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#### Haifa, December 30, 1923

Shoghi Effendi comes to the Pilgrim House and has lunch with us almost every day. and talks most interestingly about different problems connected with the Bahá'í Movement. He is quite ready to listen to the opinions of others, and often questions those at table as to what they think about certain questions. He speaks very directly and frankly, with a very dynamic quality. He has a quick sense of humour, and occasionally says things that might seem a, wee bit sarcastic, if one did not clearly realize the kindness of his attitude. But he evidently sees people, and their abilities and defects, very clearly. One feels very clearly his wisdom, his capacity and his power. Pie is very simple and friendly, so that one feels free to ask him all kinds of questions.

We have talked with him a great deal about the Spiritual Assemblies. He evidently feels that the local and national Assemblies are still in a very crude stage, and that until they begin to function more adequately it would be unwise to attempt to organize the Universal House of Justice. "It would simply be a farce," he said. The local Assemblies must be chosen by the friends, all voting for those who do the electing. Even though the Assemblies act unwisely he feels that he cannot step in, and use their power himself. He can simply suggest to the Assemblies that certain principles apply to certain situations, to which they have not been applying them. In selecting, the friends should put aside all personal dislikes, choosing those who will best serve the Cause. He quoted twice the Master's statement that when the majority of the Assembly had decided on a course of action, the other members and the Bahá'ís in general must abide by that decision even though it were wrong. Then he repeated it and smiled, and said, "That is what breaks one's back." He evidently realizes what difficult teaching that will be for most people to accept. He said, "If I had to choose a Bahá'í who was young in the Cause, and very sure in spirit, but with little experience, or one who was older in the Cause, less pure in spirit, and more experienced, I would be inclined to choose the former for a member of the Spiritual Assembly. But if all the members were of that type, the Assembly would suffer from lack of experience. Therefore it is necessary to compromise, and

takes some of both kinds.” When the Universal House of Justice is organized, its decisions will be infallible, but this does not apply to the National or Local Spiritual Assemblies. However, Shoghi Effendi is very clear that the affairs of the Cause must rest in the Spiritual Assemblies, even though they make serious mistakes. For instance, if an individual is considering whether to enter on a given type of work, that might involve him in political disputes, he should first consult the Assembly before accepting or rejecting the situation. That is, wherever an individual’s conduct might have an influence on the Bahá’í Cause in a city the Assembly should be consulted. If a man thinks that his course of action has no relationship to the progress of the Cause, then he needs not consult the Assembly. If later it is found to be involving all the friends, he should discuss the matter with the Assembly, and abide by their decision.

One day Shoghi Effendi talked at length about the question of interfering in politics. Of course ‘Abdu’l-Bahá says clearly that Bahá’ís should not interfere in politics. The question is as to what is meant by interfering in politics. Shoghi Effendi said that it seemed to him to mean that one should never involve oneself with any person or any group which is working for selfish ends and personal advancement. One must always be ready to serve the good of one’s country, but one must not become entangled with parties which are exploiting the country for their own ends. Whether a given position under the Government will entangle the person in politics will to a certain extent be left to the judgment of the individual, but he will always be wiser to consult the Spiritual Assembly if there is any question at all about the wisdom of his engaging in a given course.

In connection with this discussion of interfering in politics, Shoghi Effendi said very emphatically that he had no use for considerations of expediency. If a given course of action would bring suffering to a given Bahá’í or even to a large group of Bahá’ís, and yet was contrary to some clearly understood Bahá’í principle, it should not be entered upon. Such a course of action would eventually bring trouble to the Bahá’ís, and would in the long run cause more suffering than it would avert. I have been very much impressed with the absolutely clear stand Shoghi Effendi takes for honesty and truthfulness on the part of the Bahá’ís. He never tries to avoid a difficulty; but comes at it very clearly and says, “Here is a problem to be solved.”

We were talking about conditions in America, and Shoghi Effendi spoke about the great importance of teaching. He said that the Bahá’ís who at present are in America would, for instance, have great difficulty in completing the Mashriqu’l-Adhkár; that we must have more Bahá’ís to help with that, and with all other Bahá’í work. We asked what was the best method of teaching in America, and he said that the most important thing for all the Bahá’ís to do was to so live that people would be attracted to the Cause by their lives, that such teaching was of much more importance than lectures and speeches. He emphasized the same thing another day when we were discussing the Spiritual Assemblies. The members of the Assemblies must be chosen by people who are as ours in heart and as unselfish as possible. Moreover, if it should happen that a given Spiritual

Assembly was to act unwisely, the thing: for individual Bahá'ís to do is to live the very best they can so that the progress of the Cause may not suffer. It seems to me that Shoghi Effendi is very clear in his attitude that the first thing for the Bahá'ís to do is to make their own lives in accord with the Principles laid down by 'Abdu'l-Bahá and Bahá'u'lláh.

We were discussing the matter of money contributions to the work of the Cause. Shoghi Effendi said that of course Bahá'ís ought to contribute to Bahá'í work, according to their capacity. But he said very definitely that Bahá'ís should not be under compulsion to contribute. For instance, when the Assembly makes an appeal for funds, it should be done in such a way that a man who does not wish to contribute will not be made uncomfortable and ashamed if he does not. The needs of the Cause should be clearly presented, through speeches, through appeals, through articles published, etc. Then the friends should be invited to give money to help these different activities. But the pledging of money, for instance, should be done in private, so that the person who does not give, will not be made uncomfortable. If a person pledges to give each month certain funds for the support of the Cause, he of course has a moral obligation to make that payment, but if he does not pay, the Assembly should not try to compel him to pay. Shoghi Effendi said it would usually be well for a person who pledged money to give his pledge with the promise that he would pay it if he found no other use for it which he considered more important! I said, "But then the Assembly would say that was unbusinesslike. That under those circumstances they would never know on how much money they could count for the work of the Cause." And he replied, "Yes, I know. And that is true; they never can be able to count on definite sums each month. But that is of less importance than the harm that will come from trying to compel people to contribute." This interested me a great deal, for along with this he is perfectly clear that he understands how many of the activities of the Cause require money in order to make them effective.

#### **January 2, 1924.**

Yesterday Shoghi Effendi read us part of a long letter he had written for the Bahá'ís throughout the East. He read some paragraphs about the progress of women — first about the need of education for both boys and girls. Then, the recommendation that each Spiritual Assembly should appoint a special committee, which should concern itself with the progress of women. That every facility should be given the Bahá'í women for advancement and progress, so that as soon as the veil is removed they will be able to take part in all the activities of the Cause. He mentioned the fact that the process of removing the veil would be a gradual one, but that eventually it would be entirely taken off. Later, in talking of the removal of the veil, he spoke with approval of the way the Egyptian women are removing the veil, not taking it off at once, but gradually making it thinner and thinner, so that now the better class women wear the merest gossamer silk over their faces. From that it will be an easy step to take

the veil off entirely.

One day he spoke about the growth of communism and Bolshevism. He quoted a Tablet of the Master written not long before his death, in which he said that such movements would increase in their influence. Shoghi Effendi seems to feel that surface conditions in the world may continue to grow worse for some time, and that only after a long period will the Bahá'í spirit triumph. No democracy can be successful unless it is founded on a spiritual basis. Up to this time democracies have attempted to exist on a purely material basis, and they have not justified themselves. Only when the Bahá'í spirit is infused into the world can we have real democracies.

Another time Shoghi Effendi spoke about the Master's will. He said that Dr. Esslemont had wanted to put in his book a chapter in which he would comment in some detail on the Will. But Shoghi Effendi told him that it was not yet time to do that, that people now have so little understanding of the Will, that comment on it is now premature. He said that the Master's Will is a great test for the Bahá'ís. Those who really accept and understand it have passed the test successfully.

He is continually emphasizing the importance of the Spiritual Assemblies. He seems to imply that we must accept the principle of such Assemblies, and their place in the Cause. And that even if present Assemblies do not function very well, we must all work with them and cooperate with them, for the sake of the principle and of what they will be in the future.

Yesterday, on January first, Mírzá Raḥím Arjumand, who has come to Haifa from Paris, gave a Feast for the Bahá'ís. There were about forty men present in the big central hall in 'Abdu'l-Bahá's house. One of the Bahá'í teachers who has come from India gave a long talk. One of the Haifa Bahá'ís read the newest circular letter from the Haifa Assembly to the Bahá'ís in the East. Several Bahá'ís sang a song composed by Mírzá Maḥmúd of India, and another Bahá'í sang a song he had composed. The latter was evidently an ode in praise of Shoghi Effendi. He made no comment on its reference to himself, I think, but said very emphatically that all Bahá'í songs should have in them the name of either 'Abdu'l-Bahá or of Bahá'u'lláh, so that it would be evident to all who are the leaders and inspirers of the Bahá'í Movement. Another speaker referred to the Qur'án, and to the writings of the Báb in his talk, and Shoghi Effendi advised him always in his talks to quote from the writings of Bahá'u'lláh and 'Abdu'l-Bahá.

#### **January 8, 1924.**

Yesterday at lunch we were talking about Bahá'í hooks, and about ways of teaching the Bahá'í Cause. Shoghi Effendi said to Mrs. S. that on her trip to India she should use Dr. Esslemont's book as a sort of text, that she should study it, and use it as a basis of teaching. Things not included in that book should not be taught, and everything in it should be taught. He said that when

the Master read the first chapters in that book he made a number of changes, with a view to making it more acceptable to the person who is not a Bahá'í. For instance, in certain places Dr. Esslemont had referred to Bahá'u'lláh as the "Promised One". In every case the Master had crossed that out, and had written in its place, "the first educator of mankind." Shoghi Effendi said that in teaching new people one should not say things that would antagonize them; for instance, one should not speak of Bahá'u'lláh as being greater than Christ. One should not emphasize the position of Bahá'u'lláh as a Manifestation of God. On the other hand, one must be careful not to teach anything that would later be contradicted, even in seeming. One must use wisdom in the books given to beginners. He instanced some of the things in the Tablets to the Kings, as being too advanced for beginners. It would be better to have extracts from these, fitted for the person who knows little of the Cause. I inferred that he thought the Bahá'í Scriptures, for instance, was good for Bahá'ís, but not so good for non-Bahá'ís. He said that there were many hooks that needed to be written on the Cause, but that there were not enough skilled writers in the Bahá'í Movement to do the work. He had suggested to Mr. Dreyfus that he write a book about the life of the Master, as a man, and not as a Manifestation — something that would appeal to any one who would enjoy reading the biography of a great man.

Shoghi Effendi said that it was very important to have well trained Bahá'í teachers. Bad teaching may alienate people who would accept the Cause, if properly taught. There is great need of well educated Bahá'ís to teach intelligent people. A Bahá'í should not try to teach special aspects of the Cause to specialists in a given field, unless he understands well the field discussed. For instance, a Bahá'í should not try to discuss the economic teachings of the Bahá'í Movement with an economist, unless he is well informed of the whole field of economics, as well as of the Bahá'í teachings on that subject. He should refer the person to some one who can do the question justice. If there is no such person, refer him to the writings of Bahá'u'lláh and 'Abdu'l-Bahá. Here one may encounter the difficulty that the best things have not yet been well translated. But one had better not try to discuss the subject, than to do it badly and give the listener the impression that the Bahá'í teachings are incorrect or incomplete. Bahá'ís should study all the great religious and philosophic movements of the world, so as to be able to intelligently present the Bahá'í teachings to the followers of those movements. We should not be exclusive, but should mingle with other groups, in an effort to understand them, and thus eventually to teach them.

Shoghi Effendi mentioned three things as being important for Bahá'ís to do; first, to make an individual effort to perfect their own characters; second, to study the Bahá'í teachings carefully, so that they can guide their own conduct, and teach others; third, to pray always for the assistance of God, that we may act wisely. In speaking of the question of individual effort, he said, "'Abdu'l-Bahá sometimes said that he would say to himself, 'you should do this, you should do that.' If the Master, with all his wisdom and capacity, did this, how much more do we need to make an effort in this way."

**Thursday, January 3, 1924.**

This afternoon at four o'clock just as I was getting dressed to go to Riḍvânia Khánúm's for tea, there was a knock at my door, and Sohiel Effendi said that Shoghi Effendi was going up to the Tomb and invited me to go with him, if I cared to do so. Of course a call from Shoghi Effendi has precedence over all other engagements, and so I hurriedly put on my hat and coat, and walked up to the gate of the Master's house where he was waiting for me. We walked slowly up to the Tomb, stopping for a few minutes several times, usually at points where Shoghi Effendi wished to say something that he wanted me to understand accurately. At the Tomb he spent a long time walking about the terraces, which are just being completed, talking about the plans for the future for the development of the terraces, drew my attention to the beautiful colors of trees, plants and lawn. After some time spent in going about the gardens, he asked if I would like to enter the Master's Tomb. We took off our shoes and went in, on the women's side. There was no one else in the Tomb, it was almost dark outside, and the lights in the Tomb were lighted. Shoghi Effendi knelt a moment at the threshold, and then stood for some time silently in front of the Tablet of Visitation on the wall. I thought he was not going to chant aloud, but after a few minutes he began, and chanted slowly and with wonderful sweetness. I could not but remember the first day I entered the Tomb, more than three years ago, a day when the Master stood in the doorway, while Rúhí Effendi chanted so sweetly. I remembered the weariness of the Master's face that day, and of how I felt that no sacrifice was too great to make to save the Master a little from weariness. I have fallen away most awfully from the resolutions of those days, but now I think those few days in Haifa have given me back a devotion that I have lost for a long time. And seeing Shoghi Effendi in prayer at the Master's threshold fills me with a desire to be of service such as I have almost never had before. What is it in Shoghi Effendi that so wins one: devotion! He is so simple, so young, so unassuming. And yet he has a power to win one to the Cause and its service, but is little short of miraculous. It is not that I see the Master in him, but more that his devotion to the Master is contagious. Of course, really I see the Master's spirit in him — the spirit of devotion to the Cause, to the Teachings of Bahá'u'lláh. As soon as he had finished chanting he knelt a moment at the threshold, and then went out. I followed him, as he went down to the terraces, to discuss with the Bahá'í workmen the question of where certain water-pipes are to be placed. There was a Bahá'í who has recently come from Yazd, and the care of the garden of Riḍván has been placed in his hands. Shoghi Effendi gave some instructions about the work there, and then said, "The care of that garden is all in your hands. Be assured that I will come and see the progress of the work in the garden." He is the personification of kindness and consideration; and yet, withal, is so direct and frank that I am continually being astonished by the things he says! After he had finished talking with the gardeners and workmen we came down the mountain. It was so dark that we came down by the road, talking until we reached the Master's house.

We talked of a number of different things. I asked him about his ideas as to my returning to Persia. He said that, of course, was entirely in my own hands, that at any time when I thought I could be of use there, to write him and he would arrange for me to return. Then he added that he thought I was probably right in thinking that now conditions were very difficult for my work, and that they very likely would become more difficult. From everything that he has said to me and that I have heard him say to others, he does not feel that now I am doing wrong in leaving Persia, but that he hopes I will return there later, when conditions will be more favorable for my work. I asked him about the advisability of beginning a small boarding department for girls in the Tarbíyát School. Such a department would have to be so planned as to be self-supporting. I also told him about Patoul Khánúm's being eager to undertake such work. Shoghi Effendi said that no doubt such a school would be useful, especially because children who were under the direction of the school all the time could be more systematically trained than those who were in the school for only a few hours a day. He wondered if it would be practicable to have girls come from outside of Tíhrán, because of the difficulties of travel. I told him that a few children did come and live with relatives in Tíhrán, in order to attend the school, and that with a boarding department in the school, others would probably come to that. He said that it would be a good idea for those at the head of the school to write him what they thought of doing, to state all the aspects of the problem, and that he would consider them. Then, if it seemed advisable to him, he would write to the Spiritual Assembly of Tíhrán, advising them what to do in the matter. He also suggested this method of procedure for any important thing that the friends wish to undertake; that they write him the details of the matter for consideration, and then he will make recommendations to the Spiritual Assembly of the city concerned. I suppose this procedure should be followed only in matters of importance, because certainly nothing should be done to unnecessarily multiply Shoghi Effendi's duties.

We spoke repeatedly of the necessity of the friends living the Bahá'í life so completely that people will be attracted to the Cause by the lives of the Bahá'ís. He says that the believers are of course accomplishing a great deal, but that this could be greatly increased simply by the Bahá'ís "living the life" more fully. He said that unity among the Friends depends almost wholly on the individual lives. I said, "But how are we to learn that our own opinions are not necessarily correct! We are all so sure that our own ideas are right!" He said. "If the Bahá'ís will really understand the way the Spiritual Assemblies should function, and then abide by that, this difficulty can be overcome. When one of the friends has an idea, he should present it to the Spiritual Assembly, and there should be full and free discussion. Each person should say exactly what he thinks about it. Then the Assembly should vote on it, and the decision should be accepted by all concerned." This of course implies that we must get away from the habit of having our feelings hurt if things do not go as we want them to do!

We talked about people who are attracted to the Cause, but who are not ready to call themselves Bahá'ís. He said that in teaching these people we should not

do anything that would lessen their attraction — that is, we should not insist on certain teachings that the person cannot accept, to such an extent that he loses all interest. But the effort should be made to so attract him that finally he will be so attracted to some elements of the Movement that he will be willing to accept provisionally the things he does not fully understand. But he seems to me to be very clear in saying that we must not antagonize people, by giving them too early teachings that might antagonize them. This does not mean any attempt to conceal the real teachings, but simply that each person should be first taught the things that will be easiest for him to accept.

We were looking at the terrace-garden, and he was directing the work of the men. He said, "People in the East are so inaccurate, one must tell them every step in the work one must supervise constantly. I find that one of the things that the East most needs is a sense of neatness, accuracy and exactness." Then I heard him say to one of the gardeners, "Do the work in the way that will be quickest most easily done, and with the least expense." He was not, of course, suggesting any lessening of a high standard of work. But he was recommending economy of time, effort and materials.

He asked me whether I had any immediate family in America, and I told him very briefly about my father, and half-brothers and sister. He asked if my father is a Bahá'í, and I told him no, but that he is not unfriendly. He said, "I hope that he will realize the spread of the Bahá'í movement in America, that he will realize its greatness and will become a Bahá'í. I will pray that he will be more attracted, and that he will see now great a Cause this is."

To me, personally, he said, "When you return to America, I hope that you will serve the Cause in every way you can. You have had experience, you are intelligent, and you can be very useful. If you have suggestions as to the progress of the Cause in America, present these ideas to the National Assembly, and I am sure they will give them serious consideration. When the Mashriqu'l-Adhkár is completed, and its departments are functioning, I hope you will be engaged in educational activities centering about it. But now that time is not yet come, and you must serve in other ways. Always so live that people will be attracted to the Cause by your life." Then he repeated the fact that the experiences I had had would make me more able to serve the Bahá'ís, and then he said, "I shall expect to hear that you are being of much service." I write down what he said to me, on this point, because I want to have a record on paper of his words as to what he expects me to do. Thus I shall have something to refresh my memory, if I find that I am losing my devotion, or am "growing weary of well-doing."

Shoghi Effendi is absolutely clear that the attention and financial capacities of the friends should be concentrated on teaching, first of all. We said very definitely that he would not be pleased by any attempt at present to collect funds for the Mount Carmel Girls School, or for the schools in Tīhrán. He said that the main purpose of the Mount Camel School must be at first to spread the power and dignity of the Cause, not to educate a few children in Haifa. He said that when I talked of these schools in America, I should tell as much as I



wished about them, but that I should say, “Of course these schools need funds, but at the present time they are of less importance, and your financial assistance should be given to teaching, which is of first importance.” I asked him about my sending money that I earn to the school in Tīhrán, and he said that in my case, since I had worked in the school in Tīhrán, funds that I would send would be an indication of my continued interest in the work of the school, and that I might be considered as an exception to the rule. But the Bahá’ís in America should not be expected to contribute to the support of either of these schools at the present time. We told of a contribution that had come for the Mount Carmel School from some Bahá’ís in Manchester. Two of the friends there had entertained Avarih for some time, at their own expense. Afterwards one of the Bahá’ís who was comparatively wealthy, had given them a considerable sum of money to recompense them for the expense they had incurred for Avarih. This money they sent for the Mount Carmel School. It happened that these men were members of the National Assembly of England. They needed to go to London to meet with the other members of the Assembly. But they had no money to pay their fare to London. As a result, only five members of the Assembly were able to meet in London, and they were able to transact very little business. Shoghi Effendi said that if those men had used that money to pay their fares to London, instead of sending it to the school, they might have accomplished something of very far-reaching value. They might have planned a teaching campaign, for instance, that would have eventually brought in for the work of the Cause five or ten times as much money as they had contributed. Shoghi Effendi looks much farther ahead than most of the rest of us do. He sees the end we wish to attain, and he thinks clearly far ahead as to the best way to attain that end. He does not act on impulse, or through emotion, but he does the thing that will contribute to the progress of the Cause, in the widest sense. I thought of the same trait in connection with his plans for the gardens about the Tomb. He had evidently visualized the whole plan when it shall be completed — wide stretches of lawn here, borders of crimson flowers there, oranges and pomegranates gleaming amid the green of the trees, roses and jasmine covering the white iron fences, which now seem very bare and austere. All this he sees as it will be when it is completed, and directs the work step by step, that this ultimate ideal may be attained.

He spoke repeatedly of the beauty of the clear, fresh green of the young grass. Then he said, “The Master loved out-of-doors, and green grass and plants and trees. I remember how he used to love spring at Bahjí. The garden was not very well kept at that time, but he used to speak repeatedly about how he delighted in the green plants and trees.”

I noticed particularly Shoghi Effendi’s habitual consideration for people’s comfort. Two or three times he asked whether the walk up the mountain and about the gardens was tiring me. Two or three times he said “Take care. Don’t go too near the edge of that well. It is six meters deep!” He asked about the health of one man whom we met outside of the Persian Pilgrim House, and arranged that tomorrow he should go to the hospital to see the doctor. Then he said,

“Afterwards come and tell me what he said. If he says you should not work for some days, tell me, and I will arrange to have your work done by someone else.”

I think it is impossible for us to realize how great a responsibility is placed on Shoghi Effendi. He seems to speak very freely of the problems and difficulties that confront him. He spoke of how much of his time must be given to reading all the letters that come for him. Then he said, “I really have to write a short message to each Bahá’í who writes to me. My assistants can write a full answer to the letter, but then I must write a few sentences myself. Otherwise the Friends will not be satisfied. I must look after all the activities here in Haifa, and see that everything is well done. Then I have to consider the affairs of the Cause all over the world. There is so much work that I cannot delegate to others because I must do it; and other work that there is no one who is now capable of having it delegated to him. It is difficult to find time for all these things. But I hope that with time and more experience I shall learn how to accomplish more.” I do not know what more effective spur one can have to activity in the Cause than to see the life of Shoghi Effendi and to hear him talk of his work. In a way, it is to me more of a spur than the life of the Master.

We thought of him on a plane so far above us, he had had so much experience — that it was easy to think that we could not even strive toward an ideal so high. Shoghi Effendi’s youth seems to bring him nearer to us. Of course he has a capacity and a source of inspiration that is beyond ours. But somehow he makes me feel tremendously that effort and accomplishments are possible, and that his own work with us makes us co-partners in a great endeavor. Of course one is always conscious of his utter devotion to the Master, of his own absolute obedience.

At the Master’s gateway, he said goodnight to me, and “I will see you tomorrow.” Then I walked up and down in the darkness a little while, and then went in to see the ladies, whom I had sacredly seen. Munírih Khánum talked to me for quite a long time, asking me to tell her what Shoghi Effendi had said to me. She said, “Did he say that he would go to America!” I said, “No, he didn’t. But of course all the American friends are longing to have him come.” “Yes, certainly, they want to see him,” she replied. Then we talked about the invention of writing, and of printing, of the early picture-writing, and of the tremendous advance made when men had a correct, easily understood method of writing. After a time I said, “You must be tired of talking now.” And she said, “No, I never get tired of talking when people talk about something that is useful. They do not need to talk always about the Cause. I like to talk about history, and about other things that are really useful. But when people talk only about what food they ate, what clothes they wore, and where they went, then I get tired very quickly.”

Everyone here rejoices in the happiness of a person who has had a talk with Shoghi Effendi. Mírzá Hádí came in, and said, “I think you are happy tonight, because Shoghi Effendi took you up to the Tomb with him.”

At dinner ‘Azíz’u’lláh Khán said, “You had a good afternoon, did you not? You went for a walk with Shoghi Effendi.” I begged Ridvânia Khánum to excuse me because I had not kept my engagement to have tea with her, and she said, “Of course. I understand, when Shoghi Effendi wants one that always comes first.”

The kindness and the sweetness of the ladies is impossible to describe. They are so good to me, that I could easily feel only my unworthiness of their kindness. But I realize how wasteful that would be! I understand a little of Christ’s story of the man who should forgive much, because much had been forgiven him — and of the command to forgive “until seventy times seven.” All the love people give me I deserve so little, that from it I learn a little of how much love I must give to others, even though it is difficult for me to see their good points. Certainly these ten days here in Haifa have put meaning into parts of the Bahá’í teaching that had meant little to me before. Especially the Prayer of Visitation for the Master’s Tomb has come to mean something it never meant before. My need of the mercy of “Thy Eternity” My love for the people here, which gives me a little understanding of the sentence, “Make me as dust in the path of the beloved.”