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## **A Brief Account of my Eighth Pilgrimage To The Holy Land Written on board S. S. Mauretania Between Cherbourg and New York**

**Charles Mason Remey**

**1922, Remey Brief Account**

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### **A Brief Account of my Eighth**

Pilgrimage To The Holy Land

Written on board S. S. Mauretania

Between Cherbourg and New York

**Charles Mason Remey**

**April 15 – 21, 1922**

C. M. R.

### **The Pilgrimage**

I was staying in New York for a few days, after a meeting of the Executive Board held at the end of the first week in February, when Carrie Kinney called me up saying that she had a long distance telephone message from Mariam Haney to the effect that Shoghi Effendi had called me to Haifa through a cablegram sent to Zia Baghdádí within a few hours I was in possession of data regarding sailing, but before making definite arrangements I called up Zia Baghdádí in Chicago to ascertain definitely exactly what Shoghi Effendi had cabled regarding me. I was not able to ascertain much information by telephone, but in a letter- received from Zia Baghdádí several days later, I learned that he had received a message by telephone from a telegraph cable office in the name of Shoghi Effendi summoning me to Haifa. Fearful lest this message might have originated through the doings of some of the enemies of the Cause, not coming from Shoghi Effendi at all, he tried to verify it, but after visiting the Central Offices of the various telegraph cable companies in Chicago, he was unable to find any record of the message. In as much as I wished to be very certain that I was wanted in Palestine before I set forth upon such a long journey, I cabled Shoghi Effendi myself, asking for a

confirmation of his message. Thus several days were lost in waiting, but finally I received word direct from Shoghi Effendi confirming his message to Zia, and telling me to come.

Three days later I left Washington, and on the day following I sailed from New York on board S. S. Adriatic, bound for a touring cruise in the Mediterranean, I having taken passage for Alexandria. The Kinneys and May Maxwell and my brother John came down to see me off, bringing with them letters for me to take to Haifa and :greet things for me to eat on the way.

To my surprise and pleasure I found several people on board whom I knew, so in company with these and others whom I met, the twenty days of the passage passed pleasantly. Our first stop was at Funchal, in the Maderas, where we spent a night and two days doing the usual sights including an evening reecation at the (lasino. Then came a day at Gibraltar, with an excurNiem and luncheon at Algioras a couple of days in Algiers – a day and, an evening at Monaco and Manta Carlo with a day in Genoa, one in Naples and one in Athens, giving us ample time for shore excursions. With the exception of Funchal I had already visited all of these places, so I took thin go easily; rather enjoying seeing a few things the second time, than trying to do so much as the average tourist on board was attempting.

As is my custom in starting on a sea journey, after settling myself in my cabin, and resting, I had a time of prayer, supplicating that I might be led to meet and inspired to speak with those people on board who were ready to know of the Bahá'í Cause and who would he attracted to its principles and its spirit. As the voyage progressed I saw how my prayer was answered, for from the outset I found myself unconsciously thrown with those whom I wished to meet. Next to me at table was a Miss Wing of Bangor, Maine, whose mother had a photograph of the Master in her room, she having hoard of the Cause through Claudia Coles. At the same table sat a Mrs. Kaminski of New York who had heard of the Cause through Mrs. Cook, recently returned to America from Haifa. With both of these ladies I was able to talk a good deal, and in turn they brought me to other people who listened. Mr. and Mrs. Edson Bradley of Washington, Ex Governor and Mrs. Loudon of Chicago and Ex Governor and Mrs. McCall of Boston, Mr. and Mrs. George Allen of Convent, New Jersey, all of whom I had known at home, were on board and I had various talks with them touching upon the Cause. The McCalls are particular friends of Stanwood Cobb, and it was through him that they heard of the Bahá'í Cause and met the Master while He was in America. The Master seemed particularly pleased with their daughter Katharine, and He commissioned Rhoda Nichols to keep in spiritual touch with her and teach her of the Cause. Professor Taussig of Harvard was on board had one talk about religion, but he seemed to be more interested with his subject, economics, than with spiritual thought.

With a young Italian, Guido Pignatelli, assistant purser on board, I had a number of good talks and he seemed quite prepared for, and attracted to the Cause. In Naples I met his parents and sister and received a very kind invitation

to cell at their home, when next in that pert. Guido and I were together much of the time making various; shore excursions together, the most enjoyable one of which was the day spent in Athens exploring the ancient ruins. He was returning by the same ship to New York to a position in the White Star Offices, so I gave him a card to the Kinney family, and wrote them of him hoping that they would complete the Bahá'í work with him which I had only begun.

During the winter in Washington I met the Zaron and the Baroness de Fauconcear. Again on ship board I renewed their acquaintance and was delighted to find out that the Baroness was the sister of Raymond Almorall, the old Beaux Arts man who did some instructing in architecture at Cornell while I was there, and wives- advice to me at that formative time in my life – namely, that I go to Paris to continue my architecture – had a most profound effort upon my career. It was while I was at the Beaux-Arts in Paris that I heard of the Bahá'í revelation from May Maxwell and believed in the Master.

While in Naples I tried to get into touch with some of the Bahalis. Emogene Hoag was not there, but I had the address of Signorena Frontera. Unfortunately she was not at home, and as tide ship remained but a few hours in port I could not make a second attempt to see her.

The night before landing in Alexandria a young lad, Houghston McBain, with whom I had formed a speaking acquaintance approached me saying that his mother had heard that I was going to the Holy Land and would be pleased to talk with me about Palestine. During the short conversation which followed I found that Mrs. McBain and her son had planned to spend but a couple of days in Egypt, returning to Italy by the same ship. For some time she had been interested in Religious matters, and in her own way had figured out that now was about the time for a worldwide religious movement to go Forth from Palestine. I was thrilled by her thoughts and although the hour was late I was able to tell her sufficient about the Bahá'í Cause to Interest her very deeply. The result was that before midnight her plans were changed and accommodations secured so that she could sail from Egypt for Italy by another ship three weeks later, thus giving her and her son ample time to visit the Holy Land and the Bahá'í Shrines there and to meet the Bahá'í Friends. We parted the following morning after planning to meet some days later in Haifa. Guido Pignatelli and I planned to have some hours together ashore at Alexandria, but just as we were about to debark from the ship he found that being of the ship's company of officers he could not go in the same passenger boat with me. The result was that I landed at one dock, and he at another and we missed connections. I had given him a letter to Emogene Hoagg in Naples, who knew his Aunt there, the Marchese Pignatelli – so I trust he will be kept in touch with the Cause.

In Alexandria I also tried to meet some Bahá'ís but failed; the two men whose addresses I had were neither at their places of business when I called. As it turned out I had but three or four hours between my arrived and the time or leaving for Haifa. I had barely enough time to transact my necessary business for travelling, so I missed seeing the Bahá'í friends in Alexandria.

The journey from Alexandria to Haifa passed without particular incident. Travelling second class I was able to sleep with a certain degree comfort. The night was spent on the train at Kuntarah East and starting; at five o'clock in the morning I reached Haifa at about half past five o'clock in the afternoon. To express it frankly I dreaded reaching Haifa. How different it had all been when the Master was there. By experience I had known that he was my salvation and my protector and that whatever happened, and whatever mistakes I made. He would guard and care for me and guide me to His path. However, now with Him not there a certain dread hung over me – almost a fear – and as the train rounded the promontory of Carmel and I could look up the mountain and see the Holy Tomb of the Báb, where I knew they had laid the Master's body, my heart sank deep within me.

Rúhíe Effendi and Luṭfu'lláh met me at the station and we were soon driving to the Bahá'í Pilgrim House. On arrival I found several friends there from the Occident. Lady Blomfield and Miss Rosenberg from London, the Dreyfus-Barneys of Paris, recently returned from eighteen months in Indo-China, Emogene Hoagg of Italy, and Mountfort Mills and Roy Wilhelm from America in addition to Curtis Kelsey from New York, who was one of the residents there.

Within an hour or so Shoghi Effendi appeared and greeted me most kindly and affectionately. I had not seen him for eight years, and of course I was surprised at the change and development in him, for instead of the boy I had known there was now a man very young in years but premature in poise and depth of spirit and of thought.

After a brief general conversation with the several present Shoghi Effendi drew me aside with him for a stroll alone the foot of Mount Carmel. In learning that I had not seen a copy of the Master's testament, he gave me a typed copy of the English translation asking me to read and study it carefully, and to keep and guard the copy for myself, allowing any of the Bahá'ís to read it but for the purpose not to circulate copies of it.

During our talk Shoghi Effendi spoke briefly about the troubles in the Cause in America saying that about a week before he had written a long letter to the friends in America giving them instructions through the carrying out of which he hoped that joy and harmony could be established. He did not discuss any of the points of the questions in America except to say that it was his wish that all the past should be entirely wiped out and forgotten, and with the exception of those whom the Master had pronounced as violators that all should be received by all the friends. He said that Faríd, Khierillah, Shuah Ullah and Kirchners, all in America, were to be avoided, but that the Allen Dyars of Washington and Dr. Fernald and Mrs. Frye of Chicago were received by a 1 and really loved with true Bahá'í affection and the past obliterated. Then in addition this he said that the believers were to be very mindful and when anyone stirred up trouble it was to be reported to the Assembly of spiritual Consultation to solve – quietly and without general talk. Before Shoghi Effendi left me he gave me a copy of his letter dated March 5th written and sent a week before I reached Haifa to the Bahá'ís in

America that I might read it at my leisure. Before leaving America several of the friends had asked me to explain in detail to Shoghi Effendi some of our difficult problems, but when I found that he had sent his instructions to America and that wished the matter closed and forgotten without more discussion, I was very glad to comply with his thought so I did not mention it again to him.

That night after the household had quieted down and all was still I looked out of my window up the mountain toward the Tomb of the Blessed Master. The tomb Chamber was lighted, and I could see the light shining out through the round window over the main doorway, and in thought I turned toward the Center of the Covenant in prayer and supplication for confirmation and steadfastness before reading the Most Holy Testament.

The substance of the Testament was, of course, most unexpected. no one could have anticipated its wonderful ordinances, but as one delves into it and imbibes its thought, he sees at once that; no other plan could have been made for the guardian and the preservation of the Cause save the one which the Master has given in His Will. Never have I read anything which gave me the joy and the inspiration that this Holy document produced in my heart. It filled my heart with assurance that the Cause was safely guarded and gave me a fixed direction toward which to turn and a continuous center about which we are all to revolve so long as we are in this world. I rejoice at the Bahá'í standard of excellence which it established for I have feared for some time the influence of the proletariat in the Cause but with the influence of the Bahá'í aristocracy so to express it, which the Master established, the influence of the mass in the Cause will find a balance, "Spiritual Democracy" is a catch-word which we hear often among the friends in America. Such terms are pleasing to us Americans because of our democratic politics. But this spirit has troubled me, for I have seen God's Kingdom as a Kingdom with a king, and not as a democracy where the people rule and now I see this is the Master's plan for the protection of the Kingdom here upon earth – a Kind of Kings ruling the world giving protection alike to kings, aristocracies and peoples. I presume that my home training in a certain measure has prepared me for this phase of the Bahá'í Cause. Although my parents are Americans of the eighth generation born in America they are not democrats at heart nor in consciousness. In fact my father frankly says that believes in the English form of government as opposed to our American rule of the people. For some time I have shared his views, and now I see that our Beloved Master has outlined a plan for the spiritual government of the world which is not dissimilar in balance, between a ruling class and a represented people, from the British form of government. how it appears in this Most Holy Cause that we find a line of Kings of Divine origin of which the thought of the mystical Divine origin of the Kings done through the ages has been but the fore glimmer.

I feel that I feel that personality I know Shoghi Effendi but slightly and that from this personal standpoint there is no particular friendship nor affinity between us of which I am aware – never-the less, I am conscious of a very deep spiritual devotion to him because of the Master's Testament which is all the greater in

its spiritual intensity because it lacks the human element which is changing and ephemeral. Although often I could neither understand nor follow in thought the reasons why Shoghi Effendi made certain decisions, nevertheless at all times I had an intense desire to serve him, to do his bidding and to support him in making his way as easy and tranquil as possible.

As I used to sit at table looking at Shoghi Effendi I was struck by his resemblance to the Master. In the shape and poise of his head, his shoulders, his walk and his general bearing. Then I felt the terrible weight and responsibility which had been placed upon that young boy. It seemed overwhelming that he, whose life was just starting, so to speak from the human worldly standpoint, should have had this great responsibility and care thrust upon him, a weight which would so consume him and place him aside by himself as to eliminate from his life the freedom and joy of the human side of life, which, though not eternal, has a certain call for each of us human beings.

One evening during the visit Shoghi Effendi brought with him to the Pilgrim House the original text of the Blessed Testament of the Master. We stood about the table as he reverently laid the package thereon, as he did so carefully, unfolding the envelop from a silk handkerchief in which it had been wrapped. Is he took the three Tablets from the cover we saw that each was in the handwriting of the Master – written as Shoghi Effendi called our attention to witness, without hesitation nor correction, and signed by Him in several places. We stood with baited breath in the presence of this document of documents in which is contained the direction of the world and the guidance of humanity for a thousand or thousands of years to come.

One evening Luṭfu'lláh told me many details regarding the ascension of the Master. For the most part those have been recorded in articles and published letters by the friends so I will not repeat the descriptions already current among the friends. Luṭfu'lláh described how on the afternoon after the departure, the blessed family gathered to prepare the Master's body for burial. The Mother – the four daughters and their husbands, Mírzá Baddie Bushrui and Luṭfu'lláh were present. Baddie chanted prayers during the entire ceremony, lasting two hours, which consisted of washing and bathing and enveloping the body first with clothing and then in winding it in five thicknesses of silk. Upon the Master's head they placed the high Taj of Bahá'u'lláh. When this had all been done and the body removed from the table to the bed, the Greetest Holy Leaf came into the room. Luṭfu'lláh described her grief most vividly. Before the blessed body was placed in the burial casket an "eiderdown" to use Luṭfu'lláh's exact words, was first spread inside, then the blessed body was placed therein, and anointed with oil of rose, and before the lid was sealed down, another "eiderdown" was placed over the body.

After the funeral speeches and ceremonies were over at the tomb, the casket was taken into the northeastern chamber of the building where the final work of sealing was done. It was three o'clock in the afternoon before the casket was lowered into the crypt, and during this interim of three hours or more Luṭfu'lláh

and Baddie remained alone in the chamber with the blessed remains. Luṭṭfu'lláh spoke at some length of that vigil, and of what it meant to him.

Early in the morning following my arrival in Haifa I went up the mountain alone to visit the Tomb of the Master and that of the Báḅ. I found Mírzá 'Abbás Gholi within the tomb placing handfuls of freshly cut flowers upon the thresholds of the inner chambers. Removing my shoes I entered and had a quiet half hour of prayer supplicating, for my family, for the Cause in general in America, and for those friends who had asked me to remember them there, and most needed of all were my supplications for myself.

The arrangement of the three back chambers of the tomb, which constitute the tomb of the Báḅ proper, are the same as formerly, but the three front chambers facing the North, instead of being used for various purposes, as formerly, now form the tomb of the vaster. It seems that there is a large and deep crypt under the northeastern chamber of the building, white adjoining it on the subterranean level is a small crypt which is under the southeastern portion of the central Chamber of the north side of the building. It yea in this email crypt beneath the central chamber on the north side that the Master's body was laid. I was told that as soon as M. 'Abbás Choli heard of the Master's ascension he sent to work to open up this crypt below the northeastern chamber. The work vies continued throughout the day and the entire night previous to the funeral, so thick was the floor and the vault of masonry which had to be pierced. At present the casket rests upon to pieces of wood upon the floor of the smaller crypt, while directly above on the carpeted floor of the central chamber, is spread an embroidered green cloth marking the exert spot. Curtis Kelsey, who went to Haifa from America to install electric light plants at the Holy Tombs and in the 13ahati Colony, has made an artistic arrangement in his wiring of the Tomb upon Mount Carmel, and one quite in harmony with the lines of the present building. The former black iron lamps hang as formerly, but he has reversed the shades, giving the effect of an Indirect lighting system. The Venetian iron candelabra, in the inner shrine of the Báḅ, which the Master permitted me to make some years ago, is still banging as before, with candles used in it, save that now in the center where the sanctuary lamp formerly hung there is an electric bulb. A very powerful electric light is placed on the exterior of the tomb directly above the main doorway to the north. This is lighted every evening, and it forms a focal point on the mountainside which is directly in line with the main axis of the German Temple Colony visible for many miles out over the sea was pleased to see placed above the inner door of the Shrine of the Báḅ, in the western room, the brass escutcheon of the Greatest Name which George Latiner and I had made in April in 1914. It was a long time in reaching its destination due to the war and other obstacles. Mrs. Nourse kindly took it to the Holy Land for as but a few weeks prior to my visit.

Within the inner chamber of the tomb of the Báḅ facing the door, above which hangs this escutcheon, I found the memorial vase to Sandy Kinney which Herr Rentfle and I sent from Germany, an offering to the Master for the Tomb. M.

‘Abbás Gholi told me that the Master had brought it up the mountain by automobile and had placed it in that place with His Own Hands. Verily the divine blessings and bounties upon us unworthy servants are many and are beyond our comprehension.

While in Burma, twelve years ago, I learned that Agha Seyyed Ismail Shírázee of Rangoon had been permitted by the Master to make two marble sarcophagi – one for the blessed remains of the Báb – the other for the Holy body of Bahá’u’lláh. At that time the first of these had been sent to the Holy Land, while the second was stored in a building for funeral uses in the Bahá’í Cemetery in Rangoon. One day Agha Ismail took one to the cemetery and I saw the box in which this sarcophagus was temporarily stored awaiting Shipment to the Holy Land. While I was in Haifa I learned that Seyyed Mustapha Roemi of Rangoon was then enroute for the Holy Land bringing with him this sarcophagus. The news put an idea into my head. I went to Shoghi Effendi and asked to be permitted to design and have made and sent to the Holy Land a third marble sarcophagus eventually to hold the Master’s blessed remains, when the permanent resting place would be arranged, and the Master’s shrine built. To my joy and pleasure Shoghi Effendi granted my request. Then I discussed my thought with him regarding the sarcophagus, which was that it should have an inner shell or lining of glass and inside of this a hermetically sealed case enclosing the present burial casket. All of this was acceptable to Shoghi Effendi. Before leaving, Haifa I had an interview with Mírzá ‘Abbás Gholi who gave me a description and the exact dimensions of the present casket. It is built of fine white wood four centimeters thick and has a zinc lining, the lid of which is fitted into a groove running about the box, and before the wooden lid was screwed down this groove was filled with olive oil in order to insure a good contact all around. The accompanying sketch of the casket with dimensions is a copy of the one which ‘Abbás Gholi gave me.

My thought is to make a design for the sarcophagus and a Model of the same, sending it on to Haifa for approval before having it made. In all probability the marble work will be done in Italy and shipped from there, while the crystal glass linings will be done in America. I spoke with Mírzá Munír Zayn about making an inscription of the Master’s name in Persian characters for the side of the sarcophagus, while my thought was to have the same in Latin characters engraved upon the other side. He very kindly offered to make this and send it to me as soon as I was able to send him the dimensions of the panel to be filled by Inscription.

Several times in the night after the household had quieted down Luṭfu’lláh Ḥakím and I would climb up the mountain to the tomb of the Master for a few moments of prayer before the door of the shrine which at that late hour invariably was locked though the lights from within might have led one to imagine the building to be open.

As is customary in the Orient burial shrines are kept illuminated by night, thus the Bahá’í sacred Shrines are never left in darkness. I wish that I might



adequately describe the spiritual experiences of those nocturnal pilgrimages. The beauty of the spot is beyond words. In the clear moonlight of the Orient the eye reaches many miles. From this Holy Tomb Mount Hermon, seventy or eighty miles distant with its snowy cap was distinctly visible on clear moonlight nights. About the Tomb are fragrant trees, shrubs and flowers. On still nights when there was little wind the air would often be heavy with the fragrance of orange blossoms as we knelt on the door still pouring out our hearts in prayer and supplication. I had much praying to do for the many friends who, learning of any journey, had written asking me to supplicate for them at the Master's tomb, while moot needful of all were my prayers for myself.

While I was in Haifa the weather was fine and clear and we had a series of beautiful moonlight and brilliant starry nights. On various evenings just before turning in at night Mounfort and Roy would take a stroll of twenty or thirty minutes. One of our favorite walks was alone the upper road outing west through the German Colony beyond which it joined the Jaffa Road on the right, and on the left the long straight inclined road leading up to Mt. Elias. On the north side of this road toward the farther outskirts of the Germany Colony, stood, a very, very old olive tree, its grotesque trunk knotted and gnarled. The Master said that Jesus, the Christ, had sat beneath that tree. Often we stood and looked at this tree in meditation and one night Roy went into the enclosure and broke off three sprigs of leaves which he shared with us. No one thereabouts but the Bahá'ís knew about that tree, and of course they were not speaking of it. Near it stood the house of one of the early German colonists who came there fifty years ago to welcome coming Lord! Often I wondered if these people had ever felt any particular influence in the near vicinity of that olive tree.

A few days after my arrival in Haifa I had a telegram from Houghston McBain saying that he and his mother would reach Haifa by train from Cairo on the following Friday and asking me to engage rooms for them. I found quarters at the German Catholic Hospice on the Jaffe road near the sea where they were more comfortable than they could have been at the hotel. The friends regretted that they could not ask them to come to the pilgrim house, but with the crowd there the place was quite filled up. Luṭfu'lláh went with me to the station to meet them, and he did everything he could do for their comfort, relieving them of troubles by attending to their passports and quarantine business. That afternoon they came up to the house for tea with us all, and while Emogene took charge of Mrs. MacBain and conducted her over to meet the ladies of the Holy Bahá'í Household, Houghsten and I took a walk up the mountain east of the Holy Tombs and from there on over the mountain and back by way of the Monastery of Mar Elias. Both he and his mother enjoyed themselves – she being particularly attracted by the Bahá'í spirit and by all which she heard and saw.

At Shoghi Effendi's invitation and arrangement the following day he sent me with the McBains to visit 'Akká and the Holy Tomb at Bahjí. It was a beautiful day and we made a most interesting excursion. The year before when I was in 'Akká the old prison was being renovated to be used as a military prison.

This time I found it in full swing and swarming with prisoners. Asking to see Captain Bryan, commandant of the prison, whom I had heard was very friendly to Bahá'ís, we were admitted and shortly graciously received by the Captain who kindly gave us an hour or two of his time taking us about through the prison and to the rooms occupied by Bahá'u'lláh and His early exiled followers, then taking us to the highest point of the keep from where we had a fine view of the city with its surrounding double line of ramparts, and ancient towers with the sea, the surrounding country and distant mountains.

Descending from the tower we were taken down into the casements and vaulted chambers beneath some parts of the prison and the surrounding buildings. One chamber in the Gothic style of the twelfth century was most interesting. It was evidently the work of Crusaders. The entire chamber had been filled up to a level a little below that of the street, the ribbed vaulting springing from about the level of the present floor. In one end of the large chamber an excavation was in progress which revealed the weathered capitals of huge columns and piers upon which the vaults rested, for centuries; the capital, of which were hidden below the present floor. Their bases must have been many feet below where we were standing. The history of 'Akká records that the peoples of successive ages have built there each on the foundations of their predecessors. Above this half buried pillared hall in which we were, towered a structure of the more recent date. Undoubtedly this chamber was built in turn over older buildings probably Roman or Phoenician.

From this chamber of imposing architecture we were conducted into some nearby vaulted casements of Turkish times recently opened, which were filled, compartment after compartment, with cannon balls of all sizes from those designed for large mortars down to the smallest of grape shot – hundreds of tons of this antiquated and useless war material had been forgotten here and was going to rust. In adjoining vaults we saw cannon, mortars, guns and other war engines rusting and crumbling all heaped together in a tangled mass of iron. In one place an attractive garden had been laid out in a space between the ramparts, flanked by ruined towers and barbicans, while adjacent to this was an ancient moat half filled with stones and rubbish. Turning these relics of the past we retraced our steps to the citadel and there thanking Captain Bryan for his kindness we made our adieus. The automobile took us out of the city by a newly cut way through the fortification and on along, the old aqueduct toward Bahjí. As is usual with visitors to Bahjí, tea was served us in the house near the Holy Tomb by the Persian friends who live there, and while we were there a group of Bahá'ís from 'Akká arrived on a visit to the sacred shrine. Our party visited the tomb before the others because we were returning to Haifa and it was getting late.

The following day I took Mrs. McBain to the Master's Tomb and to that of the Báb, and we also visited the Cave of Elijah in the Chapel of the Monastery of Mar Elias. Moreover, she had a record visit with the ladies of the Blessed Household and a talk with the Effendi so she and her son left Haifa or Nazareth, Tiberias, and Jerusalem, much pleased with their visit and I believe

really attracted to the Cause and impressed by the kindness of the friends. We planned to meet on the S. S. Arabic two weeks later in order to return together from Alexandria to Naples, but as it turned out I was unable to get passage on that ship. We have not met since they left Haifa, though letters have passed between us. I am hoping that they have met Emogene Hoagg in Naples, and that they will be able to step to see the friends in Stuttgart in response to a very tram invitation given them by Consul and Mrs. Schwarz.

I had been in Haifa but a few days when word was received from Cairo that Consul and Mrs. Schwarz from Stuttgart were to arrive. I accompanied Luṭfu'lláh to the station to meet Their coming was an event for until then but one of the German Bahá'ís Frä. Johanna Hauff, had made the pile is from Germany. On account of European money values it is most difficult now for Germans to travel outside of their country. Consul and Mrs. Schwarz were very joyful and happy, and I was pleased to be there with them. We made excursions and took walks together, the Consul making various sketches of the Sacred places of Bahá'í interest.

One afternoon the Governor of Haifa, Colonel Symes and his wife came for tea with Shoghi Effendi. The gathering was held at Mírzá Jalál's home, and we pilgrims from the West were invited, together with Mírzá Baddie Bushrui, the Governor's private secretary, and a few others. I had a chat of a few minutes with the governor and found him quite as friendly to the Bahá'ís as the friends had stated him to be. One of the most striking proofs of his trust in the Bahá'í character is that he has appointed as his confidential Secretaries two of our Bahá'ís, Mírzá Baddie Bushrui and Toffee Effendi, son of Mírzá Hausain Yazdí. We discussed some of the Bahá'í problems in connection with the claims of Mírzá Muḥammad All and the Governor said he hoped that when the Universal House of Justice was established, that it, as an authoritative religious organization, could take over all sights and titles to the properties of the Bahá'í

Cause now under dispute, which he thought could be accomplished, thus in the eyes of the world taking all these matters out from their present legal status, that of a family quarrel, and placing them upon the impersonal basis of a permanent religious organization.

The friends present discussed at some length with the Governor the problems of the seizure of the House of Bahá'u'lláh in Baghdád by King Faezel's government, which was brought about at the instigation of the Shish priestly element. At that time this matter was new to me and not very clear but I learned something about it. It seems that this house was purchased and restored and maintained by the Master, but the title to it was held by the Bahá'í custodian of the house – a devoted anti-trusted friend. This man died, and his widow left Baghdád and came to the Holy Land to live, whereby according to the Mussulman law the property reverted to the Moslem Church – recording to their legal terminology becoming “wakf”. Now the Shí'ah priests are old enemies of the Bahá'ís, while King Faezel himself, who is a Sunní, is a friend of the Cause. However the Sunnís are a minority in Baghdád and as the King rests none too securely upon

his throne, the Shí'ah priest sure claiming for their own the Bahsai property was great enough to cause the seizure of Bahá'u'lláh's house. While I was in Haifa telegrams were went to King Faezel asking for justice fair and plans were also made for the friends in various countries to send similar dispatches. It was hoped that the property would be restored.

Roy Wilhelm and Mountfort Mills planned visits in Cairo, and in various parts of Europe, on their return to America, so in order to get in ell they had to do and to reach home in time for the convention, they left Haifa several days before I did. A few days before their departure Shoghi Effendi arranged an all day excursion for the four of us. Leaving Haifa at the very early hour, starting with the early dawn, we motored over the sands of the desert toward 'Akká. Karavans and travellers were already abroad as the sun arose above the mountains shedding its golden light over the plain and sea. At one point we sighted a large white wolf out alone combing the beach for his breakfast. Probably the sane one we had seen a few days before. Arriving at Bahjí a breakfast as served ne in the house near the tomb, where we visited the room which the Master used to occupy when he made visits there. Later we visited the holy tomb remaining there some time in prayer – Shoghi Effendi chanting a tablet in the original Persian. There was a certain amount of business connected with the installation of the electric lights which Shoghi Effendi talked over with Curtis Kelsey who was then at work on the plant with its wiring. The generator hart been installed in a building in one of the courts near the Bahjí Palace, and tights were being placed both within and without the building in which is the tomb.

The Náqidín in 'Akká and. Haifa wore then making great troubles for the Cause. The most previous of which seem to be centering about the Hey Tomb of Bahá'u'lláh. Not long before my visit a group of Muḥammad-'Alí's friends went to the Shrine in a body and forcibly overcoming the keeper of the snored premises they took from him the key of the Tomb. When the affair was reported to the Government, a police guard was placed there on sentinel duty to prevent any further disturbances. These things necessitated the locking and cloning of the inner tomb chamber, so upon each of my three very recent visits to Bahjí we were able to penetrate only as far as the Court of the Tomb – the inner sanctuary being sealed. It seems that according to the Moslem law of that land the custody of the tomb of a father le in the hands of his eldest living son – therefore according to this law after the Master Muḥammad-'Alí is the legal custodian of Bahá'u'lláh's shrine. It was thought by some of the friends that a different interpretation teem this might be obtained when the Universal House of Justice was formed, on the grounds that Bahá'u'llah was the founder of a religious movement and that the organization of that movement as a body had the legal right of the custodianship of His tomb. Ls yet no one can forsee how the affair will come out. Shoghi Effendi is much troubled over the matter. While in Haifa I received a circular letter sent North from New York, signer by "Shua'u'llah Bahá'í" calling the Bahá'ís to turn to his father Mírzá Muḥammad-'Alí whom he declared was now the Center of the Cause. In Haifa, I heard that Shua'u'llah had arrived in Palestine to help his father bring claims against

the blessed family for a share of the Master's estate. I was told that with the exception of some little money some few lands which were in the Master's name, He left practically no estate, for before His passing He disposed by gift to various of the friends of most of the properties which he had had. For example, the lands upon the Sea of Galilee at 'Abbáseyeh, sometime before His ascension, He gave to the Zoroasterian Bahá'ís who had lived there for some years working tilling the lands.

So far as the trouble over the Sacred Shrine at Bahjí is concerned I felt considerably more troubled over it than did apparently the other Western Baba 'is gathered in Haifa, because the thought came to me that in case Muḥammad-'Alí gained even a temporary control of the Shrine he and his followers might easily steal away and destroy the sacred remains thus leaving the tomb tenantless for the Bahá'í world. I confided my fears to Luṭfu'lláh, but he thought they would not dare to do anything so terrible. Notwithstanding his argument I had my fears. These people have naught in their hearts but the desire to destroy the Divine Edifice. I doubt if they could hesitate at doing anything which they knew would wound and distress the Bahá'ís.

Taking Curtis Kelsey from his work that he might enjoy the day with us, Shoghi Effendi conducted us from Bahjí northwards over the plain along between the aquaduct and sea Red Hill which rises from the plain not far from the sea from the summit of which we had a most extended view in all directions out over the plains toward Mount Carmel in the with the mountains of Syria on the Feet bending around toward the north, with the vast expanse of the Mediterranean on the West. It was here upon this spot that Bahá'u'lláh was want to pitch His tent, and it is recorded that on many occasions there He gathered about Him his followers.

We spent the better part of an hour enjoying the beauty of the Red Hill and meditating over the spiritual events which had transpired there. In my mind I saw arising there a great temple in the Oriental style of architecture surmounted by a dome and flanked by spacious loggias in which the people thronged and from which they gazed upon the beautiful scenery without. In all probability someday some such structure will be erected there to give emphasis to this spot hallowed by Bahá'u'lláh's presence because of which this is destined to become one of the places of pilgrimage for ages to come. Leaving the Red Hill we retraced our route as far as Bahjí, there striking off towards the garden of El Riḍván making a detour and a stop to visit the tombs of some of the early Bahá'í exiles which are situated not far from Bahjí on a knoll on the plain. Chiefest amongst these tombs was that of the Great Affnan – of a simple design in marble in the center of a square enclosure surrounded by a low wall.

For some time the Garden of El Riḍván has been falling into decay, but now this has reached a most deplorable state of delapidation, fences down – seats and benches falling apart and bridges unsafe, while the great villaire, built out over the river where the white peacocks were formerly kept, had collapsed and part of its superstructure had fallen through the flooring into the water below.

The flowerbeds had been kept free from weeds, however, and were a mass of blossoms, but dry rot was attacking many of the trees – in fact, the two great mulberry trees beneath which Bahá'u'lláh used to sit were quite riddled by decay and seemed to be so far past hope that the gardener had set out two new trees rear by, hoping, he explained to us, that those weed eventually grow to take the places of the two older ones. One of the matters of which Shoghi Effendi had told me was that he wished to consult with me about the reconstruction of this garden. As we walked about among the flower beds he questioned me as to my thought and suggestions. The only advice which could give was to reconstruct all as nearly as possible after the original design of 'he garden. Although almost everything was very dilapidated, there still existed among the fragments and debris sufficient of the old structures to make such a reconstruction possible of accomplishment. This plan seemed to please Shoghi Effendi, and he said that as soon as practicable he would take steps toward having it done.

While we were walking about the garden the gardener had spread a table under the mulberry trees on the terrace beside the river, and upon it had placed several large bouquets of flowers which he and his assistant, a young boy, had been busy plucking, and here our lunch was served from baskets which we had brought with us. After lunch we all visited the house on the southern end of the island – which Bahá'u'lláh used to frequent – (the garden covers an island in the river, access to it being over a bridge). His room with its table and chairs is kept as it was in His day. Mounting a flight of steps to a balcony we removed our oboes and entered the chamber, remaining there for some minutes before returning to the terrace where the gardener had by that time arranged a tea service with a boiling samovar about which we seated ourselves to drink our tea in the Persian fashion from small glass cups and saucers.

Leaving El Ridván we rode around to the main entrance of the Persian Garden of Fardoz tenanted by a family of Zoroastrian Bahá'ís. They had been told of our coming and were prepared for us. In the center of the garden was a large stone reservoir containing water for irrigation purposes. We mounted the thick retaining of the tank on the broad coping of which rugs had been spread for us to rest upon, and there Zoroastrian friends served fruit – oranges and pomegranates, as we sat and talked and enjoyed the view off towards the south over the well cultivated garden plot beyond which stretched the plain of Sharran or some nine or ten miles until it met the abrupt northern face of Mount Carmel.

After an hour or more at Fardoz we started forth again, this time in our return to Carmel. Near the gates of 'Akká, Curtis Kelsey parted with us to return to Bahjí and his work there – our way leading around the shore by the sands until we reached Haifa where we took the Mount Carmel road going up the mountain behind the Tomb of the Báb and then down over the Monastery or Mar Elias where we halted and walked out on the promontory where the light house stands.

Shoghi Effendi is considering this point as a possible site for the Mashriqu'l-Adhkár to be built upon Mount Carmel. His thought was to place the Temple

where the Light House now stands, which is four or five hundred feet above the sea, and making a series of nine terraces with retaining walls down the steepness of the mountain with the various auxiliary institutions grouped upon these terraces. There is no doubt but that this site has great architectural possibilities. From a practical standpoint the chief obstacle to this site would seem to be the fact that it is owned by the monks of Carmel and being so near to their. Monastery it – is but a few rode distant – they might not wish to sell – however this is God's Temple, and if it is to be built on that site, the site will be procured!

As we were turning back to towards the monastery a motor drove up and I recognized three familiar figures descend – Ex Governor and Mrs. McCall of Massachusetts and Michael, at Arab dragoman who had engineered our Bahá'í party of tourists about Jerusalem the year before. They wore on their way from Nazareth to Jerusalem. I presented them to Shoghi Effendi and he had a few minutes' talk with them, they speaking o: their meeting with the Master He was in America and in particular of one occasion on when they had dined somewhere with Him. Their interest seemed to be very casual, and this was a disappointment to me.

On parting with the McCalls we visited the chapel of the Monastery and went down into the grotto Elijah the Prophet which is beneath the High Altar. I asked on who escorted us where it was that the Prophet had called down the fire from heaven destroying the Priests of Baal, and he told me that that place was at the Eastern extremity of the mountain, the spot being marked by one of their monastic institutions. We wore about to visit some other parts of the monastery, but finding that the monk objected to Shoghi Effendi's wearing his cola (Persian hat) we gave up the visit and returned to Haifa, comfortable, tired and happy after in interesting day.

When Harry and Ruth Randall returned to America from Haifa, now over two years ago, Harry asked me to make for a house which he and Ruth intended building in the Bahá'í Colony in Haifa for the accommodation of visiting pilgrims from the occident – an offering from them to the Holy Cause. At that time Harry showed me a rough sketch which he had made on a sheet of note paper. As I was intending to go to Haifa in the near future, and as he had no other data regarding the site for the house, nor the size if the building, nor other necessary information, it was decided that I hoe better postpone the making of designs until I had been to Haifa and ascertained all or the necessary conditions.

I had been in Haifa but a for days last year, when the Master broached the subject of my making designs for the Pilgrim House, telling me about what was wanted, and showing me the site. This resulted in my preparing drawings under His direct supervision which He approved and then ordered me to send to Mr. Randall, which was done. In time I had word to the effect that the prints had been received. Nothing was said to me regarding the Construction of the building until I reached Haifa this time. Then I learned that during her visit of some days in Haifa before my arrival Ruth Randall had left a certain sum of

money with Shoghi Effendi as a portion of the building expenses, to follow.

Early during my stay Shoghi Effendi called together several of the oriental Bahá'ís, who had had experience it building, and with them on different occasions came two reputable building contractors, both Germans. In order that someone from America besides myself should know exactly how the matter was being handled in case the Bahá'ís should want information, at my suggestion Mountfort and Roy were asked to attend these conferences, and they came to several of them. We went over and over the many details of the specifications, drawings and calculations and in the end the lower bidder of the two builders seemed to be the better man. The contract price was agreed upon together with the terms of payment and the amounts thereof – then Shoghi Effendi cabled Harry to know if he could meet the payments, and whether or not the contract should be signed and the construction begun. Up until the time I left Haifa no reply had been received.

When I took up this, work with Shoghi Effendi, one of the friends told me that Mrs. Randall wished three fire places – one in the dining room, and one in each the two round parlors, so arranged that all three could be seen as one stood at the center of the building. Furthermore, she wished porches or terraces arranged, at either end of the building, and suggested that the kitchen be placed in the cellar instead of on the main floor as my first design called for. These additions and changes were made and with them a few improvements of my own which did not change the general outlay of the house. In my opinion the building lot is decidedly not advantageous for as large a house as this one will be. In the first place the lot (which was at one time owned by Mr. and Mrs. Brittingham) was practically a square in shape. Then about a quarter of its area was taken out of one corner and Sydney Sprague built a small house upon it – thus leaving the present lot in the form of an L which is of course disadvantageous. Adjoining this lot to the north and fronting on the same street is a lot unbuilt upon which is of about the same size and shape that the lot in hand was before the quarter of it had been sold off. I advised the friends to try and get possession of this lot or our site, and if when I get to America I find that the Randalls have not yet arranged for the building to begin I think I will advise them upon this point. It seems bad to put a large fine house upon a site where it will always be cramped and awkward.

At one time there was some discussion between Mountfort and Ray on one side, and Mírzá Jalál and one of his brothers-in-law upon the other, as to the advisability of getting the property into Ruth Randall's name before beginning the building operations. She had expressed some wish to the effect that she wanted title to the property. Noun tort and Roy suggested this, but Mírzá Jalál did not think it advisable. It seems that the property was in the Master's name. I could not even ascertain positively whether or not his family had the deed to the property. Mírzá Jalál answered us that Muḥammad-'Alí could no way get a hold of this land since it was listed as Miri (country) land and that according to Moslem law he had no claim to that. There was something about the matter



which I could not quite get at, but in the end I decided that the sons-in-law of the blessed family thought it was better for the title to rest with the family and not with Ruth Randall, and that this accounted for their stand.

It appeared that Mrs. Randall had spoken with some of the visiting pilgrims about furniture for the completed house, suggesting, I was told, that the furnishings be sent out from America. In the meanwhile Mme. Dreyfus-Barney had discovered a Jewish cabinet maker in the town who did good work at so reasonable a figure that she thought Mrs. Randall should know of him – therefore one day she took me to this man's shop, that I might see his workmanship and report to Mrs. Randall on my return to America. He gave me a list of prices which were without doubt at least fifty percent less than would be the cost of the same in America, together with the necessary transportation and customs duties. Although his workmanship was not as good as that of the first quality of American made furniture. From my point of thought it should hardly be desirable to put handsome furniture in this house for the reason that in the Orient there is not the same upkeep that we in America are accustomed to. Things are built and allowed to go to pieces and tumble down without being repaired – then time comes when a reconstruction is made, and so it goes along. Possibly I will suggest to Mrs. Randall that she have made there in Haifa some substantial but plain furniture in a conservative mission style, which to me seems to be most appropriate from many considerations.

During the first days of my visit Shoghi Effendi said that he wanted to speak with me of improvements about the Tomb of the Báb, but that he could delay this for a few days until some of the visitors had left with whom he was then occupied. From day to day, however, before we had our long talk, now and then he outlined to us in conversations his thought for the eventual placing near the tomb of the Báb upon Mount Carmel as a permanency the tombs of Bahá'u'lláh and 'Abdu'l-Bahá. His thought was a high dome upon the elevation of land adjoining the Tomb of the Báb directly to the south where stands the cypress trees beneath which Bahá'u'lláh used to sit. Under this dome would be the tomb of Bahá'u'lláh, while a little way lower down the mountain to the north from the Tomb of the Báb would be the tomb of 'Abdu'l-Bahá, the three tombs to be so composed that they could form one composition in the grouping upon the three levels. Shoghi's idea, as he explained it, was that because in the Tablets of the Master was given all praise to Bahá'u'lláh and the Báb, so this thought should be incorporated into the arrangement of the Tombs of those three most Holy Personages by placing 'Abdu'l-Bahá's tomb on the lowest level. Once Shoghi Effendi asked me if I thought such an architectural composition was practicable and I replied in the affirmative having in my mind built upon design embodying something to the arrangement of the church at Lourdes in the Pyrenees, which when adapted to this solution of our problem would comprise a nonagonal temple surmounted by an oriental dome for the tomb of Bahá'u'lláh, the roof of the Tomb of the Báb forming a terrace out in front of this temple, while below the tomb of the Báb, beneath a low dome, would be that of the Master – a double stair case in the form of a horse shoe curve, coming down

around each side of the Master's Tomb could give access to the two higher tombs joining them with the staircases coming up the mountain from the main street of the German Colony. I felt that some such composition could be worked out with encases.

In speaking of the future Mashriqu'l-Adhkár upon Mount Carmel Shoghi Effendi said that it should not be placed above the Holy Shrine of the Báb. It was with this idea in view that he thought of the promontory of Carmel as a site for this Temple – He said, however, that the final decision of this matter of the tombs and the Temple would be made by the Universal House of Justice. One day after several of the pilgrims had left Haifa, and 6haghi Effendi was not rushed as he had been, he took me up the mountain side to talk about matters of architecture. On the way up he asked me to express my idea as to the arrangement of the Holy Shrines. This I was a bit reluctant in doing because my ideas were different from the thoughts which he had been expressing from time to time, but he urged me saying that he really wished to know my thought. Then I explained fully my first thought as it came to me and which had not changed, of placing the Master's Tomb on the top of Mount Carmel, for from the standpoint of architectural composition I felt that there was but this one thing to do. Although from the point of view of the spiritual symbology and significances mentioned by Shoghi Effendi I felt that those matters were entirely outside of and beyond my field. In explaining my architectural concept I pictured a series of stair cases with nine terraces going up the mountain to the Tomb of the Báb in line with the axis of the main street of the German Colony. Then from there on up the mountain, on a continuation of this same axis, another series of stair cases, with nine terraces, to a point upon the extreme summit of the ridge, to a great Temple which would contain the shrines of 3aha'u'llah if the Master's body was to be laid elsewhere, of the Master's body if the remains of Bahá'u'lláh were to remain at Bahjí, or of the remains of both Bahá'u'lláh and 'Abdu'l-Bahá – side by side, if this was to be a double shrine for both. From this commanding point on the summit of the ridge of Carmel the Temple tomb could be seen for many miles in all directions, its great dome dominating the entire mountain, while the pilgrims would approach the summit by the way of the nineteen terraces – nine terraces from the Colony to the Tomb of the Báb – the one terrace around the Tomb of the Báb – then nine more terraces between that and the summit ( $9 + 1 + 9 = 19$ ). Furthermore, suggested that if advisable the Temple Tomb could be built in two parts - a script with the Shrine or Shrines below, and above that the great Temple which could be used as the Mashriqu'l-Adhkár, while from that a center could be made to radiate nine avenues leading to various parts of the top of the mountain; between which could be placed the many auxiliary institutions.

While Shoghi Effendi and I were on the mountain we met Mírzá 'Abbás Gholi, keeper and guardian of the Tomb of the Báb, and Shoghi Effendi explained to him our mission that day upon the mountain. Then followed a long conversation between these two which I could not understand, save that it concerned the Master's instructions to Mírzá 'Abbás Gholi regarding the completion and the better development of the shrine of the Báb.

It seemed that upon three different occasions the Master told Mírzá ‘Abbás Gholi, with great emphasis, not to allow anyone to be buried near the Holy Tomb of the Báb. This Shoghi Effendi translated for me, then he asked Mírzá ‘Abbás Gholi if he would bring to me, on the following morning, the data and description for the completion of the Shrine as wished by the Master, and we concluded our walk by going down the mountain together. The next morning came Mírzá ‘Abbás Gholi to the Pilgrim House with: a rough, though adequate, sketch embodying the Master’s completed plan for the shrine. Luṭfu’lláh translated for us, so was able to get a very clear idea of the general lines upon which the building was to be completed, although the Master had given but very few, only two or three, instructions as to details of design or style. Shoghi Effendi had told me some days before that the Master had often expressed his admiration of and liking for the architectural style of the Taj Mahal instinctively I felt that this was the style to be emulated as much as possible in the completion of the Shrine.

Mírzá ‘Abbás Gholi’s description in general was as follows:

Three more rooms were to be built behind the present structure, thus making it a complete square with three rooms on each side ( $3 \times 3 = 9$ ) nine rooms in all. About that square is to be built a loggia with three semi circular arched openings (borne upon columns and glazed with glass set into iron framework) piercing each of the four facades of the building – making in all ( $3 \times 4 = 12$ ) twelve openings, three facing each point of the compass. Then on top of the building is to be erected a second story consisting of nine rooms, the central one of which is to be surmounted by a dome of importance, arranged in such manner that the visiting pilgrims can circulate about the central chamber by walking through the series of the eight surrounding rooms, which are to open one into the other.

Several months later an article appeared in the Star of the West telling of the stairway up the mountain to the tomb of the Báb, proposed by the City Engineer of Haifa and fathered by the Pro-Carmel Society. I believe it was furthermore stated that funds would be acceptable for this construction. One morning I called on the City Engineer and he explained to me in a general way his project. He had a survey of the site, of which he kindly gave me a tracing, but as yet he had no designs for the stairways. Thereupon I decided that I would include a design of stairways in my drawings for the Tomb of the Báb, then if Shoghi Effendi thought well of it I could offer a copy to the Pro-Carmel Society through the City Engineer.

A few days before the end of my visit, at Shoghi Effendi’s suggestion I made an early morning excursion with Mírzá ‘Abbás Gholi to the plain by the sea between Haifa and ‘Akká, to reconnoitre for a possible site for the Master’s tomb, in case that it would be decided to place it there. Luṭfu’lláh and Fugita accompanied us, with Esfendiar driving. We followed the beach as far as the half way house, now in a ruinous state, it having been a target for bombardment during the recent war. Here we left the carriage and proceeded on foot for a

quarter or a half a mile in-land among the dunes until we were at a point about half way between the railroad and the seashore. This was the site which we chose – our thought being that the Bahá'ís should get a concession from the Government for a tract of land about one mile square. By planting trees upon it by degrees it could be brought into a state of cultivation. A fine park could be laid off with water ways and lakes, the nearby rivers on the plain on 'Akká forming an ample supply of water, while in the center of this outlay could be built a magnificent Temple Tomb on the order of the Taj Mahal, which as I have stated, Shoghi Effendi told me was the style of architecture admired by the Master.

From architectural viewpoint this site had fine possibilities. Before leaving the site we outlined a nine pointed star upon the ground and held a few moments' prayer. The thought of placing the Master's tomb in the sands of the plain of 'Akká was suggested by something which He said one day to the effect that it was His wish to be buried on the sands of the beach midway between the Holy Shrines of Bahjí and Carmel so that when the pilgrims paused along the beach between these Holy places that they could walk over His resting place. As I have already written, it remains to be seen how this call be interpreted and where and what the friends will decide to construct.

One day not long after my walk on the mountain with Shoghi Effendi when he talked about the improvements and completion of the Tomb of the Báb and of the location of the Tomb of the Master and that of the Mashriqu'l-Adhkár Shoghi Effendi asked me to go to the top of the ridge of the Mountain in company with Mírzá 'Abbás Gholi on a prospecting tour to study the possibilities for a site for the Tomb of the Master on the axis of the German Colony directly above the tomb of the Báb which location I had suggested to him. Luṭfu'lláh accompanied us as interpreter and we were joined by another one of the Persian friends. Following the drive way along the north side of the top of the mountain until we found ourselves on the prolongation of the axis line of the main street of the German Colony upon which is the Tomb of the Báb (about half way up the mountain) we turned about at a right angle, following that axis line some rods to the north until we found ourselves on the highest part of the ridge from which we had a most extended view in all directions. According to my thought from architectural considerations of composition this was the place for a great Bahá'í monument of some description. A shrine, a Temple or a great Beacon Tower – in any event, a structure which would dominate everything within sight, visible from a great distance over land and sea, marking the location of the Sacred Shrines on Carmel.

Mírzá 'Abbás Gholi took a hasty survey of the land which was approximately a square extending between the two parallel roadways which here run East and West on the top of the mountain. He thought that it belonged to German people and that it was possible to buy it. This was about all which could be done then, so we returned to the Pilgrim House, and later reported our findings to Shoghi Effendi.

After talking with me on various occasions about his several architectural projects for the future development of the Bahá'í Holy places in the vicinity of Mount Carmel, one day Shoghi Effendi asked me to work up for him preliminary tentative drawings as follows:

- I. A design for the completion of the Tomb of the Báb upon the lines as contemplated and planned by the Master, including the stair cases of approach up the mountain from the German Colony.
- II. A design for the Mashriqu'l-Adhkár upon the Promontory of Carmel carrying out Shoghi Effendi's own idea with a series of nine semi-encircling terraces around the mountain and coming down to the sea, upon which would be built the accessory institutions.
- III. A design for the Master's Tomb on the top of the ridge of Carmel on a line drawn up the mountain from the Tomb of the Báb, which would be a continuation of the main axis of the German Colony.
- IV. A design for the Master's Tomb on the plain where the valley of 'Akká meets the sea, half way between Mount Carmel and Bahjí.
- V. The complete design for the Girls' School to be built upon Mount Carmel.

Shoghi Effendi laid no restrictions upon me as to cost, style nor size of these buildings, but as already stated in one of our conversations he told me that the Master's preference of style was the Indian style. This coincides with what I heard from a number of the friends at home and abroad, including Zia Baghdádí's testimony as well as that of Mr. Woodcock and the Maxwells from America. My thought is to do this work in the Indian style.

One Sunday morning Miss Rosenberg, Emogene Hoagg, Rúháughise Khanonm (sister of Shoghi Effendi) Luṭfu'lláh and I started out in the family carriage (a three seated mountain wagon) for an excursion on Mount Carmel. Driving up past the monastery of Mar Elias we walked over rocks gathering wild flowers and heather and enjoying the views off to the south along the coast toward Athlit, Caesarea and Jaffa – then we continued our drive on to the German Hotel where we had coffee and cakes before returning by the ridge drive along the north side of the brink of the mountain overlooking Haifa, the Bay and 'Akká with the distant mountains, the most prominent point of which was Mount Hermon. Arriving directly above the German Colony we found ourselves near a mounted cannon placed there during the war to command the town and harbor. It was in a rather dilapidated condition but still could be revolved around upon its bearings. We helped Rauhanghise Khánumn and Emogene Hoagg up upon the gun where they sat as Luṭfu'lláh and I revolved it about on its bearings making it go as fast as we could. Suddenly Rauhanegise Khánumn saw a picnicking party approaching us and recognizing them a well known Páshá of Haifa she descended in great haste from her perch, lowering her veil as she did so and seeking refuge in the carriage, the rest of us following – thus ended our brief hilarity, for this was indeed wild hilarity for Haifa.

Rauhanghise Khánumn finished her education at a school in England, while Shoghi Effendi was studying at Oxford. She speaks and has a bearing quite like an English girl, and is a very attractive young lady – slender and graceful in her Oriental dress and veil, the latter usually looped back on either side of her head and somewhat after the style of the ancient Egyptians. She is very western in her ideas, but in the street her veil is lowered in order not to scandalize the moslem community. During the early days of my visit Shoghi Effendi was occupied much of the time in consultation with Mountfort Mills, Roy Wilhelm, the Dreyfus-Barneys, Lady Bloomfield, Major Tudar-Pole, and later when they came, with the Schwarzes. About the foundation of the Universal House of Justice, I heard in a general way of the matters Alláh they discussed. It seems that before the Universal House can be established the Local and National House must be functioning in those countries in which there are Bahá'ís. I understood that Shoghi Effendi had called certain friends from Persia and from India for this conference, but they did not arrive in time to meet with these friends from the West whom I have mentioned.

I was told that Shoghi Effendi commissioned the Schwarzes to establish local and a national House of Justice in Germany, and that he gave instructions to Mountfort Mills and Roy Wilhelm to give to the friends in America that for the present there would not be Houses of Justice in America, but that from now on our local Spiritual Consultation Boards would function as local Houses of Justice and that the function of the Board appointed by the annual convention should be so changed and altered as to make it the supreme legislative Bahá'í body in America instead of an executive body as before – thus from now on this body becomes as the National House of Justice in every respect except in name. Furthermore, I was told that as soon as Houses of Justice could be established in those countries in the orient where there are numbers of Bahá'ís, it was Shoghi Effendi's plan then to establish the Universal House.

During this visit I found a freedom among the friends in Haifa which did not exist in the days of the Master. How that the veil of the temple has been rent and He is in His Supreme Station upon High, people are seeing and understanding His Reality, and that of the Cause, to a greater degree than ever before. This has produced a change among the friends, they are speaking more openly about the Cause than has been possible heretofore, and a spirit of liberation prevails among them.

The Master's ministry was the time of mercy and forbearance when He, the Master, was carrying all the burdens and protecting the believers and also propitiating the unbelievers as well, and making easy their way hoping to bring them to the Kingdom. However, now is the day of Justice when all are cut to the test, believers and unbelievers, enemies and friends. The following anecdote illustrates this - it was told me by one of the friends in Haifa:

It was the Master's custom to receive every one who came to Him. Often the Moslem priests, the officials of the town, and other people not interested in the Cause would come to see Him for the pleasure of His company, spending hours

in conversation, tea and coffee drinking and smoking. This was a great burden upon 'Abdu'l 3aha, but one which He bore ever patiently and with a reel love for these people, man' of whom in reality were His enemies and the opposers of the Cause. Thus he sacrificed His degree to be with the believers rather than to spend time with others.

One day, sometime after the ascension, Shoghi Effendi was busy in his home with the affairs of the Cause, when word was brought to him by one of the members of the family that s group of the Muftis (Moslem priests) had arrived to pay him their respects. Shoghi Effendi gave a message excusing himself on the grounds of being very occupied – whereupon that member of the family reminded him that the Master had always received these Muftis, also expressing the fear that they would be greatly displeased if he did not see them – whereupon Shoghi Effendi said that the time had gassed for such considerations and that he must devote himself undividedly to the Cause.

One day I went into Kelsey's room – he lived in the Pilgrim House – and I found a young American there with him, Clarence welsh who had Just landed from a large tourist chip that day, anchored in the harbor. He proved to be an admirer of Lorraine Hopper. I recalled having heard her and her mother speak of him. It was through them that he had heard of the Cause while et College in Urbana, and this gave him a great desire to visit the Master – a desire which resulted in his working for a year after leaving College and getting together enough funds for the voyage. He had word from the Master that his coming was welcome, but alas the Master had departed this life before he reached the Holy Lands! Clarence had come over steerage and was roughing it generally. With a camera and a large supply of films he proposed taking photographs in order to make his expenses. He had been tip the Bile end was planning an extended tour of the holy Land. I was only sorry that we could not have done some travelling together.

Last year when I was in the Holy Land I went up to Jerusalem for several days. It was a rare treat, and ore which I long to have again. If I could say that I had any rare treat about this recent visit it would be that my time was not sufficient for going up to Jerusalem. Another time I hope to make this visit again, and also one to Damascus where there are some Bahá'ís.

As usual there were gathered in Haifa Bahá'í pilgrims from various parts of the Orient, Persia, India, Turkistan, Arabia, and Egypt being represented. On several occasions, both with others and alone, I went up to the Oriental Pilgrim House on the mountain to call upon these friends, taking tea with them. One afternoon we Western pilgrims gave a feast for the Oriental friends at our pilgrim house. About seventy gathered in the central room of the House where tea and sweetmeats were served, the Oriental friends chanting the prayers and tablets, we friends from the West welcoming them – our words being translated into the Persian. It was a most spiritual gathering expressive of the Bahá'í spirit of unity between these people of the two hemispheres. When asked to speak, I quoted to the friends the cable ;ram sent to America by the Bahá'í friends

in Tīhrán when they received the news of the Master's ascension, which were to the effect that the light of the Covenant had been transferred from the eye to the heart – telling them I was beginning to realise the significance of this spiritual message, for I had been very unhappy at the thought of coming to Haifa with our Lord not there, but in the Guardian of the Cause and in the love of the friends for one another. I was finding the living spirit of the Master, so my heart was being comforted and I was happier. Shoghi Effendi translated the remarks of the Western friends since none amongst us save the Dreyfus-Barneys spoke Persian.

On the morning of Norooz the believers both oriental and Occidental assembled at the Master's house to view the portraits of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá. These were exposed to view in the southeastern room of the house, which adjoined the room which had been that of the Master. A large photograph of the Master was on view and beside it a miniature on ivory, the work of Miss Rosenberg. On former occasions during the Master's ministry only the portraits of the Báb and Bahá'u'lláh were thus visited. Now as the friends gazed also upon the portraits of the Master they were much affected. Then we all went into the Master's room. Flowers had been placed here and – the room was just as it had been He had been there. The light filtered into the chamber through the closed blinds and plain white curtains falling upon the bedstead the curtains of which were closed. Here the grief of the friends overflowed, though always restrained. I was one of the last to enter the room – Emogene Hoagg and I were there together and for a few moments we knelt in prayer while our tears flowed in silence.

Later on in the middle of the afternoon we all gathered at the Pilgrim house on Mount Carmel for tea before visiting the Holy Tombs. Shoghi Effendi was there and he led the group to the Tomb. He poured rose water on our hands as we entered the shrine.

Visiting the tomb of the Báb first, we all stood while Shoghi Effendi chanted a prayer of visitation. Then we all went into the Master's tomb where we seated ourselves in Oriental fashion on the floor while two of the friends chanted in melodious voices from the Holy Words. After this we withdrew one by one from the building, going down the mountain singly and in small groups. This was also the usual Sunday afternoon program of spiritual meeting upon the mountain attended by the pilgrims and Bahá'ís of Haifa and by the few friends who could come over from 'Akká for the gathering.

While I was in Haifa in the winter of 1921 the Bahá'í School for Girls to be built upon Mount Carmel was under consideration. Some of the visiting women Bahá'ís were deeply interested in the work, and various conferences were held between them and the ladies of the Blessed Bahá'í Household. At the request of Munírih Khanoum, I made some sketches for the first building of the group to be constructed. These drawings were offered to the Master and He looked them over and approved the plans and elevations. Between Munírih Khanoum and Mírzá 'Abbás Gholi a site upon Mount Carmel has been given for the school. It



is a tract of land fronting about 280 feet upon the road way near the Tomb of the Báḅ, and it turns up the mountain (to the south) to the road along the top of the ridge. My sketch contemplated a continuous layout of buildings in the Syrian romanesque style stepping up the mountain the terraced tops of each building forming terraces before the adjacent buildings higher up the mountain. These buildings so arranged as to enclose a series of three garden courts running up the mountain. At the entrance upon the lower roadway was the Administration building. Next above that came the recitation buildings, while highest up were the dormitories and the living quarters. The plan contemplated the building of the Administration building first, this being used for the school in its beginning until the funds were available for the construction of the other buildings of the group.

Recently in Haifa I learned that during the past year some funds had been sent from America for this building fund. Roaha Khanoam being the one who received these offerings. At her request this money was banked in Haifa in the name of ‘Abdu’l-Bahá. Shortly after the Master’s passing Mírzá Muḥammad-‘Alí filed a claim to ‘Abdu’l-Bahá’s property, and I was told that according to the Moslem law a brother could claim the third part of all town properties (including moneys) of another brother’s estate as his inheritance, and that this claim tied up the school money. The friends hoped that Mírzá Muḥammad-‘Alí’s claim would not be granted and that this money will be saved for the school.

One day Rúḥá Khanoum called me to her home and spoke with me about the school, suggesting that a committee be formed in America to receive and guard the funds, banking the funds in the United States until needed for building in Haifa. She explained that she and her sisters were greatly burdened with so many cares and duties, that they did not wish the added responsibility of handling these finances. Later on she consulted Shoghi Effendi about this matter, and I understood that his decision was that the offerings had better be forwarded on to Haifa as they came in, rather than be kept and handled in America. Just what arrangement was made, and to whom the funds were to be sent, I was not told.

Some years ago Ḥájíe Mírzá Ḥasan, the Cairo merchant from Khurasán, invested in a large tract of land on the high land in the eastern part of Haifa near the Jewish college. While I was in Haifa last winter, the Master had me subdivide this property into nineteen building lots to be sold in order to settle up the Khurasání estate in Haifa this time, Mírzá Jalál told me that he told his wife Rúḥá Khanoum had purchased one of these lots and wished to build a house upon it as an inheritance for their daughter. Moreover he asked me to make him a design for this house to be built upon semi oriental occidental lines – without the very large rooms characteristic of the Orient, but at the same time with rooms and hallways larger and more spacious than usual in Europe. In other words, a building particularly adapted for living conditions in Haifa. This was very pleased to do, making a series of studies for a house, which, when I reach America, I expect to finish off and send to him, giving a general outlay

f house without buildings, gardens, etc. This is the first house to be built in this Khurasání addition, and undoubtedly it will be followed by others, so it is hoped to establish there a type of building which will be a credit to the Bahá'í Colony.

With us in proletariat America the term "lady" is used so promiscuously, thereby losing its original meaning, so that many of us prefer to use the term woman where formerly we were wont to say lady. So much so has this become the custom that now it often sounds strange to our ears when the term lady is used, as it still is in some foreign countries, in its former or original sense. It is in this sense, now all but obsolete in America, that the friends in the Orient always speak of the ladies of the Blessed Holy Household, for they are ladies in the social sense; they are of a glass above that of ordinary women. I feel that we will understand this distinction more as we grow in the knowledge of the Master's testament and institutions therein outlined, for it can easily be seen that as the Cause grows and develops the household of Bahá'u'lláh, who have remained firm in His Covenant, and in the Master's Covenant, will become the most reverend and respected family of the world.

At various times during my visit I caught glimpses and had conversations with the ladies of the Blessed Household. There is now so much more freedom for them than existed formerly that they are able to meet with the men of the Cause without fear of incurring difficulty and trouble from the feet that by so doing they are breaking away from one of the most time honored customs of the Orient which does not allow a woman even to be seen by any man but her husband and nearest male relatives. Not unfrequently one or more of the Master's daughters would drop into the pilgrim house for a call, and several times I saw them one or two at a time in one of their homes.

The day before leaving Haifa I have a message from Rúhá Khanoum telling me that her Aunt and Mother and sisters would be pleased to receive me at her home at a certain hour. This made me very happy because on that visit up until then I had not seen 3aheyeh Khanoum (the Greatest Holy Leaf), nor Munírih Khanoum. The former is very frail and delicate – and since the shock of the Master's passing has not been as well as formerly. I had a very pleasant visit with them all. Munírih Khanoum was not there having left a few days before in company with Emogene Hoagg and the Schwarz family for Europe for a change of climate and treatment for a run down condition of nerves precipitated by the shock and strain of the sad events of the few previous months. Rizewaneyeh Khanoum, the wife of Mírzá Hoosain Yazdí, and cousin to the Master's daughters, was also present. The ladies asked for various of the friends in America, talked much about the spiritual work waiting for us to accomplish in America, and sent their love and greetings to the friends in the United States and Canada. Moreover they spoke of the weight of work upon Shoghi Effendi, and expressed the hope that we in America would do all in our power to make his path easy and to bring joy and gladness to him in his labors in the path of the Master.

Just before I left Haifa Shoghi Effendi came to me with a sealed package con-

taining some of the precious blood and some of the priceless hair of Bahá'u'lláh, delivering this to me as a most treasured possession. The inscriptions upon the outer and the inner cover of this precious package read as follows: "Of all the remnants of Bahá'u'lláh's all sacred person, the most hallowed, the most precious confidentially delivered in the hand; of my brother and co-worker in the Cause of God, Mr. Remey.

(signed) Shoghi. March, 1922.

"Coagulated drops of Bahá'u'lláh's all sacred blood and ringlets of His most Blessed. Lock presented as my most precious possession to 'Abdu'l-Bahá's dear son, Mr. Charles Mason Remey, as a token of my Bahá'í affection and brotherly love.

(signed) Shoghi."

(sealed with the Greatest Name)

I have received many precious Holy relics of the Cause, but of all this is the most precious of my Bahá'í possessions.

While passing through Germany I had a silver case made to contain this treasure appropriately engraved with the Greatest Name and inscribed with the above words written by Shoghi Effendi. It is arranged to be carried in the inner pocket, and has a guard chain to go around the neck to insure its safety.

With an affectionate farewell Shoghi Effendi commissioned me to tell the friends in America that he was asking the friends in the Oriental Countries to collect and to send money to America for the building of the Mashriqu'l-Adhkár and that we might expect to receive these contributions before many months. Then he gave me two pages of partly burned candles from the Holy Tomb of the Master, to be distributed among the delegates to the coming convention, which packages I now have with me in my luggage.

Now deposited with other Holy treasures in the archives of the Bahá'í Cause. January, 1930.

Studying the mixture in spite of some rough days when four out of five persons were sick – actively so all over everything.

We are due in New York early tomorrow, Friday morning the 21st.

I expect to start as soon as possible for Chicago and the Bahá'í Convention, going via Washington where I plan to make a short visit of a few hours with my family.

In brief such were some of my objective experiences on my way to the Holy Land. However, in my inner thoughts a change was taking place, and this change began to objectify to me during the days of my voyage. Since the fall of 1917 a struggle had been on in the Cause in America. This had first been generally felt at the time of the violation at Chicago when a partial split formed over the Kirchner affair – a split which was never really healed, and

which latterly has continued as a widening difference between those friends who champion “Reality” and its policy of supporting certain people as against those people who stand with the Washington and Chicago Assemblies against these people and their doings. Of late this has become a breach between the people of the New York Assembly upon one hand, and Chicago upon the other hand – the other assemblies throughout the country for the most part siding with Chicago.

These and many other matters I reflected over during the voyage and now before landing I have quite definitely made up my mind that I must get away from all this discord in order to find that peace of soul so necessary for Bahá’í Service.

(signed) Charles Mason Remey.