theatres, dances, etc. Their spiritual susceptibilities are but little. Quite the contrary with Germany. Verily It is very strange that most of the people in France are thoughtful only of worldly things. They think always of theatres and dances. They worship women. Now their worldly condition has no Comparison with the condition of this cause. This is the cause which has uprooted the following of self and worldly passion. It educates the souls with the qualities of the Supreme Concourse."

Then after a few moments of silence the Master continued – "Miss Kappes has passed away in Tíhrán. They have written a short account of her funeral. Here was translated from Persian into English a post card which Luṭfu'lláh had from his brother, Dr. Arastoo Ḥakím of Tíhrán, Dec. 2, 1920. 'No doubt you have heard of the passing away of Miss Kappos, caused by Typus. I shall write later in detail, I only say that the funeral was carried out with such respect

and honor, that until now no funeral here has been carried out upon such scale. The students of the Tarbiet School all in black carried bouquets of flowers in the procession and a great number of the Bahá'ís following on foot as far as the gate of the city, including many women. About 100 carriages to Vargaheh, which belongs to Mírzá 'Azíz Khán, and there according to our own Bahá'í custom the prayer for dead and supplication for dead was made. The funeral was made with the utmost glory. It happened that a heavy snow was falling. God willing I will write in detail. (signed) Arastoo.

'Abdu'l-Bahá – “Tíhrán is the capital of Persia where Nacir Ed Sháh used to reign. It is good that he should bring his head out of grave and watch. Macir-Ed-Din-Sháh said “It is my Sword which uproots these people”: His son came to me in Paris, and wept and said, “We have run away with wife and servants when the constitution was founded. Now we are obliged to retain here. I said it would be good for Nacir-Ed-Din-Sháh to see it now. This is why it is said by The Prophet are surrounded by the heavenly cohorts.” Nacir-Ed-Din-Sháh was then on the throne and some people had written articles against the cause. They took these to his presence. He asked what is this? They said proofs and arguments against this cause. We said of mine. Now he should lift his head from the grave and see what it is. His sword did not even have the effect of a gun. At the present time M. Agha Khán owns the former palace where the Sháh spoke these words. In this same hall where he spoke about this, the cry of Bahá'u'lláh is now raised.”

“A great person of the Arabs had gone and climbed into a tree watching for one of the well-known Arabs to pass in order to shoot him. He passed by. He struck at his side. He said what is this. This is one blow of the blows which will follow. Nacir-Ed-Din-Sháh this is one blow of our blows. Where is he? This blow has broken his side. In reality His power has been broken. The result of all these oppositions and troubles were of no use to him. On the other hand the cause of God destroyed him.”

“Letters that I write in Persian to Germany, are first written down in Persian and then in German. Do they understand them well?”

C.M.R. “Yes, some of the friends are studying Persian so as to translate directly.”

'Abdu'l-Bahá: “It is good that I write to the friends, but stead of answering their letters (in the future) that I will pray and supplication their behalf.”

Turning to his secretary, Mírzá 'Azíz'u'lláh Bahadur, he said, Note: 1. “Vargaheh” is a beautiful garden situated in the out skirts of Tíhrán, laid off on the plan of a wheel with nine spokes at the hub of which is situated the monogonol mausoleum of the martyrs Vargha and his son Rououllah. Here the friends gather to celebrate many of the sacred Bahá'í anniversaries.

“Now you have so many translations to do. It is not the work of one bat of several people.” Later addressing us all in general while, we sat about the supper table, he said:

(Friday, January 14th, 1921)

“His honor, Mr. Remey, is a very blessed soul. Verily he is detached. Verily he is detached. This soul, this youth, is the son of an American Admiral. His father and mother are prominent people of Washington. Mr. Remey left both father and mother, the world and whatever was in the world. He has proved the saying of his Holiness The Christ, that the son would separate from the father, and the daughter from the mother; his honor, Mr. Remey did so work upon this principle that his father was not contented with him. He became detached from all –he gave up his life and time for the Cause of God. His father and mother became grieved but he was not disturbed. From the day that he became a believer until now, day and night, he has been engaged in speaking and in teaching the Cause. Every difficulty and obstacle that came in his path he withstood. He was not discouraged but day by day his love increased. He taught many. 4te went to Honolulu. There in those farthest islands of the Pacific he taught. He went to the cities of America, and in each place he taught. As obstacles and difficulties came in his way, took no notice of them, troubles and obstacles in the path of d, were to him comfort and ease. In those journeys which he de he had little comfort; depending on God, he went from city to city. He travelled in those parts until he finished his service there, then he hastened singly and alone to Germany, and there he taught many souls. Then it was found that he had the capacity to visit the Holy Threshold. Therefore, I asked him to come here, that he might meet you all here and forget all his troubles through this meeting with the friends, and also to visit the Two Holy Threshold. Therefore, you should pray on his behalf that God should add to his power, his kindness, his attraction, and his gift of speech, so that in the future ho may be able to do more than before and that, like this 'amp which is burning, he should give light.”

Upon the following day – Saturday, January 15th, the friends gathered to celebrate the 78th anniversary of the Declaration of the Báb calculated after the Moslem or lunar reckoning.

At luncheon I referred to a message which the Master had sent to my other saying that I had transmitted his words to her and that I trusted that I might someday be able to bring her to the Master.

‘Abdu’l-Bahá Inchallah. ”How is the Cause in Washington?

C.M.R. “Mrs. Parsons is busy preparing for the races Congress.”

‘Abdu’l-Bahá “God willing she will be confirmed therein. Unless re is illumination between the whites and blacks through the teachings of the Blessed Beauty in the future times will become very difficult. When I was in Washington I went first to the varsity of the colored. (Howard University). There were no of the same color, what pleasure is there therein? Or if all the flowers be yellow or black, there is no pleasure in it. But if one enters into a garden where there are different kinds of colored flowers, this difference in color is the cause of beauty.

Is that not better? The ornament of a garden is by and through its different kinds of flowers – not through one kind.” The whites have done very much service for you (the colored) were slaves. The people of the North of America fought for four years for you. How many souls were killed. How much wealth they spent. How much trouble did they take until they freed you. the colored people became free in America. They became free in Europe. This was also reflected in Asia, and there also they became free. In all the world the colored became free. This was done through the help of the white. You must be very thankful to them, because they became the cause of your liberty. They sacrificed their lives for you. Now it is worthy of you to be thankful and pleased. But on the contrary you have arisen against the whites. Whilst you should pray for them and adore the whites who made you increase your worth and made you free, and gave you the rights of citizenship. You should be very thankful and should love the whites and the whites should be kind to you and should not prefer higher than you.”

“I spoke in detail to them, then they invited me to their church. I saw in the church that many of the whites were present. A Jew invited me specially, and he invited the white and the colored. We went and in the place where the talk was to be given there were white and colored everywhere. That Jew got up and expressed his thanks saying “I am pleased, therefore, I have gathered you colored and whites here, so that you should associate with each other.”

C.M.R. – “I noticed in the Master’s plea to the whites he talks of Mercy and not justice.”

‘Abdu’l-Bahá–“This was because they did not have hearing ears that icily of justice was not spoken to them., but in the way of Mercy it was spoken to them,”

Mrs. Morten: – “A friend told me that in churches some colored leaders were inciting the people to arise against the whites and make race war.”

‘Abdu’l-Bahá. “If there is not peace between the colored and the white it will end thus. It is certain that it will come to this. The colored killed many of the whites in Soudan. They even made the image of Christ in black, because the white are so bad in their sight.”

C.M.R – “We have found in America that when both races are present the meetings are more spiritual.”

Mrs. Morten –“We would the inter-marriage between the blacks and whites increase or decrease the trouble?”

‘Abdu’l-Bahá – “It will cause decrease. In the beginning, it will use a noise but later on when offsprings come it will be different. The offspring from a white father and a black mother, daughters married a white child, be very powerful and very good.”

“‘Abdu’l-Bahá –”In brief it is this. This problem of the difficulty between the

colored and white cannot be solved save through the power of God. The power of man is important. I made a marriage there between the white and colored. Mr. Gregory with his wife Miss Matthews were the two." C.M.R.—"I had a letter from Mr. Gregory telling how great an inspiration his wife is to him."

'Abdu'l-Bahá — "It is very good — very good. I wanted them to marry in Washington. They said it cannot be done in Washington, therefore, I sent them to New York and they married there. The beauty of it is that Miss Matthews was an English lady."

Mrs. Marten said, "Things have been very difficult for her. She was in difficulty."

'Abdu'l-Bahá — "Yes, that is true."

At the Holy Tomb of the Báb said 'Abdu'l-Bahá:

"When love exists all things are beautiful. The non-existence of love sees everything bad . . . if the people had had love they would not have opposed the Cause. This is a balance. This is also a balance among the people to show whether one has love for another or not. If he loves it is good. To the Orientals, the dog is unclean. The occidentals love it very much. In Persia there was a lover known as Majnún and his beloved had a dog. People saw him as he was kissing the head of it. He was kissing all members of the body of the dog from head to tail. They said to him, "'Majnún, art thou mad? This dog is unclean. How can you kiss it?" He answered "This is the dog of Lelah!"

Said 'Abdu'l-Bahá to me: "There is a remembrance of you here in the Tomb" referring to the lamp."

"This feast is on behalf of the late Noush, a Parsee Bahá'í of India. We wanted to give this feast. On a blessed day of the declaration of His Holiness The Supreme Báb it was given. Verily, verily, Noush was a very blessed soul. He was very humble. He was very sincere — He was also writing poems, verily he was NOUSE. Amongst the Parsees there are verily pure souls. Now their sincerity is not known. It will become apparent in the future. These souls are still in the ground but their sweetness not known. It is not yet known which is barley and which is wheat. When they bear fruit it will be known which ones are the essence of the love of God and which are not. When these seeds grow up into trees then it becomes apparent. Therefore now it is not known. When it bears fruit then it will be known, Roush was Noush. Noush means, the sweet water, sweet water of the life of immortality."

After the chanting of the prayers 'Abdu'l-Bahá said to Mrs. Morten "Do you like Persian Songs? You are not accustomed to it. When I was in America at first I did not care for your music, but later I remained there for a time I became to like it, and later I liked it very much, especially when they used to sing out from the depths of their hearts, My God, My God."

C.M.R. — "Some of the friends in America are learning to chant according to the Persian Custom."\*



\*\*Note: The nine branch chandelier in the Venetian style of bent iron work suspended in the center of the inner chamber directly over the tomb of the Báb was a piece of my design and my hand craftsmanship which the Master had allowed me to make and there some years before. C.M.R.\*

Said ‘Abdu’l-Bahá: “Persian tunes are very good when one is accustomed. The American tunes during prayer service are very good. The Persian tunes are good in ode (sonnet) and verse.”

C.M.R. – “Mr. Kinney chants to music the Holy words with great effect.”

‘Abdu’l-Bahá: “I have heard the voice of Mr. Kinney. It is very good. He plays the piano well too. He is very good in music. Praise be to God that in such a blessed place the friends are gathered together in the utmost of attention toward the Tomb of the supreme One. Thoughts are powerful. The susceptibilities are spiritual. Now let us all go and visit the Tomb on behalf Of Roush Mouslim, the sweetest Noush.”

### **Supper in the home of the Master, January 15.**

Said ‘Abdu’l-Bahá: “Tonight at this table, praise be to God, there are Americans, Arabs, Turks, Persians and Indians. It is like Mahjoon (delicious sweet confection) sometimes, it happens that the material food becomes spiritual, for the spiritual powers dominate. There will remain, then nothing of the material food because the spiritual dominates. Now every lamp was a wick. It oil, but the oil has domination over the wick. The wick is substance without light. But the oil it: a substance which has power of giving light. Now upon this wick the oil has domination. This wick is secondary. The wick is not apparent at \_\_\_\_\_. In the same way when the spiritual susceptibilities are dominant, the material things are not necessary. For instance take fire in iron. When the fire penetrates, the Iron has no importance (loses its properties). All that is seen is the fire. Iron is black, but when the heat of the fire overcomes it, it becomes like fire. In like manner when spiritual things dominate material, loses material properties.”

Often it happened that we used to eat in the Holy Presence of Bahá’u’lláh, but, we were not conscious of what we were eating. It was as if we were eating heavenly food. In reality often it would happen that after the table was over one would ask what we had eaten. We could not remember. When one’s mind is concentrated upon something while eating he is not conscious of the food. Similarly when one is overpowered, with joy he cannot be mindful. In the same way when one is depressed, when one is eating one is not mindful of what he is eating, because grief is overpowering. Now tonight we are sitting here. The hearts are engaged elsewhere. The hearts do not think of food.

“Man is immersed in the spiritual susceptibilities. That is why that supper in the time of His Holiness Christ was called the Lord’s Supper. When the disciples were eating, The Blessed One (Christ) said it was the Lord’s Supper because

spirituality had overpowered them to such an extent and they were engaged only d concentrating on Christ, and not on food. Therefore, he said that it was the Lord's Supper. That was the Heavenly food."

Lunch at the Pilgrim's House, January 16th. Said 'Abdu'l-Bahá, "It is good for the friends that wherever they go, they have relatives and friends. . . . About fifteen years ago, a Persian merchant came to me and said "I want to be a Bahá'í." I saw him to be a worldly man, not knowing anything about being a Bahá'í, or about the Kingdom, and that he was not thoughtful of God. I said "Come, you are my friend, but do not say you are a Bahá'í. MY FRIEND, NOT BAHÁ'Í." (These words, The Master said in English). But any kindness that you wish I will show unto you. I wrote a letter that wherever that person went they should show him kindness. After that I asked him, "Now tell me the truth, why do you want to be a Bahá'í?" He said, "In every city where one goes there are Bahá'ís, and as soon as they now that I am a Bahá'í they will receive me as their own relative and friend. Once I travelled with a Bahá'í. We went to Port Sa'id. No one knew me, but they came to receive him. I asked him if they were his relatives. He told me they were not relatives but Bahá'ís. From Port Sa'id we went to Cairo. They came to meet him at the station, and they gave feats for him. Being his friend, I was also invited. Then we went to Búshihre, then to Shíráz and then to Abadic, then to Káshán and to Tíhrán. In every city there were Bahá'ís and no one came near me for my own sake, although I was a Persian, and they were all Persians."

Among the Bahá'ís of God there is a divine brotherhood. There is a brotherhood of the heart, an eternal brotherhood."

### **January 17th.**

This morning shortly before noon as we sat in the central room of the pilgrim house we heard a distant murmur of voices from the direction of the town. This rapidly increased in volume until we distinguished the rhythm of a chant coming out, as it were, from the voices of the crowd which by then we discovered were coming up the street. At first we could only see the turbans, Tarbauches and other head dresses above the top of the wall about the garden, as the crowd surged along the street filling it like a living stream from wall to wall. By this time groups of people from the neighboring houses had appeared as spectators in groups; some on the steps and terraces, and roofs while the more venturesome men and boys found seats on the walls along, the street, some few climbing into trees that they might have a view of the street. Then above the heads of the crowd appeared black banners, torches and other funeral emblems which gave us our first knowledge of what was taking place, and finally borne on the shoulders of men, pall covered coffin moved slowly past followed first by chanting priests and choristers and then by hundreds of people – the friends he came in told us that this was the funeral of one of the chief priests of Haifa. After the excitement had subsided lunch was served to which the Master came. When we were all seated and served, He spoke as follows:

“People travel from the East to the West, and from West to East but in the path of God they take not one step, for there is not merit in them. They fear the torment of this world for one hour but they do not fear the eternal torment. Now here in today four or five thousand people were a deed person, but not one person came here, but after a dead body five thousand people went. A priest had died. They were carrying the corpse list that priest had no news (idea) of what had been going on and he went from the forgetful world.”

Mrs. Morten; “In the next world do we remember things which happened here.

‘Abdu’l-Bahá: “Yes there is no doubt of this.”

C.M.R. “Is this remembrance due to spiritual development”

‘Abdu’l-Bahá: “It is apparent that all people have feelings or susceptibilities and those who are in the world of light feel that they are in the world of light, and those who are in the world of darkness feel that they are in the world of darkness. This which I am going to tell you is an example, for it cannot be measured. Man had the susceptibility of the condition, mineral, vegetable and animal. He has come from the mineral, from the world of the vegetable and from the world of the animal. He had the feeling of it and knows that he had come from the world of the mineral, the animal, and the vegetable. But the world of the mineral has no comprehension of the world of man, neither has the vegetable. This is only an example but that station beyond is sanctified. t cannot be compared with this world.”

C.M.R. “When I was in Germany I met several Theosophists who asked if the soul existed before it came into this world.”

‘Abdu’l-Bahá: “Before birth its condition was the condition of potentiality. Then when it came to this world – this is the world of completion, and this world does it learn. If it studied in this heavenly school it would progress, otherwise it will remain in the degrees of ignorance and will not progress.”

Mrs. Morten” When Bahá’u’lláh said all progress is made on this plane he did not mean the next.”

‘Abdu’l-Bahá: “Essentially it is in this world, for in this world our will either becomes illumined or remains darkened. There are also progressive degrees in the world beyond (this world) this is why charities are done for the dead. We pray for them. Why do we pray? We pray because there is progress of degrees there.”

C.M.R. – “Will our prayers have more effect on souls in this world or in the one beyond.”

‘Abdu’l-Bahá: “In both worlds!”

### **Meeting at Master's home, January 17th.**

Said 'Abdu'l-Bahá, "There is thought which has results and from it, fruits come forth. There are some kinds of thoughts which are like superstitions. These come and go (without any result). It is a waste of time. But there is a thought from which scientific discoveries are made. Discoveries are studied and the realities of things are studied. That kind of thought has result. But there is a thought which conceives only of worldly things and pleasures which comes out from the animal susceptibilities. These are useless. These are a waste of life. Now most of the people's thoughts are great, his station is high. But if his thoughts are ordinary or low, his station descends, and becomes cold. If we put aside the high ideals which are the cause of the greatness of humanity, then the world of man has no result. He consists of skin, flesh and bones, whatever man is, he is the result of his thoughts. The spreading of the breezes of God are the fruits of thought. All the existing sciences and arts are the result of thoughts. All the discoveries are the result of thought. All these arts and new things are the fruits of thought. The existing kind of citizenship is fruit of thoughts. Man is composed of thoughts. If his thoughts are illumined he is illumined, but, if his thoughts are dark, he is dark. The moles and worms of the earth expend all their energies going down into the earth. They work under the earth. Their thoughts and energies work under the earth. They work down deep. But the birds which sing well have their object always to ascend, and are continually flying. There is the thought which gives man the utmost of happiness, gives one detachments and the raising up of consciousness. He discovers the mysteries of God, and establishes new things, but there is also a kind of thought which makes man the slave after world of nature, and guides to animal things. It becomes the cause of the ignorance of man and becomes the cause of neglecting God, ' and makes man to become pure animal, therefore man is the result of thought. For instance, take for example two souls sitting together. One is soaring to the eternal sphere while the other is descending to the depth of the deep. One is progressing every day while the other is retrogressing. Both are the result of thoughts."

### **Tuesday Morning, 19th January 1921**

This morning The Master was in His room, and seeing me standing in the garden, He opened the window and beckoned to me. I hurried to him; Shikh Muḥammad-'Alí, one of the Bahá'ís of Echkehabad, was in the room. At the Master's bidding we both sat down while He corrected and signed some tablets. After a while He called Mírzá Azizollah Bahadur to the room, and then He asked co how the Cause was progressing in Honolulu. I told Him that there were some very firm believers there, and that many people were friendly to the Cause, but as yet there were not many who were fired with the enthusiasm of the Cause. The Master replied, saying that at first a fire among reeds and grass smoulders but suddenly it rages and sweeps all before it then He went on to say that the cause would someday spread quickly in Honolulu, in this manner. I then

told him that after leaving Honolulu, the last time, I realized how I might have worked while there more effectively, and to better advantage than I had done. He replied that it was a sign of growth to feel and admit one's short-comings, saying that self satisfaction was a great danger to man, for at this moment when one is most satisfied with himself, he inevitably falls to a low position.

The Master then resumed his writing for some minutes: looking up, He said in English, "Speak, Mr. Remey, speak to Me". I told Him that my constant prayer was that I might be enabled to make a complete sacrifice of myself and of my spirit in the Faith the Cause. With much kindness he said, "You have come this before making jour prayer." He then asked me to enumerate the ties in Germany where there were Bahá'ís, and I repeated the times of a number of cities and towns where there were friends, and where I had attended meetings. The Master was very happy, indeed, as He always is, when the Believers in Germany are mentioned and he said "The spread of The Cause of God in Germany is inevitable."

#### **19th January 1921.**

This afternoon Mrs. Morten and I took a walk along the Jaffa road by the sea to the promontory of Mount Carmel. There we visited the cave known as the School of the prophets, in which, according to tradition, the Holy Family rested on their return from Egypt, nineteen-hundred years ago. At the entrance of the cavern is a house where our Master spent several weeks in seclusion after the ascension of Bahá'u'lláh. Not far distant by the sea, is the convent of the Carmelite Sisters. It is said that during The Master's stay at the School of the Prophets, on is retreat from the world just after the ascension of The Blessed Perfection, one evening as the sun was setting He walked over to this convent and asked admission, sending word to the Mother Superior that he had a message of importance to deliver to the inters of the order. Word was taken to Him that his request mild not be granted, because of the cloistered conventions of the order. A second time He pleaded with her for a hearing, but to no effect so He left unable to give His Great Message to these religious devotees who are praying continually for the coming of Die Lord.

From the School of the prophets Mrs. Morten and I walked over to the nearby Bahá'í cemetery at the foot of the mountain to visit the tombs of the Great Affnan whose mission had been to direct the building of the Mashrekál 'Azkir of Echkehabad, of Hadje Mírzá Weyder 'Alí, and of other Bahá'ís whose mortal remains have been laid there. As we were leaving the enclosure we saw an automobile coming toward us, which proved to be that of The Master. To our joy He, Himself was in the machine beckoning to us to approach, Several of the friends were with Him, and at the Master's bidding we got into the motor, which took us on around the promontory and for some distance on the road towards Jaffa, until we were within sight of the ruins of the ancient town of Athlit by the sea. Then The Master directed that we return to Haifa where we arrived at about sunset. Luring the ride Mrs. Morten asked The Master if the story

were true that the apostles, Peter and Paul, on their journey along this coast, had spent a night at the School of the Prophets. ‘Abdu’l-Bahá said that it was authentic.

On the morning of January 20th Mrs. Van Patten and her son reached Haifa from Beirut where they had been forced to go because Of the passport complications to which I have already referred, and where they had been obliged to wait several days for a steamer to bring them back to Haifa.. That day at luncheon the Master welcomed them, saying, “In this world nothing lasts. Every trouble, anxiety and obstacle will pass.” Turning to Mrs. Morten, He said, Praise be to God that these dear friends have come. There is no further anxiety for you.”

Mrs. Van Patten, “I feel that we have caused much anxiety here.”

The Master, “Yes, everyone was expecting you. Many different telegrams came from you.”

Mrs. Van Patten, “We did the best we could.”

The Master, “Did you meet the friends at Beirut?”

Mrs. Van Patten, “Yes! ‘Alí Báqir, Rúhíe Effendi, Dr. Barakat, and many others. We had a lovely time there. Everybody sent their love to The Master.”

The Master, “You are very, very welcome. e were thinking of you all the time. Yes, when a person has an object in view he is not at ease. For instance when a person is starting for his home he is not aware of the things he sees passing on the way. Those whom he sees in reality are his relatives, family and friends. This is your home. You have had many troubles on the way.”

Mrs. Van Patten, “I thought we should have to go back and forth forever.”

The Master, “There is a kind of trouble that is useless – the troubles that are taken for the nether world. For instance the trouble that the kings and ministers of the country undergo for their difficulties are so great that they have no rest, no repose at night. But all these will vanish and will have no fruit. Consider bow much trouble was taken by Bismarok. How many days he labored. How many nights he did not sleep. How he strove in political affairs until at last he made Germany an empire. His work did not stand very long. When the French and their allies advanced and destroyed what he had constructed it was then useless, Or all his troubles and agonies were futile.”

“Bismark having been one of the foremost political leaders of the world, and coming to such an end, what will be the fate of others? 41hat happened to Napoleon I, with his extraordinary power? How hard he labored. How many days was he away from home. How many voyages did he make on land and sea. What trouble he underwent during the war with Russia. This was all useless and produced no fruit,—it all passed away.”

“There was a Prime Minister in Persia by the name of Mírzá Agha Than. Once he told us a story. 1e had a village the name of which was Kooch-e-Sal. He and

his ministers came there. All the ministers (of state) were there. They came to the presence of the Blessed One (Bahá'u'lláh). In the meanwhile a person came from the Sháh bringing to Mírzá Aghah Khán a box of sweets. This particular sweet was called "Gaz" in Persia. It is made into discs. Mírzá Agha Khán gave one piece of the sweets to each of the ministers present. The sweets being from the Sháh were appreciated and were precious to him for it indicated the love of the Sháh. He wished the remainder of the sweets in his bedroom that he might eat them, therefore he told his servant who placed them there."

"The Ministers wished to play a joke on the Prime Minister. They said (to themselves) we will go at night and steal the sweets, he gave only one piece to each of us keeping thirty or forty himself. We will go and steal them and eat them. He went to his bedroom. They came at night and looked through the keyhole found him awake. They came after an hour and found him awake.

Again they came and went until morning. Neither he nor they slept that night. In the morning when they were all gathered together one of the ministers said, "You did not let us sleep, nor did you sleep yourself, last night. As many times as we looked through the keyhole of your door we found you awake. You did not let us carry out our plan." Mírzá Agha Khán breathed a very deep sigh, and said, It was not only last night that I did not sleep. I fell asleep for a few moments to awake again, Why?" he answered, I am continually thinking, my heart is not at rest. My thoughts are very trying and fatigue of this sort is far greater than the fatigue of the body. Shall I tell you of what I was thinking last night?" Then he began to recount his thoughts, one after the other. They said, "Oh, that is enough for us." He swore to God "I long to be a hammal (porter) so that I may labor by day and sleep by night, but what am I to do? I am the son of Mírzá Asadu'lláh. I have so many relatives. I am obliged to care for them all."

"The object is this – that he took so much trouble. That was the end of him? All was forgotten and there are no results. But the troubles of the believers of God have eternal results. Whatever trouble they may take, this trouble will have great results both in this world and in the heavenly world. What great results – followed the efforts of the Apostle Paul – results in the world Of the Kingdom and even in the nether world these results are lasting."

"I became very happy in meeting you. Praise be to God that you have illumined faces. The signs of the love of God are apparent upon your faces."

Mrs. Van Patten said, "We are very happy to be here."

The Master replied, "God willing you will always be visiting here. You will be in the spiritual condition of continual presence here."

### **At the home of the Master, Supper, January 20th**

The Master addressing Mrs. Van Patten and her son. "I wished very much that you should come and be present at this table. Although this is a material table,

yet in reality it is heavenly food for you all have sat in utmost love and sincerity, and the hearts are communing one with another. It is neither for the material food that you have gathered here nor is it for politics that you are present nor is it for material discoveries that you have come. It is only for the love of God that you are present, and for receiving His Bounties: therefore, although this is material food, in reality it is heavenly, and I am your servant, and I am serving you and am exceedingly happy. I hope that you will all serve like me, that you will rise with the utmost love to such an extent that each one of you should sacrifice yourselves for one another and accept any calamities that come. This is the station of the believers. This is the station of those who turn to the Kingdom of God. It is these souls who are assisted by the heavenly cohorts. Such souls are like lighted lamps. Like illumined stars. They are like fruitful trees. They are like the heavenly flower gardens. Those souls are those of whom His Holiness, Christ said, "Ye are the salt of the earth. God willing it is our hope that this salt will remain and last for He (Christ) said, "If the salt has lost its savor, wherewith, shall it be salted." Therefore, it is my hope that under the protection of His Holiness Bahá'u'lláh, you may endure forever."

#### **Supper at the Master's table, January 21, 1921.**

Said 'Abdu'l-Bahá, "Did his Holiness Christ appear and all know that He was Christ? Is it possible that they should have known that it was His Holiness Christ and that this was the Coming, and, notwithstanding this, deny Him? Any sane man can understand that this is impossible. If a servant of the Government be sent to a certain place – a gendarme, for instance – the populace will be alarmed, but he will be recognized and the people will, not oppose him. Why, Because they knew he is a representative of the Government."

"His Holiness Christ was the Light of Heaven, the Sun of Reality; he was assisted by the Holy spirit, and great glory. Is it possible that one should I know him. And the proof of this is 'hat when His Holiness Christ appeared and proclaimed Christianity the Jews denied it utterly. They said "Verily, we look for a promised One and this promised. One will come. But according to the text of the Torah, which must be fulfilled, there are certain signs for His Coming. And these signs have not been apparent, and these conditions have not been established; so we know that this Christ is not the Promised One. It is written in the Torah that He will come from an unknown place but this Christ is from Nazareth, and we know his home. The second sign is that His staff will be of iron, that is it will be a sword; he does not carry oven a shepherd's crook in his hand. The third sign is that He will rule the world; this man has not a mat to lie upon – how can he rule? He is a wanderer in the wilderness, his lamp is the light of Heaven, his bed is the ground, his food the green things of the desert. What sovereignty is this? This Christ is not the Promised One. The fourth sign is that He will spread the Law of the Torah, for it is written in the Book that the laws of Torah are everlasting. The Promised One will teach these laws so that they will be spread throughout the earth, until in all the world there will remain no law but



the Law of Moses.”

”This man has broken the Laws of the Torah; he has broken the Sabbath; notwithstanding that it is the very text of Torah that if a person cote and should work miracles and break the Sabbath, he should be killed. How could this be the Messiah? He says “I have come from Heaven” but we know that he came from the womb of Mary. How could this be the Promised One? And among the signs is this: that the Jews have become despised. They have become the captives of the Roman Empire, their sovereignty is destroyed. How could this be the Messiah?”

“According to the text of the Torah, during the reign the promised One, even the animal world will be permeated by human justice. No animal will oppress another; serpent and mouse will live in one hole, eagle and dove will lie in one nest, lion and gazelle will feed in one pasture, wolf and sheep will drink from one stream. Now we see that in this very time, oppression has reached such a height that he, himself, has been crucified. How could this Christ be our Messiah? This Christ is the enemy of Truth, this is the false Christ.”

“That is, God forbid, according to the very test of the New Testament; they said, ‘He is Beelzebub’ (that is, Satan). This is written in the New Testament. Why did they do this? All the promised signs were fulfilled during the time of His Holiness Christ. But the Jews did not understand. Each one of those signs was as manifest as the sun, but the ignorance of the Jews caused them to deny them. They were blind and did not see, they were deaf and did not hear, they had no inner guidance, and could not understand. If they had had eyes they would have seen that His Holiness, Christ was shining like unto the sun. He was pure spirit. But the Jews would not understand, and for this reason they opposed Him.”

“The sovereignty of Christ was a reality; the sovereignty Of Christ was everlasting. His was not a Napoleonic sovereignty, which is destroyed in a day. Napoleon as imprisoned on the Island of St. Helena, and there he wept and lamented until he died. The sovereignty of Christ is a sovereignty which has lasted until this day and which will be everlasting. Pity that the Jews did not understand. It is His Blessed Tongue which divided truth from untruth, and His words were like a sword.”

“Now regarding the prophecy of the conquest of the East and the West, His Holiness, Christ conquered Heaven and earth, but the countries which He conquered were the countries of the hearts, not this world of dust. ”That matters this world of dust? Only the hearts are significant. In brief, the laws of the Torah (that is the reality of the Torah) were widespread. Whatever was hidden in the Book was revealed by His Holiness Christ, but not the literal words of the writings.”

“Now considering the prophecy that wolf and sheep should drink from one stream, and lion and gazelle should feed in one past are, the meaning is that there were souls in that day who were as wolf and sheep, dove and eagle, serpent and

mouse, among them, and these irreconcilable ones became believers in Christ and drank from His stream (of truth). For instance, as the Jew quarrels with the Idol worshipper, their differences are like those of wolf and sheep, yet these two came together and drank from one fountain. They gathered t the fount of His Holiness Christ. Then it is proved that because the Jews did not know Christ, they denied Him and Crucified Him. Had they known they could not have crucified Him. It is now two thousand years since lie appeared, but • till the Jews are looking for their Messiah and have not yet recognized the Christ.”

“The words of the Torah and the New Testament are not understood by the ignorant ones (spiritually unawakened), but the meaning is made clear to those who receive divine inspiration. e mass of the people have no comprehension, they cannot understand. For instance, can the layman follow the technical language of the scientist? Geographical terms, mathematical, geometrical terms are not intelligible to the people. The language of a doctor is understood by a doctor. What can the laymen understand of it? Therefore, it was the disciples who truly reach Torah. 3ut, although the Jews were reading the torah day and night, and had committed the writings to memory, they did not understand a single word, because they were not (the real) people of Torah.”

#### **Saturday, January 22nd.**

This morning as we sat at breakfast Mírzá ‘Azíz’u’lláh Bahadur old us an episode in the life of Mriza ‘Abdu’l-Ḥasan of Shíráz – the paternal grandfather of Mírzá, ‘Alí-Muḥammad Than Báqir and ‘Abdu’l-Ḥusayn an Báqir of Shíráz whom many of us knew. Mírzá ‘Abdu’l-Ḥasan was one of those who recognized the Divine answer of the Báb before The Báb had made His public declaration Mecca. It was as follows: He was on the same ship, with o Báb when He went to Mecca. The vessel, which was a sailing craft of no great size, on the way, encountered a severe storm. The people on board were terrified. Seeing that the was calm and unperturbed under these circumstances, and wing that He was a seyed (a descendant of The Prophet Muḥammad) Milza ‘Abdu’l-Ḥusayn approached Him asking him to say on behalf of the ships company for their safety and deverance from the storm. The Báb calmly assured him that the danger would soon pass; Thus Mírzá ‘Abdu’l-Ḥasan first became attracted to the Holy Person of The Báb. Later on, on the voyage he overheard The Báb dictating prayers and verses to the amanuensis. The spirit contained in these Holy Utterances convinced Mírzá ‘Abdu’l-Ḥasan that The Báb was the promised one of Islám. From then he became devoted to The Báb, and was by Him when He made His declaration to the vast multitude of Mussulman pilgrims, gathered in the court of the Islámic world. He retained always firm and stood firm in the Cause, passing through many persecutions, even the physical assaults of the enemies of the Cause until he died at a very advanced age about fifteen years ago.

### **Saturday, January 22nd.**

This afternoon The Master sent our party to the top of Mount Carmel, for an afternoon outing. We stopped for some mites on the extremest top, just above the Tomb of The Báb. Nearby was the overturned and battered obelisk erected some are ago to commemorate the visit of Kaiser Wilhelm 11, to Haifa. When the British troops took the Mountain the soldiers demolished this monument. Nearby was a long range n mounted on a foundation commanding the town. One of the friends told us that it had killed about two hundred people during some of the recent military operations of the war. Now was out of commission considerably demolished like the \_\_\_lisk it showed the result and after effect of war. Below us, between the foot of the mountain and the sea, the German Temple Colony wa3 spread out like a map, its main avenue, flanked by parkways, leading direct from the sea up to the Tomb of The Báb. As many know this colony was laid out here by these people that they might he here to welcome The Lord on His Second Advent. He came at the appointed time and upon this Holy Mountain exactly as promised but the people did not recognize Him, yet the Holy Shrine of the Báb, built by the Center of The Covenant overlooks the Temple Colony, with the main avenue of the Colony for its principal approach.

### **January 23rd, Sunday.**

This morning at breakfast Dr. Luṭfu'lláh Ḥakím told the story of the tragic death of Ebtehadj-ol-Molke of Rasht, one of the most respected and best known among, the servants of the Cause in Persia. When the Bolchevists arose in Persia it gave opportunity for the Moselem enemies of the Cause to incite the people against the Bahá'ís. Ebtehadj-ol-Molke was a man of wealth. His property was confiscated and his home burned by the Boloheviste, and because he, himself, withstood and would not join with the Bolchevist party, they killed him brutally. Oe were all very mach affected by the story of this tragedy, the details of which I here omit. It made me toe' very badly because my first experience of Bahá'í hospitality in Persia had been in his home where I spent several days with Ebtehadj-ol-Molke in aesht when I went to Persia in the summer of 1908.

This same morning, January 23rd, the Ma2ter came to the Western Pilgrim house to call on the friends quartered there. He explained that He was entertaining some people at lunch, upon to mountain, so He would not be able to be with us at noon.

This luncheon or toast vies spread by the Water upon the mountain in the front middle chamber of the Tomb of The Báb, the moslem notables of the town, the white turbaned muftis, and other men in the knit dress of the country, arriving at the Master's house and .going from there up the mountain in the me of the Oriental friends, familiar with the inner workings of the Mater's household told us of the elaborate preparations for the Feast which had been in progress for days in the big kitchen where all the food. for the Blessed Family and the visiting pilgrims was prepared. One detail this rests in my mind. It was a sheep

roasted whole, roasted during the process with milk. The cooking of this Tease was done very slowly and lasted the entire night, one the Master's daughters remaining on watch to direct the servants and see that they did not fall asleep and allow it to burn.

The feast lasted all day from morning until night. When the Master returned home He was tired out with the entertaining of His guests. In the Orient a feast is a feast. Arthur Redeen who ran the guests up and down the mountain in the automobile gave us a vivid description of how those men of Haifa ate and of the quantities of food they consumed. In the evening one of the Persian Bahá'ís who had been at the feast gave a general idea of the Master's talk to these men, and of their response. Unfortunately these words were not reported, but the general good spirit of the gathering was the result of the Master's influence and work in Haifa.

Talk with the Master in His house January 24th in Haifa, Palestine. Said 'Abdu'l-Bahá: "As I had caught cold, I could not be present at lunch with you. In order to make up for that, I call you here." Mrs. Van Patten; "The Master must have been very tired yesterday."

'Abdu'l-Bahá: "Yes, very tired. The guests I had yesterday, had themselves asked me to invite them to the Tomb. From the morning until the evening they were occupied in smoking, eating and drinking tea. I had to entertain them myself, and therefore, I became very tired."

Mrs. Van Patten: "Before we came to Haifa we did not know t hospitality meant, and now we have learned. I hope we can profit by it."

'Abdu'l-Bahá: "Here we do not have the means to entertain the friends as well as we would like to. Now we are to build a new guest house and Mr. Remey is to be the architect. When house is built we hope to be able to entertain the friends ter. But our real feasts and entertainments are in the Kingdom of God. It is a table on which every kind of food can be found, and to which all the people of the world, without distinction, are invite. This is an eternal table. The feast of yesterday is completely gone, and there is no trace left. It will yield no fruit. But oar Heavenly table is eternal; its fruit is everlasting."

Mrs. Morten; "Our life here Is like Lazarus' short stay in Heaven. When he left he longed to return again."

'Abdu'l-Bahá: "I pray that you will find eternal life... This is why His Holiness Christ says "The Cause of God is like banquet spread by a certain rich man, who invited the chiefs and important people to eat at His table. They all, without exception found excuse. Then that rich man sent into the streets and gathered the poor, who ate His bounty with joy. His Holiness Christ invited the chiefs of Israel to His Heavenly table, but they did not come. Then he sent to the poor and choose People like Peter and John, etc. who were fishermen. He made them the chosen ores. His own brothers, His near relatives became estranged from him, and Peter, the fisherman, came close to him we have spread a table also to

which we invited the people of these parts of the world. These people, who are near to us, did not accept our invitation, they became estranged to us, so chose distant people, who came close to A, like you, whom we chose from America.“

Mrs. Van Patten: “I have many questions but when I come the presence of the Master I become empty.” ‘Abdu’l-Baba: ”God willing, you, yourself will find the answers to these questions in your own heart. The confirmation of the Blessed Beauty, Bahá’u’lláh will enable your heart to discover the answers.

” Mrs. Van Patten: “I cannot express to the Master the gratitude I feel to the Master for the tablet He revealed for me last winter, regarding the death of my husband. 4111 this pilgrimage that we have made have any effect on the happiness of my husband?”

‘Abdu’l-Bahá: “Because you are praying for his welfare at the Holy threshold, and his progress, there is no doubt prayer will have its effect. Charity and benevolent deeds, done in behalf of the departed one, will also have its effect.” In speaking of the Temple ‘Abdu’l-Bahá said: “The Mashrequil-Adhkar in America is of great importance, because it is the beginning of the divine institutions. Later on there will be thousands of them. In every, city there will be one. But now this one is of the utmost Importance. The friends should have one in every city. They should build if they can, otherwise they should rent a place, calling it the Mashriqu’l-Adhkár, and all joining without exception in the work. When the friends enter the Mashriqu’l-Adhkár they will become purified from selfish desires and so spiritual progress and development will be attained.” Bill Van Patten: “Will the Master tell me what is the best kind of life work to take up?”

Master: “That to which you are most inclined.”

Bill: “Up to now I have not been able to decide on anything.”

Master: “There are certain professions which are practicable in every place, while there are some, which are not so. Medicine, for example can be practiced everywhere. Take up medicine. Do you like it?”

Bill: “I have not thought of it.”

Master: “Take it up, and a liking for it will be created in you. Medicine is demanded everywhere. As soon as one of the friends who is a doctor comes here, all demand his services. While Mr. Remey, who is an architect, comes and not one asks for him. Medicine. . . please God, you will heal both spiritually and physically.”

### **Saturday, January 23rd.**

Tonight the moon as full, and a party of us climbed the mountain to the Holy Tomb of The Báb. My have heard descriptions of the beauties of this sacred place on Carmel. Its charms surpass description. Standing on the terrace before the building Mírzá Aziaollah Baal and I were speaking of the friends in Germany and before coming down the mountain we spent some time in prayer before the

door of the Tomb. I remembered them in my supplications, not unmindful of the fact that I myself was in greater need of their prayers than they were of mine.

Later in the day to me: The Master Said: "Individuals are many and each holds certain particular opinions desiring that the Mashriqu'l-Adhkár should be built after their own personal tastes and opinions. They write to me. They ask me to give orders that it should be done according to their taste. Every day such letters come). Now Thou art an architect. If you observe some differences it is based on your knowledge of the art, but hundreds of people are writing to me, expressing their criticisms while they know nothing of architecture. This is why I refer everyone to the convention. Anybody who writes anything about this question I say it should be referred to the Convention. Whatever the Convention decides upon I approve. There is no remedy other than referring these affairs to the Convention, because order cannot be established. Affairs should come under system and organization. People must comply with what the majority thinks advisable. Individuals should sacrifice their opinions for those of the majority, otherwise order cannot be established."

The Master had been ill and for some days we had not seen him until about noon on February 1st. I was summoned to His bedroom together with Mírzá 'Azíz'u'lláh who interpreted.

Said the Master: "How are you? I have not seen you for some time. I would like to see you more often, but God willed. It so that I became sick and could not see you so frequently as I was desirous. Now apologize to you for this. Though I have not been with you much, but in heart I have been with you always. I feel the utmost attachment to Mr. Remey. I hope at in every place and under every circumstance you may chance be, you will be confirmed and assisted. I am almost eighty years old, that is I am now in my 79th year, and next year on the 5th day of Djemadi Oval, I will be in my eightieth year."

"This means that this body of mine has been suffering for eighty years. Many kinds of sufferings have befallen me. It is this body of mine that has been able to endure these various calamities and hardships. Had it been any other person's body it would not, it could not endure more than forty of such years. But now this body has become sick. I can no more write, I can no more speak, I can no longer put forth effort nor strive. Now is the turn of you people who are firm and steadfast and detached to arise and serve and become like unto pillars for this divine edifice".

Here the Master's son-in-law Mírzá Hádí Shírázee entered and told the Master that our lunch had been waiting for some time and was getting cold. The Master told us to go and eat.

The Master was slowly recovering from this attack of influenza. Shortly before lunch He called me into His bedroom where he was seated on a divan looking rather tired and weak. Mírzá 'Azíz came to translate His words. He brought with him a telegram for the Master which 'proved to be Prone of the Bahá'ís in

America whose wife was about to get a divorce from him, in which he supplicated the Master to heal the difficulty. After reading the despatch the Master said, "The problem of divorce has become very bad among the people of the West. The Westerners scold the Easterners on account of their divorces,

\*\*Note: According to the Lunar reckoning common in the Orient.\*

while such cases of divorce in the West never take place in the East. For over 50 years we have been here, and not a single case of divorce has occurred, but in America when a man becomes tired of his wife and sees another woman who is prettier than wife he obtains a divorce from his wife and goes through matrimonial processes with the other woman. Similarly if a woman sees some other man whom she likes better than her own husband, she tries to obtain a divorce from her husband in order to unite with the other man. This is very bad. The best system or method is that of the law of God, that is, when in-harmony appears between a man and his wife, and they want to separate, they both should wait for one year, and if during this period love and harmony is not re-established between them, that is if both are so repulsive to one another that they cannot hope of restoring harmony between them then they may separate."

I said I want to sacrifice all my thoughts and desires before the will of the Master. Then He said, "I know that and have perfect confidence in Thee. I know that Thou hast no desire save that which God wisheth Thou art. Thou are sincere and thou wilt be confirmed."

During the winter of 1920-21, my brother William Butler Remey joined a group of three Chicago Bahá'ís, Dr. E. M. Appel, Mrs. Hauser and Mrs. Arne, True Perron, bound for the Holy Land, crossing from New York by way of the Mediterranean, they landed in Alexandria and after a few days in Cairo, came by through rain from Cairo to Haifa, where they arrived the first week in February, when the Master was just recovering from an attack of cold.

On February 8th, at 10:40 A.M., my brother and I were nailed by the Master to his bed room. He was just out of bed from his recent illness. I recall seeing the cup which I had brought to him from the Schwarz Family, on the table by his bedside, with some medicine he had been using.

Said 'Abdu'l-Bahá, "You are very welcome. What a coincidence! You came when Mason was here too. It is excellent. I hope you did not have any inconvenience on the way."

Will: "None."

'Abdu'l-Bahá: "You are very welcome. Through the graces of the Blessed Beauty (Bahá'u'lláh) I hope that under all circumstance and conditions, you will both remain heavenly brothers to each other, because physical brotherhood is of no importance. Real brotherhood is heavenly brotherhood. This is why according to the Gospel when the brothers and mother of Christ went to visit His Holiness Christ, His Holiness said that His brothers were those who believed in (the advent of) the Kingdom of God. Then turning to the disciples He said, that

they were his real brothers. He did not accept to receive His physical (Natural) brothers. Vow it is my hope that you will be both natural and heavenly brothers to each other in every respect and condition, in such a way as never to be separate from each other. I pray that you may become confirmed and assisted in every state of life; that and be always happy and rejoicing. At present, under God's protection we shall meet again".

#### **Thursday 10th, February.**

This afternoon The Master called my brother and me to Him. He had been ill and this was the first time that we had seen Him looking really better. After welcoming us and ordering tea, He spoke saying "The body, and the physical condition of man has no importance for this condition is transitory and of this earth. That which is of real or eternal consequence is the spiritual condition of the soul of man. Though I have been ill in body and suffering, praise be to God my spirit has been good, therefore, my illness was not important. It is the light in the lamp which gives it value and not the lamp itself. A very beautifully wrought lamp is useless unless it is lighted, and when there is a brilliant light in a lamp it is of use and value, even though its chimney be thin and fragile, So it is with man. His spirit is the important thing, while his body is unimportant."

I presented to The Master Herr Herrigel's letter telling of the recent meetings of teaching held in Tübingen and Cöppingen and of the service of arranging for the Tübingen meeting done by Herr Goring. Also the Greetings of the Freiburg Assembly to The Master. He responded by sending his greetings to these friends.

#### **Saturday, A. M. Feb. 12th**

The Master called Will and me to Him – Mírzá 'Azíz'u'lláh, translating. After greeting us He said "How are you? Are you happy? I hope that you will be always happy, although I do not have the time nor the strength to see you as often as I would like, yet be assured that I am always thinking of you and supplicating to the Kingdom of Abhá for your confirmation.

Especially by night do I implore assistance for you. The Kingdom of God is like a King who sends an army to the frontier to fight. The King is occupied continuously in thought with those soldiers who are fighting on the field, he is always thinking of sending some new reinforcement to them. He is seldom mindful of those soldiers who are stationed at his capital. Now also my thought is always turned towards those friends who are active in Service. This is why every one of them who goes out teaching in every part finds himself or herself victorious and triumphant,(Turning to C.M.R.) for example you, yourself, travelled all over America to the North, South, East and West and to the Hawaiian Island, to Persia, to Caucasus, India and Germany. Everywhere divine confirmations and heavenly hosts were supporting thee, thus thou wert enabled to achieve conquests. Praise be to God that He has given thee such a nice and dear brother as William who is of the same opinions, of the same taste, the same



beliefs, and even of the same expression (or looks). What more doesn't thou wish than this?"

In the home of The Master

### **Sunday Eve. 13 February**

Said 'Abdu'l-Bahá to me "Speak". I told him that I had prayed to the Blessed. Beauty at the Tomb of the Báb for more love. He said "Baba'u'llah is the sun of love which shows all over the world. He was imprisoned when He gave all these teachings to the world, saying that all use the fruits of the same branch and the leaves of our tree. He accepted imprisonment so that you might be free. He was under chains in prison when h gave forth these teachings; He accepted all the sufferings and trouble so that you might attain to the palace of the Kingdom".

One evening as we were seated around the dining room table in the Pilgrim house talking about the Revealed Word and its life giving spiritual power, one of the Oriental friends told the following incident in the life of the Master which gave us a physical picture illustrative of the Spiritual principle of the divine food, sustenance, and healing for the Nations contained in the Revealed Word of the Holy Manifestation.

As I recall the episode was as follows:

'Abdu'l-Bahá was travelling. The path was long and difficult and stony, and the sun was exceedingly hot. Suddenly the mule, upon which he was riding, staggered, 'Abdu'l-Bahá dismounted and the animal overcame, fell by the roadside. Knowing that by virtue of his instinct the mule would eat the particular food which contained the cure for his malady, 'Abdu'l-Bahá ordered his attendant to gather some handfuls of various kinds of grasses and herbs and offer them to the sick animal. The mule refused to eat of the proffered delicacies, until finally the man gave him a bunch of thistles. These he chewed eagerly until his mouth bled quite freely. Thus relieved of the pressure of blood in his head caused by the excessive heat, the animal was able to shortly resume the journey.

As the fragrances emanating from the shrubs and flowers of an oasis in the desert attract the weary wayfarer and invite him to the refreshment and shelter for which he craves, so is the Word of God, embodied in His Manifestation, the source of sustenance for starved and hungry souls in this world. The Message given by the Manifestation which lives in the souls of those severed ones who follow Him, sends forth a heavenly spiritual fragrance that awakens and attracts those who hunger and thirst after righteousness, to the Holy Cause of God, where their real heart's desire is found.

While in Haifa one of the friends told me that on one occasion the Master had said that many of the troubles in the Cause in America were this to political tendencies and methods employed by the Bahá'ís, and that he said that in Germany the friends had been free from this condition. This thought set my mind in motion and in considering this matter I realized that in travelling from

country to country, knowing our people under many differing conditions and circumstances, I had had an opportunity to notice how the various human or natural characteristics of different peoples make it easy or make it difficult for them to surrender themselves to the methods of conducting the word and the activities of the Abhá Kingdom as pre-scribed in the principles of the 3aha'í Revelation. For example in despotic countries such as many in the Orient where for generations the people have been accustomed to obey the law without question, one sees that there the people in accepting the Bahá'í teaching, are prepared to accept it in its entirety and without question. Upon the other hand in other