

away to our right stretched the beautiful Mediterranean.

Upon request, we related some of our experiences while drinking tea and left as the sun sank behind the mountain accompanied by Mirza Nurreddine, who kindly consented to be our guest at supper though obliged to leave immediately afterwards. As we had received no word from 'Abdu'l-Baha we remained at the hotel, but our instructions were not long in coming, for very soon Mirza Moneer came with the glad tidings 'Abdu'l-Baha wishes to see you.' Needless to say we hastened joyfully to His house and were told to be seated in a room with Mirza Hayder Ali, one of the son-in-law, Mirza Haddi and another who greeted us. We sat quickly until 'Abdu'l-Baha entered.

I knew him at once, though I could not tell why, as there is no resemblance to the photograph we have. Turning to Mr. Remey He said: "My dear son, Mr. Remey, Mr. Remey," then greeted and embraced Tamadden-ul-Maulk from Shiraz, Persia, who was with us, and myself.

After seating Himself, He motioned us to chairs near Him and said: "You are very welcome, I am very happy to see you! I have been waiting long for you. I would have seen you this morning but had promised your Persian brothers to go with them to Acca." Then followed inquiries about our health, the different assemblies and conditions in Japan, to which we replied to the best of our limited knowledge. Then He said: "The trip will bring eternal fruits and the results will be seen in the future. Many people make long tours and do much sight-seeing, but their journeys are fruitness."

Next He inquired about Professor Barakstullah, Seyed Mustafa, Seyed Ismail, Mirza Mahmood, Mirza Mahrean and others, and we conveyed their message of love and spoke of the loving kindness which he been shown us by the friends of God everywhere. This pleased Him very much. In speaking of Dr. Moody He said: "I have just received a letter from Dr. Moody in which she writes that at sixteen of the nineteen stations between ___ and Teheran the beloved came from the surrounding country to meet her just for the short time the train stopped, and showed her great love and affection." We mentioned the great need we had seen everywhere for teachers, especially teachers from America for the East, because the Eastern people are watching the rapid development in America, and an American commands in audience everywhere, and He replied: "When you return to America you must encourage the beloved to go to the East and teach. I have already written to Mr. McNutt, telling him to send believers and teachers to Japan." Arising He left us, after ordering tea, and soon after sent for Lammaden-el-Mulk for a private interview and when he retired I was sent for. I entered His room, which was plainly and poorly furnished and 'Abdu'l-Baha sat on a divan near the window, occasionally looking out towards the sea.

At His request, I took a rocker near Him, and He said: "When I saw your cheerful face it caused me happiness. What is in the heart is revealed in the face." I told Him of the joy I had felt when I received the beautiful tablet in Port Said, adding that if He had commanded me to return to America without seeing Him, I would have gone with joy. With a smile He answered: "By these

little papers or messages I have spread the great message of Baha'u'llah all over the world, and this would be impossible if all the armies would come together." I asked what a teacher should do when at a loss to reply to a question. He said: "Turn your face to the Kingdom of God and whatever comes to the heart is the reply. Forget self." "But I am so material" I protested, and he continued, "You will become enlightened and very spiritual. You must carry to the people the glad tidings."

After getting permission to visit the Holy Tomb I placed in His hand all the supplications entrusted to me and left the room quietly, returning to this group of believers. Then Mr. Remy spent a short time with 'Abdu'l-Baha and had just joined us again when eight Persian brothers entered: Mirza Ali Khan, Aga Bahran Bahmaman, Behman Khoda Moradi, as Hadn Asys, Aga Mirza Habelullah Khan, Mirza Habibullah Khan, Rustaner Jamished and Aga Mirza Eaague and again tea was served and we told them of our good brothers everywhere, returning to the hotel at an early hour.

The following morning I woke early and immediately arose and looked out of the window toward the house of 'Abdu'l-Baha, later joining Lammaddan el Mulk, who had also arisen early after a restless night, and talked with him until Karon joined us at breakfast, after which they visited Enayatullah at his shop and I wrote letters until Mirza Moneer came to accompany us to the home of Mirza Jalal who lives next to the house of 'Abdu'l-Baha, where we had an interesting and instructive talk with Haji Mirza Hayder Ali. While standing near a window 'Abdu'l-Baha left His house and in passing through the garden looked up and greeted us and sent for Mirza Hayder Ali, and we watched them as they passed from view down the street. Before returning to the hotel we spent a pleasant hour with Enayatullah and Mirza Haddi, after which I continued writing while my good companions read.

The weather was perfect, and Mt. Carmel looked so inviting that we took advantage of this opportunity to get some much needed exercise by walking up to the Light House and Monastery, first calling on several believers at their shops and partaking of tea with one hospitable brother, we wandered our way through the streets of the Colony of Germans who settled here many years ago to await the coming of their Lord. At the end of the main street in Haifa. In ascending the mountain we passed one of the caved where in olden times the dead were buried. Arriving at the monastery we looked down upon the city with its red-roofed houses, well kept gardens, dotted here and there with cedar trees with the sea sparkling in the sunshine. Just beyond and away in the distance lay Acca, the City of yearning hearts, and we could but exclaim "How How beautiful! How beautiful!" One of the monks showed us the cave where Elijah the prophet had lived, over which the Altar of the Chapel is built. Before reaching the mountains we had passed the nunnery where it is said the nuns watch constantly at a window, which faces the Tomb of the Bab, for the coming of the Saviour. Some years ago 'Abdu'l-Baha went to this nunnery and was turned away. When we left the Monastery we passed through the gate leading from the grounds to the road along which we walked to the Tomb of the Bab, were we

were greeted by the old gardener and shown into the room where the Blessed remains of the Bab are interred. While there I prayed for all of the Believers, mentioning individuality those of Baltimore Assembly, and my heart was filled with the spirit. The gardener gave us each a rose and we continued to a house which is being erected near the Tomb by M.D. Hadieff, a believer in Russia, where the Persian pilgrims will be entertained when visiting Acca. Returning to the hotel we were informed by Mirza Moneer that we were to dine with 'Abdu'l-Baha taht evening, so after a change of linen we hurried to his house and for an hour or more, talked with several believers, then we were invited to the dining room where 'Abdu'l-Baha awaited us.

Mr. Remey was given a seat on His right with Lummadden El Mulk next, and I was about to take a seat beside Him when 'Abdu'l-Baha asked me to sit in His left, a change I was most happy to make. During dinner He inquired about the food in India and asked about the capacity of the people there, to which Mr. Remey replied that our experience had been that love attracted them much more than argument, which was most fortunate, as our hearts were filled with love while we knew but a little about their Holy Books. In reply to questions concerning the Theosophists, we told him of the two meetings we held in Bombay which were largely attended by Theosophists who were greatly attracted and expressed a desire to have the Baha'i books in their libraries.

'Abdu'l-Baha said: "The Theosophists say that punishment before the crime is not just – a man who has not committed a crime should not be punished. Thus when a child is born blind, crippled or otherwise defective they ask what this child has done and why it should suffer. In the animal kingdom we find deformed beasts and in the vegetable kingdom defective plants, trees and fruits. What are the fruits in these kingdoms? Have the vegetables and animals also existed before? These differences and changes are a proof of God. For example, an artist can paint a beautiful picture perfect in every detail and also he can paint an imperfect one. If he cannot do both he is not a true artist. The same is true of writers, etc." This subject was more fully explained, but owing to poor memory I have but these few brief sentences. Several times during the meal 'Abdu'l-Baha looked at me and smiled and I noticed Him watching me as I peeled an orange. After I had separated the parts I offered it to Him and was made happy by His acceptance of it with a hearty "thank you".

Then he arose from the table and we stood while He washed His hands and bade us "Good night, Good night," in English. Following the example we washed our hands before retiring to the parlor where later in the evening coffee was served, after which we returned to the hotel and I closed another busy, happy day by writing until very late.

Owing to the long walk over the mountain I slept soundly and did not wake until seven the next morning and spent the time until dinner writing and calling on the friends at their shops in various parts of the city. Then continued my writing until two o'clock when we went to the home of Hadji Mirza Mohammed where we were served with tea and later joined by the eight Baha'i brethren

from Persia.

While we talked 'Abdu'l-Baha came and took a chair in the corner near the window and as we resumed our seats He asked us to come closer, which we did, then He said: "the English King with his pomp and majestic grandeur used to address the sun and say: "Whenever thou movest thou art never disappearing from my lands"; to the clods said: 'Shower down the rains for they shall not fall outside my plains.' To the breeze he said: 'Whenever thou art wafting, a portion of my dominion shall meet those.' But now he is buried under the earth and is lost." Sometime ago we saw the flags on the top of the masts and they said it was the day of the ascension to the throne of the fore-mentioned King, but today the flags are half-masted because he is dead. The flags and banners of the Beloved are ever waving on the tops of the masts, it is never inverted, nay, rather, it grows brighter day by day, in fact theirs is the sovereignty. Without fighting forces they conquer the cities and without taking any tribute they bestow and give freely. The kings gain their victories through bloodshed and the taking of life whereas the Beloved of God confers life and are victorious. The sovereignty of the friends is an eternal one.

In speaking of our trip He said: "Trials and hardships, ordeals and oppressions befall the Beloved of God in Persia. In America the people will serve you, they will not allow you to escape. You cannot get rid of them." Mazon spoke about the inhabitants of the Hawaiian Islands, that many different nations were represented yet they were in great harmony, to which 'Abdu'l-Baha replied: "Place and time play a great influence over conditions; when strangers meet in a certain place necessity requires that they should be in harmony, but our purpose is this: that the Divine unity and concord may become well established among all nations, so that they may become as one spirit in different bodies ; the drops of one ocean, the fruits of one tree and the rays of the same sun. In America when the different people united together they were enabled to drive away the English Government and establish a new kingdom for themselves. Then consider how great and grand is the result of unity and harmony. There has never been any action performed nor any philanthropic deed achieved except through unity and concord. Disagreement and dissolutions have always been the means of evil and corruptions."

In praising Mr. Remey and myself because we had been together in harmony for months, He said: "Animals are of two kinds, one is grazing and domestic and the other ferocious. If these wild animals be near each other for ten years still at the first opportunity they attack one another and tear each other into pieces; whereas the tame and blessed creatures show their kind feelings toward each other. But the people are not so, are they? The Beloved of God are like the blessed birds, they are so kind and merciful."

He then said that there was an amount of contributions sent from Persia for the Mashrak-el-Azkar in Chicago and we should take the same with us to the United States. I told Him since contributions had been sent to us from the East, we felt ashamed and He replied: "You should not be ashamed, nay rather you must be very happy, realizing the power of the word of God which has enabled the

Beloved to send contributions from the small villages of Persia. Sometime ago, a few souls in America expresses their wish to journey to Persia but I told them to defer this undertaking for a while. Now the time has come and they can go in these days as there is no fear. As you both have been together during this long winter I hope that you shall be together on your journey to Persia in the future.”

Concerning the different assemblies in America He said: “These centres must have a complete connection and a firmer union with each other, just as this fact is so strongly established between the various assemblies in Persia. Rest assured all this shall come to pass. Now is the commencement of the daybreak and the radiant morn is approaching. Look at the trees all over there; as soon as they peep out of the earth they receive the bounty of the sun, the shower of Mercy, the gift of breezes and though the same bounty is being bestowed upon them when they yield forth the leaves, blossoms and fruits, still there is great difference between that estate and the present.” Turning to Mr. Remy He asked if he remembered the few Persian words he had learned and added; “the Beloved of God are endowed with a particular language through which they express their feelings and converse with one another. The sun speaks to the existing beings, the cloud communicates with the earth and the gentle breezes whisper to the trees. The help and confirmation of God which shall attend you in the future will be so great and magnificent that if you compare them with the present ones the former will be far greater. The two words East and West are imaginary words, there is no East and there is no West, all are one.”

He then left us and one of the friends suggested that we visit the “Afnan” one of the oldest and most faithful believers in the ___ who lives in the house once occupied by Baha’u’llah. He is relative of the Bab and was one of the elderly Babi’s. Our meeting with the dear soul was most touching as he insisted upon being helped to his feet before greeting us, which was quite an effort as he is very feeble and bent with age. His spirit however is buoyant and young and he was most loving and kind. Tea was served by a young man who cares for him, and after an hour or more we took our leave and walked with some of the friends toward the convent and I noticed particularly how the window where the nun watches, faced the tomb of the Bab and home where ‘Abdu’l-Baha lives. Many have eyes to see, and see not. After supper at the hotel we joined the pilgrims and friends at ‘Abdu’l-Baha’s house and sat on the floor in true Persian fashion, partaking of sweetmeats which we had taken with us and talking until ten o’clock, when we returned to the hotel and retired.

On Wednesday morning, our Persian brother awoke with the birds and called us but I did not join him until time for breakfast. A trip to the photographers and a visit with the friends at the home of ‘Abdu’l-Baha and Enayatullah’s shop kept us occupied until noon, when we had a dinner and a nap. Later Mirza Nouradeen came and we accompanied him to ‘Abdu’l-Baha’s home and I was shown to His room as He desired to see me. He shook my hand and told me to be seated near Him. I told him of the many presents sent by the

friends and then spoke of the conditions in Baltimore, mentioning the need we had of a teacher whom we could depend upon for assistance and he inquired if there was anyone who could go to Baltimore and serve in this capacity. I explained that we had repeatedly endeavored to arrange meetings for various speakers and that frequent disappointments had caused us to cease the attempts and do what we could ourselves. His face lighted and He seemed so happy as He replied: "I am closely connected with Baltimore and have devoted friends there. You must teach and in the future many wonderful shall arise in Baltimore. The confirmation of the spirit will be much greater and stronger if the friends themselves arise and they will be assisted by the Power of God." I mentioned a list of questions and replying in the affirmative to His question as to whether they were written, He said I was to give them to Mirza Nouredin and that he would answer them later.

In speaking of the need of education in Burmah and of the Persian American Educational Society, He said teachers must be sent to Persia, to teach the girls and women and that a school must be opened in Bombay. Mr. Remey was then called and many questions regarding education, the Mashrak-el-Azkar and the Universal House of Justice were asked, to which He replied, in part: "How is the time to establish a Baha'i School in Persia for girls and now is the time for American teachers to go to Persia, but they should not go without the proper means of support." About the temple. "Let the Believers have meetings and hold consultations. I must have something for them to do in order that they may come into closer relations with each other. Consult together and decide the matters. The Mashrak-el-Azkar must have nine sides, doors, fountains, paths, getaways, columns and gardens with the ground floor galleries and dome and in constructions and design must be beautiful."

The Universal House of Justice will be composed of men from all parts of the world who will be selected from the various centers by the people, the number of members to be regulated by the people also. The laws made by the House of Justice will be as though made by God and whoever breaks them will be breaking the laws of God. It will cause unity in the world just as the Congress of the United States causes unity there. When Congress makes a law the people obey it. So it shall be with the House of Justice and Kings and rulers will be under its laws.

At this point we were interpreted by a caller whom 'Abdu'l-Baha wished us to meet and He said we would continue our talk another time. We adjourned to another room and I was given a seat beside Him while tea was served. After perhaps an hour He gave us permission to leave and by bidding us goodnight signified that we would not see Him again that evening. From here we went to the Tomb of the Bab and on our way met our good Persian brothers coming down the mountain and after a word of greeting we proceeded to the Holy Place and at the Threshold I prayed for all the Believers in the world, mentioning many by name, and I was bathed in the spirit. When we arrived at the hotel for supper we found the dining room filled with tourists who had arrived during the day, but we did not carry with them. Taking some pictures we wished to give to the

Persian friends, we again wended our way to the home of 'Abdu'l-Baha and I spent some time with Mirz Monever before joining the assembled group. One of those wonderful old pioneers in this Great Cause, who now lives in Haifa, told us how Baha'u'llah and His followers, also some of the "Nackazeens", were sent to Haifa on an Austrian Lloyd steamer, then transferred to a sailing vessel and upon their arrival in Acca were surrounded by soldiers and then began their long years of suffering a living martyrdom. He also told of meeting Prof. Browne, of Oxford University, in Persia, and those who have read Prof. Browne's books remember the mention of ____.

The following morning after an exchange of greetings with the friends in Enayatullah's shop, was spent in a most unsatisfactory shopping expedition in which our patience was sorely tried and returned empty handed, though we had succeeded in getting a money order. I soothed my troubled spirit by talking with a good Persian brother. Immediately after dinner we sat out again and as before returned without the desired articles. Writing, talking and a refreshing nap took up a good part of the afternoon and we went again to the Tomb to pray, finding several other pilgrims there.

We were to dine with 'Abdu'l-Baha so, after the necessary preparation, betook ourselves to His house and were called to His room and after seating us rubbed attar of roses on our faces with His own blessed hand and said "Last night at midnight I was thinking of the trials and hardships you endured on your trip," then He blessed us. After telling us that the Persian Believers had supplicated that they might dine with us, He told us to speak. Mason asked what about our future trip to Persia and 'Abdu'l-Baha replied that it would be best to have both men and women in the party as sometimes women can do greater work than men. Mr. Remey remarked that often we had wished that one of us was a woman as we felt we could accomplish more if this were true and 'Abdu'l-Baha laughed heartily.

After we had described the conditions in Burmah and India, mentioning the need of education, He said: "It will be better if some of the friends travel frequently through those parts rather than to settle there. If these instructions are followed by the Baha'is in the various centres will do the rest. The Baha'is in America could sent teachers to India."

He then expressed a wish that we call upon an English woman in Haifa who was interested in the Cause and tell her of the kindness of the believers in different parts. Just here a believer came in and with 'Abdu'l-Baha we went into the next room to greet him and after giving me a seat beside Him 'Abdu'l-Baha conversed in Arabic until supper was served. After seating us, eighteen in all, He walked up and down and said "Among the human race the bonds and means for love are numerous, for man cannot live without it, nay, rather the human life is dependent upon friendship and affection. Both the material and intrinsic development of man are conditional on unity and love, the greatest honor and pleasure in the human world is love, but the ways and means are different. Sometimes the cause of love is simply relationship and sometimes it is a racial bond, patriotism and political affairs, etc., but

through all these bonds and means it is impossible to obtain a real and pure love, it is superficial and temporary. Such love may easily be changed into rancor and enmity, for it is subject to the slightest means of hostility, whereas a true and ideal love is faith and assurance. Those who believe in God and are confident in His word shall enter the kingdom and the essential oneness shall appear among them to such an extent that all become the drops of one ocean, the rays of one sun, the fishes of one sea, the trees of one garden, the birds of one orchard, the candles of one assembly and the stars of one heaven. This love is a real love, there is no interruption in this connection nor any separation in this union; this foundation shall never be destroyed for it is eternal, ___ it is established that the love which exists among the beloved of God is everlasting for it is a divine Bounty, a Godly appearance, a melody of the Kingdom and a heavenly connection. In the Koran it says: 'They love Him and He loves them.' That is the Bounty of Love is one of the Divine bounties which comes to man from God just as the sun when it sends its rays to the mirrors illumines them, this effulgence and splendour is from the bounty of the sun. Therefore, this love which exists among the beloved is a Divine Bounty, a Godly splendour, an eternal manifestation and the Power of Divinity; it is perpetual. Praise be to God! Ye are gathered here under the shadow of the Blessed Bounty and your hearts are overflowing with His love, your souls are rejoicing in His favors and 'Abdu'l-Baha is serving you. What do you need further!' Jews, Zoroastrians, Christians and Mohammedans, listened to these beautiful words. The meal finished, the most of our Persian friends left the room and 'Abdu'l-Baha, the son-in-law, interpreters, and servants eat down at the table and Mr. Remey had the privilege of serving this, the Greatest Servant of all.

As He passed into the next room after washing His hands and face, He turned towards us and said in English: "Come in, Come in." I chose a chair opposite to Him that I might look at His face while He talked.

On Friday morning we arose later than usual and had nearly finished breakfast when one of the son-in-law came on an errand for 'Abdu'l-Baha to tell us we are to go to Acca in the afternoon. The Persian friends going in the morning.

At one o'clock a Persian friend, whom we had previously met in Port Said, joined us at the hotel as he was also going to Acca, and in fifteen minutes we were driving down town for Mirza Haddi who was to accompany us. At last we were on the road to Acca, driving over the well known route by the sea with Acca coming nearer, nearer. Just before entering the city we left the carriage and walked to the house which for so many years was the prison house of Baha'u'llah and 'Abdu'l-Baha, made familiar by the many descriptions given by returning pilgrims. After a cup of fragrant tea we were shown the pictures of Baha'u'llah and the Bab and I was struck by the great resemblance of 'Abdu'l-Baha at the picture of Baha'u'llah, and when I mentioned it to some of the believers they said there was also a great similarity of ways and voice. From the house we went to the Holy Tomb, leaving the carriage at the tea house. Just ahead walked 'Abdu'l-Baha his long coat

blowing about in the wind. When about half way to the Tomb He turned and smiled at us but did not stop. As we entered the Tomb, after removing our shoes, he gave us rose water saying in English, "Come in, Come in." Some fifty or sixty believers were assembled, and in the quiet of this Holy spot 'Abdu'l-Baha chanted two prayers, then we entered a small room on the side while the Persian friends quickly withdrew, leaving Mr. Remey, our young Persian friend, Badi Yazdi and myself to kneel at the threshold and lift up our hearts in prayer and supplication and once again I begged of God His blessing for all the friends. After finishing my supplications I rose quietly that I might not disturb my brothers who knelt beside me and was astonished to find myself alone. Just then 'Abdu'l-Baha came from the little room, kissed the threshold and then joined the ladies who were assembled in an adjoining room.

We lingered for a time beneath the great trees near the Tomb before returning to the Tea House, where, from 'Abdu'l-Baha we received instructions to enter the carriage and drive to the garden of the Rizwan and were presented to the Governor of Acca upon our arrival as he was just leaving the garden. Returning to Acca we were joined by Mirza Haddi and drove back to Acca at the close of a beautiful clear day to spend another evening with the friends in 'Abdu'l-Baha's house.

Saturday morning found us again at 'Abdu'l-Baha's house at an early hour and had been talking with Mirza Moneer but a few moments when Nashive came to tell us 'Abdu'l-Baha wished to see us. We found Him correcting a tablet and after seating us with the usual kind inquiries about our health He returned to His work, saying we must wait as He had much work to do, so we sat quiet, happy to be in His Blessed Presence. I wish it were possible to describe the hour which passed all too quickly in this atmosphere of peace, harmony and love. It was a wonderful hour of contentment and bliss. The work completed, He turned to us saying: "You were with us in the Holy Tomb of Baha'u'llah yesterday and our hearts were gladdened and all were happy. Because of a dinner with the Governor I was unable to join you in the garden of the Rizwan. You also saw the picture of Baha'u'llah and the Bab." When I told him that in seeing Him I saw Baha'u'llah He smiled and replied: "I am only one particle of Baha'u'llah. He was independent. He was the sun, while I am to Him as the moon is to the sun." Mr. Remey said both were the same and again he smiled saying: "I am depending on Baha'u'llah while He was independent."

Mr. Remey then asked many questions for the believers, receiving answers to many. In speaking of the House of Spirituality 'Abdu'l-Baha said: "Every Assembly is a House of Spirituality and men and women must unite in these assemblies. The House of Justice has not as yet been formed; it will be formed of men."

Mr. Remey asked if, since ladies were to accompany us on our journey, would it not be well if we were married. This 'Abdu'l-Baha highly recommended, adding they must be Believers so as to assist us in our work and perhaps have offspring to carry on the great work we had started. After asking us to come again in the evening to meet a lady who was interested in the Cause, He excused

Himself, saying He wished to walk as He was tired. At His suggestion we joined the Persian friends but did not tarry long as they were busy. Later we saw 'Abdu'l-Baha standing in one of the door of the Believer's shops as we were going down to the Bazaar to again try our hand at shopping, and perseverance brought its reward and we returned bearing precious bundles, stopping a few moments in the shop where 'Abdu'l-Baha had been standing. Refreshed after a nap, after dinner we dressed and walked out to the foot of the mountain to the School of the Prophets and saw from the outside of the room in which 'Abdu'l-Baha lived for some time after the departure of Baha'u'llah, and continued our walk to the Nunnery, visited the chapel and returned to the hotel for dinner.

When we arrived at 'Abdu'l-Baha's home the Persian friends and many resident believers were assembled in the living room and 'Abdu'l-Baha joined us soon after and spoke to the Persian friends, until Miss Stevens was announced and was presented. The friends soon left and Mr. Remey and I talked with Miss Stevens about the cause until she took her leave, then we asked permission to leave also as we knew He was fatigued. A heavy shower came up so we remained below with some of the friends until it had passed and we were able to return to the hotel.

This evening, while sitting before this group of twenty-five or more believers, 'Abdu'l-Baha more than ever before appeared to me as a great and mighty king. The greatest monarch we ever lived had not even a small portion of the love and devotion which the people offer to 'Abdu'l-Baha, before bidding us goodnight 'Abdu'l-Baha said "Tomorrow you must come to the mountain with us and then I will answer the rest of your questions."

The next morning we slept later than usual and after a hearty breakfast accompanied Mirza Enayatullah to the Travellers' house near the Tomb of the Bab where the Believers were preparing a feast in celebration of the Bab's declaration. When the preparations were completed, tablets were chanted until noon when 'Abdu'l-Baha arrived. The friends, probably seventy went forward to meet Him and after greeting us he preceded us to the house. One could almost fancy that once again Christ walked with His disciples on this Holy Mountain, this glorious day.

Entering one of the rooms He took a seat in the corner of the divan and as the friends entered directed them where to sit. I wished to sit opposite that I might look into his wonderful face while He talked but He said in English "come here" and placed me by His side. For a few minutes He talked with one of the believers, a beautiful soul who had been exiled from his city four times. Then asked a believer to chant a tablet revealed by Baha'u'llah especially for the celebration of the Bab's declaration, after which He walked about talking with the friends until the feast was served, when He seated and served twenty six of us at a time until all had been served, being the last to partake of the Feast. While we were eating He walked up and down and said "There are different gatherings and various meetings held in the world which apparently are in the utmost degree of arrangement and order. In

the places of the kings many a feast and banquet are held which are incomparable and peerless, also in the countries of the opulent once great entertainments are presented and all manner and various kinds of food and victuals are served,” singing melodious tunes and musical instruments exhilarate and deeply strike the concourse. Associations for political affairs are formed and convivial banquets for _____ are offered. Assemblages for exhibit _____ literature and acquirements are _____ promotion of industry and _____ and extraordinary conventions and _____. But all these assemblies and _____ not to be compared as equal to this, our _____ those gatherings and conferences _____ are produced which render grand service _____ cause mankind to progress and develop on _____ and promulgate the attributes and virtues of humanity, yet the results are limited, the _____ are finite and the signs bounded; whereas the _____ and results of this gathering are unlimited, _____ infinite for it is held on the Supreme Spot (the Tomb of the Bab) and under the shadow of the Blessed Beauty.

“This feast is one eternal feast. It has connection with and relation to the soul and the body; it shall be continued everlastingly. At least a hundred thousand feasts shall follow this one. All the other gatherings shall be forgotten whereas the commemoration and celebration of this meeting shall remain and be observed forever through endless ages. It is under the merciful glances of the Blessed Beauty.”

“Once His Holiness, Christ, gathered the disciples together and having offered to them the Lord’s Supper He advised them, admonished them and uttered certain teachings to them and then said: ‘this is the Lord’s Supper.’ Now as this meeting was held under the shadow of the Blessed Beauty it should be called the ‘Lord’s Sustenance’ and as the consequences of the Lord’s Supper continued until the present time we hope that the results and affects of this ‘Lord’s Sustenance’ may also become permanent and perpetual. In fact, there is no meeting better than this, for it is held in the vicinity of the Supreme Spot and the faces are so brilliant and radiant. What is there superior to this!”

How truly this scene reminded us of the picture of the Lord’s Supper! The feast over, ‘Abdu’l-Baha went to the Tomb to rest, many of the friends doing likewise. I talked with Mirza Nouredin under the olive trees until tea was served at the Tomb after which the photographer of the group was taken. Soon after, with ‘Abdu’l-Baha, we entered the Tomb and each placed a rose on the Threshold, and then bowed our heads while ‘Abdu’l-Baha chanted.

Just previous to this Afnan was helped to a chair which had been brought by ‘Abdu’l-Baha, as he was far too feeble to stand. After the chanting ‘Abdu’l-Baha left and we walked down the mountain to the hotel, returning again in the evening to pray before retiring.

Monday morning we arose early, for the days were passing, and every moment was precious. After making a few purchases we went to ‘Abdu’l-Baha’s house but being informed that three Mullahs were waiting to see Him we remained outside, talking with Mirza Assad Ullah. Presently, ‘Abdu’l-Baha came up

the street and stopping in front of me said; “You came in the afternoon,” then passed on and we went with Mirza Assad Ullah to his house, later returning to the hotel to do some writing.

We rested a while after dinner and then returned to ‘Abdu’l-Baha’s house and were summoned to His presence, and as we passed through the Hall he opened a door and in English bade us enter.

Joining us presently He came to me and patted me two or three times on the left cheek and kissed me twice on the right. Taking a seat He looked at Mr. Remey saying, “You have many questions; ask them.”

Later I asked about starting a centre in Sunbury and He replied “Very good. Tell the people there that I send my love and greetings to them and tell them about the cause. You are very fortunate to be here at this time. In the past some of the friends could only see me on a balcony from a distance. You came and it is easy for you to meet me here. Now you must go back to America and encourage the Baha’is to hasten to India, both men and women teachers must go to India, women in particular. Delay not. Now is the time for a party to go to Persia. Now is the time for teachers to go to Persia. The results of your journey you cannot now realize, but in the future the results will be clear and evident. Now you must go back to America and rest. You must be as clouds of rain to the people. Tell them of the glad tidings and of the love of the friends. You must leave on the Wednesday best.” I asked by what route we should return and He said it would be well to return via London and Paris. When I mentioned a previous plan of ours to visit Naples, Rome, Stuttgart, etc., He recommended it highly saying: “If you can do this it will bring good results.” After suggesting that we take tea with the Persians assembled in His room. He talked for some time with the Persian pilgrims when told a story of how an officer tried without success to obtain money from Him by trickery. Strangers coming in interrupted us so we bade him goodnight. Tuesday morning we arose earlier than usual, hoping to get to ‘Abdu’l-Baha’s house before He went out, but were disappointed, as we went to the post office, inquired about the steamer on which we were to sail and returned again to His house but we did not see Him. A walk with Mirza Moneer filled the morning. Twice during the afternoon we presented ourselves at ‘Abdu’l-Baha’s with the disappointment of the morning repeated each time. A pleasant hour with Mirza Stevens and consultation about our return to America left us occupied until evening when we retraced our steps to that most attractive of places, ‘Abdu’l-Baha’s house, and with the other friends had the pleasure of being with Him again and listening to His words. He spoke of our friends for some time and was just bidding them goodnight when Miss Stevens entered. He spoke to her about the greatness of the Cause and then asked if she had ever seen an Oriental Father with an American sin, and she confessed she had not. While holding Mr. Remey’s hand in His left He said “I can something passing from his hand to mine, I can feel it is in my right hand, though it is free, I feel it rested. Love cannot be expressed in words, it is beyond expression and must be felt.” Then He shook hands with us and we left.

The following morning we arose early after a restless night, finished packing and after breakfast went to 'Abdu'l-Baha's house, still undecided as to our homeward journey. We were received at once and we praised Mr. Remey and said: "Your body is tired and you must return to America to rest and regain your strength. Study Persian with Mirza Ahmed and after a while I will send you out again to fight. This I command you to do." Then, turning to me asked, "How do you wish to return?" to which I replied: "As you desire." He said: "You are strong, you have great strength, and as you are not worn out you must go to Cairo, Stuttgart, Paris and London, and travel in some cities in the United States. You must tell the glad tidings. You must be a column of fire. I want to hear good results from your journey." When I asked for His blessings, He replied: "Rest assured my prayers will follow you." After kissing my right cheek and embracing me He shook my hand and I returned to the hotel to make final arrangements for departure. At two thirty we had tea with Mirza Assad Ullah and then Mr. Remey went to the steamship office and I retraced my steps to 'Abdu'l-Baha's house and talked with the friends until our steamer came in sight, then all were called to His room, Mr. Remey having returned meanwhile, and He said: "You have had a long trip, in fact, you have shown a wonderful devotion. You left the West and you came to the farthest part of Asia. All your journey you experienced hardships and difficulties yet the confirmations of God enabled you to spread the Cause and raise the summons of the Kingdom in all regions. The sun of truth shall send forth its rays, the breeze of favour shall pass over and rains of money shall be down upon the seeds which you have scattered and there shall be gathered many harvests. The results shall indeed be magnificent and glorious. Some of them you shall soon witness with your own eyes. When you return to America you must circulate in detail all the news and incidents of your long trip and fully inform the friends of the works successfully achieved throughout the different countries."

Now you have to rest for some time that your health and strength may be renewed. When a bird has for a long time been soaring in the air, it must come down for a while; after a long walk one must sit for awhile.

"I pray and supplicate at the divine threshold to confirm and aid you in all conditions and that the seeds scattered may grow rapidly and form a charming plantation."

Turning to the Persian pilgrims who were leaving also that day He gave them instructions and while tears rolled down many manly cheeks He embraced and kissed all of us and it was a sad moment. I went with Him to all other rooms and asked about my business, receiving this answer: "Visit some cities after reaching America, and after you arrive at your home continue in the same business, striving day by day to become more efficient. Treat this matter seriously and endeavour to learn as much as possible. With your right hand attend to your business, the left devote to the Cause. Rest assured you will be helped and you will be successful."

I said: "Now I am ready to go and serve the Cause and I seek your blessing and

protection as I go alone.” And He replied: “You are under the protection of God and I will pray for you.”

After an embrace and a kiss on the right cheek He shook my hand and I left His presence with a sad heart, thinking that perhaps I should never see Him again.

The Persian friends were gathered about the gate and we embraced and kissed each other one as we bade them “goodbye and God bless you.”

I looked up at the window of ‘Abdu’l-Baha’s room and there He stood. It was the last time that I saw Him but His glorious face will live in my heart forever. When receiving His kindly instructions I saw Him as a loving Father and as He embraced us and said goodbye, I felt that I was leaving home, my home of rest. To do my small part to serve His Cause.

From the hotel we drove to the custom house and with our Persian brothers who were also taking the steamer we had supper at a Cafe. Two of the sons-in-law and some of the friends came to bid us God spread. We embarked in the little boat for the steamer, waving farewell to our friends, as the sun sank behind the mountain.

Thus ended our last day in Acca.

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