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author: May Stebbins  
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With my daughter, 15 years old, we spent the year in Paris and our first Bahá'í contact was a Mr and Mrs Edwin Scott, whose address Mason Remey had given me. Mr Scott is an American artist, who has lived in Paris 30 years, and a very successful teacher and painter. He was tall slender and white-haired, very handsome with a beautiful face. His students adored him. He gives most constructive criticism. He has his money invested in government bonds so cannot get it out of the country. He has a summer cottage in Brittany near Cherbourg, where he takes his students from May to October. Mrs. Scott is an artist also, does Miniatures. Mrs Scott became interested in the Bahá'í movement before Mr Scott. After some years Mr. Dreyfus came over and talked to Mr. Scott and he became interested from that time on, and has given a great deal of his time to arranging meetings at his home, public and others and interests himself in students, and in every way is devoted to the Cause. Mrs Scott says he used to worry a great deal about his work and about finance, is a nervous temperament. But now he has stopped all worry and pays no attention to financial affairs, but has never lost anything by it.

I wanted to get in touch with a persian student who would teach Isabelle Persian. I asked Mr Scott and he put us in touch with 'Abdu'l-Ḥusayn Ikbāl and Ḥasan Safa Baghdádí, cousins and nephews of Dr. Baghdádí of Chicago. Mr Ikbāl who had studied more English than his cousin, consented to start Isabelle in Persian. He was free Saturday afternoons and Sundays. So she began and continued through our stay in Paris which was about four months before we went to Haifa.

He had no beginning books and could not get any, so it was more difficult then it would have been with the proper books. Then he was part Arabic and his mother Turkish so he was not a pure Persian, and his writing was mostly Arabic. His grandfather had been a follower of the Báb and Bahá'u'lláh and had suffered many hardships. His father was devoted to 'Abdu'l-Bahá and had hundreds of Tablets from Him. He told us many things about the Holy family and the writings, and the life in Beirut where he was educated. His father had a large family about 12 children, and then an uncle died and he had to take his children and care for them. He had been well off but became poor.

The Bahá'í meetings are held on Saturdays, at 5 P.M. at Mr Scott's and at 8:30

P.M. at Mr Dreyfus's house. They are conducted in French, though there is some English conversation afterwards as almost all the friends understand and speak English. There is an average of 12 or more in attendance, perhaps there are 20 or more here, but this is only a guess.

The meetings are informal with reading of Tablets and letters from Shoghi Effendi. They pass around translations and pamphlets of various kinds. There are no prayers, and not much discussion. The meetings seem rather cold and stiff. Visiting Bahá's are not asked to say anything and there are many always coming to Paris. This year they have emphasized the fact that the meetings are for Bahá's only.

Madame Hesse is a very devout and beautiful Bahá'. She lost her husband and a son in the war and came into the Cause through her suffering. Mr and Mrs Mills took her to Haifa with them in 1923 I think. They were gone about 3 months, spent some time in Egypt. She has just finished translating the Paris Talks into French.

During the holidays for about a month, we had a visit from SorayaAfnán, a granddaughter of 'Abdu'l-Bahá, 23 years old. She is attending Bradford College, London. She is studying English Literature especially. Madam Hesse brought her back from England where she had been with an American Bahá'. She, Soraya, stayed a few days with Madame Hesse, and then came over with me to our pension, as madameHesse had Mrs Millsand a maid with her and had not room. I was very much pleased with the arrangement, and we had many long talks in my room in the evenings. A cousin, another granddaughter of 'Abdu'l-Bahá Miriam Jalál, 18, lived near us and she wanted to be with her as much as possible during her vacation from the Sorbonne. Still another cousin, a sister of Shogi Effendi, was studying in the Lycee Victor Duruy, MehrangeseRabanni, 18 or 19. So the three cousins had a good time together.

Soraya spoke very fluent English. She had been in an American Mission school in Cairo for 6 years. She told us much of her school life and Egypt. She is a very bright girl, an intelligent type, and knows much of American history, literature and geography. She is under the care of Mrs Claudia Coles in London, and Mrs Coles is very enthusiastic about her doing translation work from Persian to English. She talks very well too and I think would make a good speaker. I was astonished to find how much she knew. I almost felt as if I were in Haifa to here her talk. It was a great privilege to be so intimately associated with her for so long. I was away nine days however on the Riviera and was sorry to have to take the time out.

Since Soraya has gone we have been having Mariam Jalál over here twice a week, and we exchange English for Persian lessons. She has studied English for two years in school but has not had much practice in conversation. She is a very sweet bright girl an excellent student. When she graduated from the Lycee she ranked 2nd. She and her cousin Mehrangese have both been here for four years and that are very homesick to go back to Haifa. They expect to go next summer

when school closes.

Mr and Mrs Scott took dinner with us the last Sunday we were in Paris. We sat in the small dining room and talked about 'Abdu'l-Bahá. It was wonderful to hear all they had to say about Him when He was in Paris. Mrs. Scott told how she felt when she first saw him and how she burst into tears. He told her not to cry and held her hand all the time she sat by him. Mr Scott said he felt electric shocks go through him when 'Abdu'l-Bahá took his hand. He said 'Abdu'l-Bahá told him to walk a little out doors after eating, so he always did that. He said it would settle his meal. Then we talked some more about Him after we went upstairs. Mr Scott told about his experience with the prefecture of police, and told him about the Bahá'í movement and gave him a no. 9.

### **Florence, Italy**

Sunday afternoon we walked over to Mrs Hoagg's, 55 via Nazionale and had a very nice visit with her. Miss Jack came in later and we stayed until almost dark. Then Miss Jack took us home to show us her portraits of Mother Beecher, Mrs Moody, and Mr Gregory; also a profile of 'Abdu'l-Bahá, and various other pictures, many of Greenacre. The next afternoon we went to tea with them.

### **Sailed from Brindisi, Mar. 8, 1926.**

I wrote from Alexandria to Ḥusayn Esphany, the son of Muḥammad Taqí Esphany, telling him that Soraya Afnán had told me to write him and that he spoke English and would help us to get around Cairo. We had to stay in Alexandria the first night, Friday Mar. 12, because the boat got in so late. But we left the next morning for Cairo at 9 o'clock, after going to the boat for our baggage, to the customs etc. with the agent of the Bristol Hotel. He charged me 99 piastre and then asked for a tip. I gave him 15 piastre, thinking each one was one instead of 5. Prices are very high in Egypt. We paid \$5.00 a day apiece at one of the smallest hotels in Cairo, the Bristol. Saturday evening after dinner we had a call from A. H. Iṣfahány. He is a very bright and interesting young man. speaks English fluently. Gives lectures at the University, but is now engaged with his father in Commerce. He is to give a lecture tonight on the "tarbush" or red fez that all the Egyptians wear. There is a movement among the students to discard it for the European hat and he is in favor of it. He said the tarbush was introduced here by Greece who got it from the Turks and has only been used about 100 years. They have two Muḥammadan priests in their Spiritual Assembly. They are trying to teach the Bahá'í principles to their students and reshaping their lives gradually as best they can.

We met 'Abdu'l Rahman Rushdy of Alexandria, who was down here for a few days visiting his brother 'Abdu'l Fattah Sabry who lives in Cairo. The two of them together with one of the Bahá'í Moslem priests took us out for a whole day. First we went to the pyramids and then to the Exposition. We had a very enjoyable day, all rode camels up to the pyramids. The priest has a very nice

intelligent face, and was quite young, but he could speak only Arabic. So we did not have much conversation with him. He was very eager to learn English though. His father had died recently and left him a large family to look after, so he had to continue his duties to make his living. He had also very recently been married. A. R. Rushdy had 3 small boys.

### **March, 19, 1926, on train to Haifa.**

Yesterday about 4:20 we distinctly felt and saw an earthquake. I saw the two beds in my room with canopie wave back and forth and I was rocked back and forth on the sofa on which I was sitting. I was rocked four or five times at least.

Mr Rushdy came to see us about 5 min. before 5 and we had not finished packing our suitcases so had to keep him waiting. He had been to Alexandria and came back with his wife and 3 children and came right over to see us. He did not stay long but said he would see us at the station. The night before ‘Abdu’l-Ḥusayn Iṣfahány came over to see us with Muḥammad Said. This was the first time I had seen him though we had been at his house with Mr Rushdy when he was not at home. He is the head of a school very nice middle aged man. I did not have much chance to talk to him as he sat nearer Isabelle and talked with her, then Mr Iṣfahány talked so much that there was no chance for him which I was sorry.

The best happened at the station. When we got down there, about three quarters of an hour before the train started, we saw Mr Rushdy first and stood talking to him. Then in a few minutes an old man came up and Mr Rushdy spoke and shook hands very cordially with him then introduced us. It was Muḥammad Taqí Iṣfahány. He spoke only Persian and Arabic, so Mr Rushdy had to interpret for him. He felt sorry he hadn’t been able to come and see me, but he was tired in the evening. He looked at least 70. Isabelle thought about 80, but he was only 60. He saw Bahá’u’lláh many times and it was He who sent him to Egypt. He has suffered many things for the Cause. I will hear about him in Haifa. His face was so strong and noble and his manner and words so beautiful that I could not keep the tears back, and could hardly speak. He made me think of ‘Abdu’l-Bahá and I felt that it would have been much like that if I had been talking to ‘Abdu’l-Bahá. He had dark eyes, such a noble nose, straight, large firm yet fine, one of the strongest faces I have ever seen. Pretty soon, from some where he brought forth two large bouquets of flowers, and he got on the train with them, and when we sat down he presented them to us, one to Isabelle and one to me. We tried to thank him as best we could. Then Isabelle talked to him and his son interpreted. I said I only regretted that I had not been able to come to Haifa sooner, so as to have seen ‘Abdu’l-Bahá. He said yes, but Shoghi Effendi had the same spirit and was carrying out the will of ‘Abdu’l-Bahá in the same way He would have done. That in every way he was following in His footsteps. That he was a wonderful young man. I said I was so glad to have met him (Muḥammad Taqí) for he had done great things for the Cause, and without such men as he, the Cause would not be where it is

today. He said it was not he but Bahß'u'llßh and 'Abdu'l-Bahß who had done the great things for the Cause, and had caused it to grow. Then we all shook hands very firmly and they had to get off the train. We stood by the open window and talked a little longer, shook hands again and waved good bye. It was a wonderful feeling to be surrounded by friends like that in a strange land. Mr Rushdy was very anxious for us to come back to Alexandria for a few days when we sailed from there and probably we shall.

We left Cairo at 6 P.M. Thursday March 18, changed at Kantara on the Suez Canal (going through customs, a mere formality, but lots of rushing around with baggage). Crossed the z on a ferry boat and went to the other station (east) and got on the train. Our passports were examined twice and our tickets twice. The train left at 12 M. We had a ladies compartment to ourselves and slept on the seats fairly comfortably. Had breakfast in the dining room next morning, but took a lunch with us last night. The ladies compartment is at one end of the car and right over the wheels so very joggly. Should reach Haifa at 9:40 but a little late. Friday, Mar. 19.

#### **Friday, March 19, 1926.**

As the train drew into Haifa I looked out and saw Mt Carmel and buildings on it and guessed that that was what it was. I asked an official and he said it was. Before the train had quite stopped I saw a Persian on the platform who looked as if he had come to meet us. He kept his eye on us too. Then in another minute Fugeta was on the train smiling and I knew him in a minute. I said "Is this Fugeta?" and he said "yes", and went for our baggage. The Persian was Rúhí Effendi who was meeting us, Soraya's brother. He talked and looked so much like Soraya that we were fascinated with him. He is very good looking. We drove quite a little distance through the town to the Pilgrim house. There Miss Effie Baker met us as we got out of the carriage. She has charge of the Pilgrim House. There is a large oblong room in the center with a long table, flowers everywhere and hammered brass vases and bowls for containers.

RúháKhánúm came over in the morning to see us. She brought roses for each of us, Miss MacKinney, Isabelle and I, all of whom had arrived that morning. She wanted to know about Mariam and Mehrßngese and we talked until almost lunch time. Then she went home and Dr and Mts Guthrie came in. They were leaving by boat that afternoon. They had lunch with us. Dr Guthrie talked a great deal also Mrs Keith Ransom-Kehler. After lunch we sat around and waited for our room to be made ready for us. We were to have the room Dr and Mrs Guthrie had had. We had just begun to unpack when Fugeta came in and said the ladies of the household would like to see us. We hurried and got a few things in order then went over with Miss McKinney.

They were all there, the Greatest Holy Leaf, the Holy Mother, whom I sat next to, \_\_\_\_\_ Isabelle and all four daughters. They kissed us all on both cheeks and were very sweet and lovely. We stayed a long time and had tea served

to us in little thin \_\_\_\_\_ with glass saucers. It was delicious. Later after sunset, glasses were brought for the rest of them who were keeping the fast. The Holy Mother seemed much interested in Isabelle and wanted to talk to her but couldn't say much except through one of her daughters as interpreter. All the daughters speak English, Zia Khánúm the least well of all. At supper and all the meals we sit around the table a long time and talk.

### **Saturday, March 20, 1926**

We started out this morning to take a walk, and I was going to get some butter as they don't use any here. We walked down the road thru the German settlement and down Carmel Ave. to the sea. There we walked out on a long curving pier and looked across the blue sea to Acre and the line of white sand along the shore. We could look up Carmel ave to the Tomb and see the terraces leading up to it. The whole of Mt Carmel looked very beautiful. As we started walking back I noticed a lady sitting down on the wharf by some steps and I looked directly at her face it was so familiar. Then she began to beckon me and I went over and found it was RúhâKhánúm and Mrs Keith Ransom-Kehler. So we sat down and talked for some time. Then as the sun was getting pretty hot, we got up and walked home. We found a new arrival when we got home; a Mrs Osgood from N.Y. an interior designer or painter. She had just come from the "Adriatic" which was out in the harbor.

This afternoon about 3:30 we and some others walked up to the Tomb of the Báb. The view over the sea and Haifa kept getting more and more beautiful as we went up. Then when we reached the terraces and flowers it was so beautiful and fragrant that I could do nothing but look about. The rest went into the Tomb of the Báb and 'Abdu'l-Bahá, but I was not ready and wanted to be saturated with the surroundings first. I felt that I should break down. It was too sudden an approach to that sacred spot Tomorrow being Naw-Rúz, or the Bahá' New Year there will be a service in the afternoon in the Tomb to which all will go.

### **Sunday, Mar. 21.**

Sunday morning when we went to breakfast, we all had cards with a New Years greeting and a picture of 'Abdu'l-Bahá's house in Acre. Mine was the clump of cypress trees behind the Tomb, where Bahá'u'lláh had rested and revealed a Tablet. All the cards were made by Effie Baker. A little later flowers and cookies and New Years greetings were sent over from the Holy household. There were lovely big violets, pansies and other flowers with beautiful green trailing vines. Later in the morning we were summoned over to the Household to see the ladies and had a beautiful hour. I talked mostly with ToobaKhánúm about Soraya of whom she is very proud, the only daughter and 3 boys. Afterwards Rúhí Effendi said I must not praise his sister too much, because she already has too good an opinion of her (jokingly). We met several other ladies; a sister of the Holy Mother and her married daughter living here. She, Riḍvāneh, chanted for

us afterwards in a beautiful voice. She has a daughter studying to be a doctor in Munich. In the afternoon there was a Men's meeting in the Oriental house, Persian, the Naw-R•z feast to which we were invited.

Naw-R•z feast in Oriental Persian house..

Different ones spoke and Rúhí Effendi translated. Then cookies and tea were passed, a Persian sweet with nuts inside called "nohn", very good, then large delicious oranges. After that we went to the Tomb of the Báb and 'Abdu'l-Bah. It was brightly lighted, beautiful oriental rugs covered the floors. The men entered a room on the west side the women on the east. The Báb was buried in a room in between. A beautiful white and blue chandelier brightly lighted hung in the center. Lighted candles were on each side. The men chanted prayers. Then after kneeling at the threshold and bowing their head down on it they passed out of the door into another room to the Tomb of 'Abdu'l-Bah. That also was covered with fine Persian rugs, both the outer and inner room. 'Abdu'l-Bah is buried under the floor, so no casket appears, but beautiful flowers and lights, and the large picture of 'Abdu'l-Bah hangs on the wall. After chanting several prayers and kneeling on the threshold the men passed out.

We had ridden up to the Tomb in 'Abdu'l-Bah's carriage (a wagon carriage with 3 seats, each holding 3 people. His old coachman drove. We also road down, and Fu'ad had appeared from somewhere and was on the front seat with the driver. He greeted us all by saying Alláh'o'Abh! It was a full day and a very beautiful one. Monday morning Rúhákhnúmm came over to see us, and we had a lovely talk.

## **Tuesday, Mar. 23, 1926**

This morning we packed up our things to be moved over to the new pilgrim house, while we were to go to Bahjí for a couple of days. An Italian doctor was to move into the old pilgrim house, which the Bah's here have arranged to buy. We were all delighted to know that it was not to pass into the hands of strangers. Rúhákhnúmm and MoneverKhnum were to accompany us, also RidvánéKhnum a cousin. Her mother is a sister of the Holy Mother. We all went in the carriage with the Indian driver who had taken 'Abdu'l-Bah on so many trips. It was a beautiful drive along the shore on the sandy beach. The horses walked in the water most of the time where the sand was hard. We saw many caravans of camels, donkeys, bedouins etc. The sea was very blue and very wide with the fine white sand. Just before we came to 'Akká we turned off to the right and took the road for the Bahjí palace, two miles from 'Akká. It was about one o'clock when we reached there (2 hours drive) and we had lunch and then went out under the trees with blankets, matting etc. and sat and talked until sunset when we went to the Tomb of Bah'u'lláh. That was a beautiful and impressive experience.

A rectangular room with high windows around the top, and plants and flowers in

the center. The walls were white and nothing else in the room but the exquisite Persian rugs on the floor. Two long green ones on either side of the rose ones at the ends. Of course we took off our shoes on entering the building. Another room opening off of the main one was covered with two long rose rugs which just covered the floor. A table with many beautiful lamps was in that room. The room where the Tomb of Bahá'u'lláh was opened off of a corner of the main room. It had candelabras, lamps, large vases of flowers and two large crystal candelabras hanging from the ceiling. It was all brightly lighted as we went in, and the threshold, raised, was covered with jasmine flowers of the most exquisite perfume. I shall never forget the impression of that first visit. The beauty and the fragrance of it all, the quiet and solemnity. The bowing of the head in that soft bed of jasmine and breathing in the sweetness of it all. (holiness)

Three others came in the afternoon by train, MonaverKhánum, Riḍvānea, and Victoria Bedikian. The second day we went to 'Akká and spent the day. Saw the prison or part of it where Bahá'u'lláh was confined, and where the pilgrims from Persia used to come and look at him from outside the walls of the prison yard. The part where Bahá'u'lláh was confined was being used as a hospital and we were not allowed to go in without special permission from Jerusalem. We saw the window of the prison, however, where Bahá'u'lláh was confined, and where the pilgrims from Persia used to come and look at him from outside the walls of the prison yard.

We had lunch in the house where Bahá'u'lláh lived with his family and where 'Abdu'l-Bahá was married and all the daughters were born. He lived in the back part without any outlook except onto the streets for 7 years. Then he was given a room in the next house facing the sea and had a balcony where he could walk and look at the sea. This house was bought by Mr and Mrs Dreyfus and given to the family. There is a caretaker and it is kept for visitors. The owner, a Christian, was kind to the family and built a room connecting the two houses, for 'Abdu'l-Bahá so that he could be married. His fiancée had been waiting in 'Akká several months to be married, but they were too crowded until this room was built. We saw also another house where the family lived many years and were very happy. All the daughters were married from this [house].

We walked through the bazaars of 'Akká and bought a few things. We looked at the narrow winding streets with arches across them, balconies etc. The old walls around the city and the gate are very ancient and interesting. It is 5000 years old. Napoleon besieged this unsuccessfully and said "If it had not been for that speck of dust "'Akká" I would have changed the map of Europe. Some sayings about 'Akká, "Blessed is he who is bitten by the fleas of 'Akká." "Blessed is he who passes a night in 'Akká."

That evening Rúhí Effendi came out, and the next morning he wanted to go to the Riḍván. I was making Orange Marmalade, so we could not start very early. Rúhí Effendi, Mrs Osgood and Isabelle went on ahead, and we came later. Still later the lunch came and we were eating about 3 o'clock. We saw the benches where 'Abdu'l-Bahá and the Greatest Holy Leaf used to sleep when they spent



a few days at the Riḍván. We looked at the mills grinding flour by water power in the old fashioned way with two round flat stones, took pictures and went home by donkeys. My first experience on a donkey and the first for most of the others. It was great fun and very exciting trying to stick on.

The third day we went on donkeys to a Druse village, Abu-Sinnan, where ‘Abdu’l-Bahḥ and his family lived for about 10 months during the war when Haifa was being bombarded. We went to the house of the Shaykh (where the family had lived) and were most hospitably received. They knew and loved the Master very much. Their religion is a secret. One time a man stole one of their books and tried to sell it to a library. The Druse leaders appealed to ‘Abdu’l-Bahḥ to get their book back or their religion would be violated. He saw the man and by sheer force of moral argument compelled him to return the book. They have been very grateful to him ever since. The people are Arabs but they believe in a prophet who came some 300-800 years ago. They are very conservative but intelligent and hospitable. They marry in the family among themselves, cousins if they have them. The women wear a head-dress which comes over their mouths, and think it very improper to show their teeth. The women were very pretty and the men very fine looking. They would not allow us to take their pictures, except one young man, the son of the shaykh. The women brought one of their nice costumes and tried it on Isabelle, and she had her picture taken in it with the son of the shaykh. This village was up in the hills and the view from the balcony of the house was wonderful. The house itself was very beautiful, large long rooms, marble floors and mural decorations by an Italian artist. They had a large oriental rug given them by ‘Abdu’l-Bahḥ. The ride home by moonlight on the donkeys was very lovely. The sky was so beautiful with lovely light clouds, the moon peaking out behind them and the stars shining brightly.

We had two horses among the donkeys that were guided only by ropes like the donkeys, and they had a fight just before we got to the village. The woman on one was thrown, and the other slipped off. The horses reared up and bit each other and then tore around the fields. Nothing serious happened, but we were frightened for a while.

The next day RúḥáKhḥnum wanted to go to ‘Akká to make some calls and Edna McKinney and I went with her to see a little more of ‘Akká. She found us a young man for a guide and we went to two Mosques and through the market. Back to Bahjí at noon. The last three days there we just sat around and talked under the trees.

#### **April 6, 1926**

We have met Shoghi Effendi three times at lunch. He has been away at Tiberias I think resting during the Fast. His older sister was with him I believe. She sometimes acted as his secretary. The first day at lunch Keith Ransom-Kehler was there, and after some generalities, asking about each of us, the conversa-

tion was mostly with her. Shoghi Effendi spoke about the telegrams from Mrs Schopflocher and said he was sorry to get it. Keith said she was very glad. He asked if it would change her plans and she said Oh yes, entirely, but that it was all right. (Telegram was that Mrs Greenleaf would go to the Convention at San Francisco instead of Keith. He told Keith that she was eminently fitted to speak and write for the Cause. Keith said that Mrs Osgood had been a believer for 25 years. He turned to Mrs Osgood and asked if she had made many Bahá'ís during that time. She said she was afraid she had not, she had been too busy making her living (much embarrassed). He asked us how we liked Paris and how we like Egypt or rather Cairo.

The second time he came to lunch we talked about the Plan for unified action of the N.S.A. of America. He asked if I had seen it, as well as Mrs Osgood, and when we said no, he said he would send it over for us to read, which he did that same afternoon. He said he thought it was very good and that the chief thing now was for all the believers to support the spiritual Assembly in carrying out his plan. He emphasized that more than anything else. That the whole plan would fail unless we gave our whole hearted support to it. He said three Bahá'ís had already given their quota of \$9.00 a month for three years the whole sum in advance. He said if others follow their example we would not have to wait 3 years to collect the money before beginning on the first unit of the superstructure of the Temple. He said perhaps it could be collected in 2 yrs, so that the contract could be let. He seemed to think that every thing depended upon the believers supporting this plan of the N.S.A. Otherwise the work would fall through and there would be no progress. He could not emphasize it enough that we must work with our assemblies and not individually in our own way.

The 3rd luncheon I did most of the talking. The principle topic was languages. In regard to Isabelle he said to put Persian first, that is if we were able to get the Persian, otherwise specialize in German, German was a scientific language and very important for the Cause etc.

#### **April 10th.**

Shoghi Effendi has been sick since last Sunday, Apr. 4th. He talked at the men's meeting on Sunday and chanted at the Tomb. Also talked to some groups of Beirut Univ. students, who have been visiting here during their spring vacation. He was sick night and we haven't seen him all week. He has been in Haifa working since the first of Sept. and he is about worn out. The doctor was finally called and he said unless he stopped completely and rested for a while he would have a nervous breakdown.

We went to Nazareth and Tiberius one day this week. Drove by auto and stopped at Nazareth and saw Mary's well, Mary's house (home of the Annunciation) and a synagogue where Jesus used to teach. I bought some lace doilies of a woman. At Tiberius we saw the hotel where 'Abdu'l-Bahá used to stay. Rúhí Effendi had some business there so we waited for him for some time. He and Soheil

have planted some of the farm land that ‘Abdu’l-Bahá bought on the shores of the sea of Galilee. Their wheat was very high and in flourishing condition. We had had three days of rain which was fine for the crops. Then we drove to Capernium and had our lunch out on a pier in the lake of Galilee. Capernium is a ruin. Isabelle lost her gloves off of the pier and Rúhí said if we would go away he would get into the water and swim out and get them which he did. He said he had a fine swim and said he wished he had stayed in longer. Then we drove to the other end of the lake and crossed the Jordan and saw the outlet to the lake. Galilee is about 600 ft below sea level, and the Jordan runs down to the Dead sea. We also passed by Cana on the way to Tiberius. The fields were full of wild flowers of every color and variety, red poppies, red anemones, yellow daisies everywhere. We went up over mountains and saw great plains below, cultivated and green.

Sunday we saw Rúhángíz. Shoghi Effendi’s older sister for the first time. She looked very pretty, in European clothes except for a black veil over her head. Had been sick for a few days and looked delicate. Zia Khánum (mother of S.E.) was very dignified looking as she came in.

#### **April, 16th.**

Shoghi Effendi is better and came over this noon to lunch, 4th time. It was the last day for Edna McKinney and Mrs Berthalin Osgood as they are leaving Saturday morning. Shoghi Effendi sent for Miss McKinney just before lunch and she had a very happy talk with him. At lunch we talked about the plan of the N.S.A. Plan of unified action. Shoghi Effendi said it was more important to support the National Assembly than the Local because the National Assembly, was larger, touched more people and was more important. He also emphasized the fact that this plan was not compulsory, but voluntary, though the believers were urged to contribute. He said if this plan did not go through, he did not know what they would do or what plan they could make. It would retard the growth of the Cause for many years.

#### **April 17, 1926**

Shoghi Effendi sent for me and Isabelle this morning about a quarter before 12 O’clock. We went over and were shown into the living room of ‘Abdu’l-Bahá’s house. Shoghi Effendi came in very soon. He asked Isabelle about her Persian (she had been having lessons with Rúhí) and how she liked it. He said she must not study too many languages at the same time. But when she had completed one to take up another. It was possible to study two foreign languages thoroughly, but not much more. She should give Persian first choice, after the German. It was better in learning a language to hear it talked rather than study it out of books.

I talked about Miss Jack (who had asked me to ask S.E. what she should do when I saw her in Florence). He said it was very good that she was painting

these portraits of the Bahá'ís, and that she ought to send copies if not the originals, to the National Bahá'í archives for preservation. He said if she found that she could help Mrs Hoagg in her work, she should stay there, but after a thorough trial, if she saw she was not making any progress, to go back to Greenacre and her painting.

I read Mrs Scott's letter to him and he was very much pleased to learn that their meetings had been unusually beautiful and spiritual lately.

I showed him my Tablet from 'Abdu'l-Bahá (but he asked immediately for the original). Unfortunately I had not brought that. He read it eagerly and asked about Robert. Asked what he was interested in, what he was going to be etc. He said I should try to teach him very tactfully, and get him associated with some Bahá'í young people, perhaps at Greenacre and they would have much influence with him. Try to please him and not oppose him, make him happy.

Fugeta came and announced lunch. So we got up and I handed him the envelope and said that was a little gift. He took it and immediately said, I accept it, but I want you to give it to the N.S.A. of America in my name. It is mine, I take it, and I want you to give it in my name to the National Fund. I said if that is your desire I will do it.

We also talked about Mr Vail. He said Mr Vail took things too literally. There had been some disagreement between him and the Teaching Com. of the N.S.A....that too much was allowed for the Star, and that the contributions should be under 2 headings, the Temple fund and the Teaching fund and should be voluntary. That 'Abdu'l-Bahá had said that contributions should be to these two funds.

Shoghi Effendi said this new plan supplemented and enlarged what 'Abdu'l-Bahá said. That when He said that there was no NSA and no Mashriqu'l-Adhikár building. He said if I saw Mrs Vail to talk to her about it. He had just recently received a letter from her. Shoghi Effendi came to lunch with us, Isabelle, Soheil, Effie Baker and I (5th lunch). Shoghi Effendi did not come to lunch Sunday, Apr. 18, but chanted in the Tomb of the Báb and 'Abdu'l-Bahá.

#### **Apr. 19, 1926.**

Shoghi Effendi came to lunch today. Isabelle sat opposite to him. He asked her if she could count in Persian. She said yes. Then he asked her to say 345 in Persian. She said it with corrections from him as to pronunciation. He said very good.

Then I asked him how he thought I could go about teaching the Cause in Madison. He asked about the people I was associated with. I said University people entirely. He said to tell them about the principles first rather than the personalities. He said not to call it a universal religion, but a universal movement to unite or synthesise religion. He said to talk about the economic principles. I said I would get acquainted with some professors of economics and

give them the Bahá'í literature on the subject and ask them what they thought of it. He said that would be good and they could send their questions to Rúhí Effendi to answer. Rúhí said he had the subject on his thesis all decided upon. The political program of the Bahá'ís. He wants to be a writer on the political program of the Bahá'í religion. We said it was a little too soon to write much.

When we were leaving and went to say good bye to Shoghi Effendi, he said he did not know that we were going — that we did not have to go. We wanted to stay but others were leaving and we thought we ought to go too. We had been there a month, a little over 4 weeks. No one had given us any encouragement to stay before. The daughters want Isabelle to stay for a year. But I couldn't quite see that. Then Shoghi Effendi said "You may feel free to write to me Mrs Stebbins, don't hesitate to write to me. (There had been a lot of talk about too many people writing to the Guardian, his correspondence was getting to be a burden, and Keith brought up the subject at the Convention next year.)

May Stebbins.