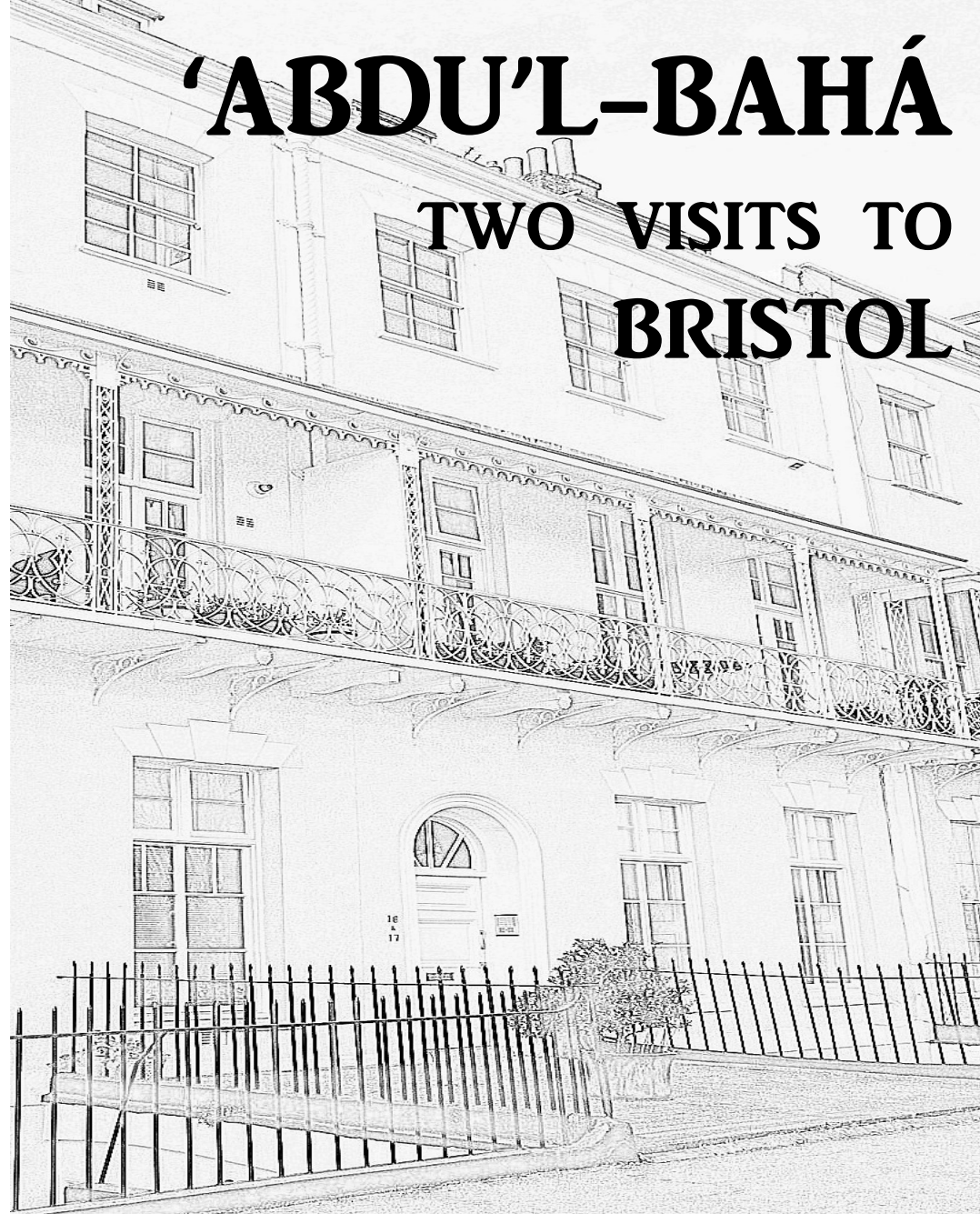


# 'ABDU'L-BAHÁ

## TWO VISITS TO BRISTOL



23 24 25 SEPTEMBER 1911

15 16 JANUARY 1913

The words of 'Abdu'l-Bahá as quoted in this booklet were recorded by people who were with Him at the time. Since these words were spoken rather than written by 'Abdu'l-Bahá they cannot be taken as authentic.

RESEARCHERS : CAROLE HUXTABLE LULHAM - SIVA KALAPPADI

# CONTENTS

Introduction . . . . . page 3

PART ONE — 1911 visit . . . . . page 5

PART TWO — 1913 visit . . . . . page 21

PART THREE—Miscellaneous . . . . . page 43

*We would like express deep gratitude to all those friends and family who never doubted that one day we would complete this research, and get it published.*

We are very grateful to the Research Department of the Universal House of Justice who supplied many references, and photographs of 'Abdu'l-Bahá taken in Bristol in 1911 and 1913— and to the Spiritual Assemblies of the Bahá'ís of Bristol, and North Somerset.

*A special 'thank you' to Carolyn Wade, who 'lent' us her house some weekends to research her library while she was away at meetings.*

Much encouragement was received from Vivian Bartlett, at that time our Auxiliary Board Member.

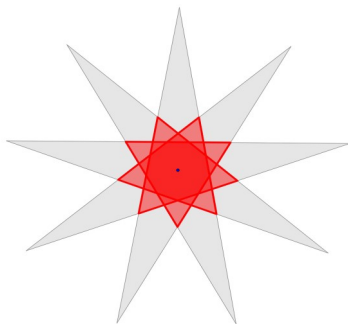
*Our thanks would not be complete without mentioning the love, patience and encouragement of our partners in life -*

*George Lulham and Frances Kalappadi*

Quotations are reproduced in their original form—spellings, particularly of Persian names, may not be in accord with present-day transliterations.

*The authors of this research first met at a Bahá'í Summer School in Somerset, England, in 1997 – at that time, Siva, a mature student from Singapore, was studying in Bristol, and Carole was living in Torquay, and had spent her entire Bahá'í life in the Westcountry. During a visit to Bristol later that year, they walked along Royal York Crescent in Clifton, where 'Abdu'l-Bahá had stayed on both visits, as a guest of Wellesley Tudor-Pole, in his Clifton Guest House at numbers 16 & 17 Royal York Crescent.*

*Later conversations made them realise that there was not a comprehensive account of these visits. They agreed to start researching, so that a complete record could be made available in one publication.*



***“Therefore, in this age of splendours, teachings once limited to the few are made available to all, that the mercy of the Lord may embrace both east and west, that the oneness of the world of humanity may appear in its full beauty, and that the dazzling rays of reality may flood the realm of the mind with light.”***

'Abdu'l-Bahá

Selections from the Writings of 'Abdu'l-Bahá, p. 59

# TWO VISITS OF 'ABDU'L-BAHÁ TO BRISTOL ENGLAND

## INTRODUCTION

**'The Master'**  
**'The Mystery of God'**  
**'A shelter for all mankind'**

These are some of the titles placed upon  
'Abdu'l-Bahá by His Father, Bahá'u'lláh,  
Founder of the Bahá'í Faith.

**He preferred the title 'The Servant of Bahá'**

During 'Abdu'l-Bahá's historic journeys to the West, this saintly Person chose to confer three great honours on the city of Bristol – the Gateway to the West of England:-

- 1) Bristol was the only provincial city that 'Abdu'l-Bahá visited during His first journey in 1911.**
- 2) It was the only city outside of London to receive a second visit from 'Abdu'l-Bahá, when returning from America in 1913.**
- 3) After blessing each room in the (Guest) House in Bristol, to the service of Bahá'u'lláh, (where He had stayed as the Guest of Wellesley Tudor-Pole), 'Abdu'l-Bahá then promised that the house would become a centre of peace and rest for pilgrims from East and West.**

(A brief outline of the Bahá'í Faith can be found in Part 3)





*Walking along the promenade in front of the Guest House on Royal York Crescent*

"The Master rose early, as is his custom..."

Wellesley Tudor-Pole

# PART 1

**'ABDU'L-BAHÁ'S FIRST VISIT TO  
ROYAL YORK CRESCENT, CLIFTON, BRISTOL  
1911**

Saturday 23rd September—Mid-day  
to  
Monday 25th September—Mid-day



At the front door of the 'Clifton Guest House'

September 2011

How many of those named in the Newspaper are there?

This article appeared in the CLIFTON CHRONICLE AND DIRECTORY

September 27th 1911, page 8, under a column titled

'Latest List of Arrivals, Removals and Departures'

It is interesting to note how many made the trip to Bristol.

Also mentioned are Wellesley Tudor-Pole's parents,

Mr and Mrs Thos. Pole

Thankfully, three of those present wrote an account of this visit...

**THE CLIFTON GUEST HOUSE, 16 and 17,  
ROYAL YORK CRESCENT. — His Excellency  
Abdul Baha Abbas, and suite (Persia), Lady  
Blomfield (London), Mrs. Thornburgh Cropper  
(London), Lady Agnew (Kensington), the  
Misses Blomfield (London), Miss Louise Heron  
(California), Mr. and Mrs. Thos. Pole (Letch-  
worth, Miss L. Starling (London), Miss Maxwell  
Harrison (London), Mrs. and Miss Buckton  
(Lympsfield), Miss Platt (London), Colonel  
Seymour, Mrs. S. Dudley, Mr. T. Murray  
Sowerby (London), Tammudou ul Molk and  
Khorassimi (Persia), and Mr. A. T. Pole.**

Picture of full page from newspaper is on page 18

**S T A R O F T H E W E S T**

(Special to the STAR OF THE WEST.)

VOL. II, No 12, page 7 - October 16 1911

**ABDU' L BAH A AT BRISTOL, ENG.**

Abdu'l-Baha arrived here from London mid-day on Saturday, Sept. 23d, and was much pleased with the glorious Clifton views from the Guest House windows and balcony, and with the splendid air. After a short rest carriages were ordered and an extensive drive was taken through some of the world-renowned beauty spots around Bristol and neighbourhood. Abdul Baha was much pleased with everything and indeed has been radiating joy and happiness among us all. At the evening meal nineteen sat down with the Master and he spoke of the great joy he found in freedom and in the growing interest now being taken in the Cause of Unity and Peace throughout this country. He told us that this supper was a great and holy occasion and would be recorded in history. The meal itself, partaken of in love and harmony, was indeed a sacrament and a mark of unity and fellowship that would bring the blessing of BAH A'U'LLAH upon all gathered round the board.

After the meal Abdu'l-Baha addressed a gathering of about 80 friends in the Guest House Salon and Tammadon-ul Molk translated. The meeting was a most remarkable one and a wonderful spirit of unity pervaded the whole assembly. The Master spoke vigorously and with great fire, especially in reference to the New Age now dawning and our individual responsibilities in both East and West [see *The Christian Commonwealth* issue of the 27th, following). He then blessed the whole assembly in the name of BAH A'U'LLAH and shook hands with everyone.



On Sunday, 24th, the Master rose early, as is his custom, and from 5 a.m. to 8 a.m. dictated letters and cablegrams. He then breakfasted with us all and said what great joy it afforded him to be among so many good friends. Another country drive followed and then he gave several private interviews to friends who had just arrived from London, Edinburgh and elsewhere.

After lunch the Master went all over the Guest House blessing and dedicating each room in the service of BAHÁ'U'LLAH and promising that the house would become a centre of peace and rest for pilgrims from East and West. He also blessed the Oratory and all the workers in the house, calling them all into his presence and telling them of the dignity of labour and true service. Again we sat down nineteen to supper, and again the Master blessed the gathering and showed great joy and animation. After the smoke and noise of London, Abdu'l Baha greatly enjoyed the pure Clifton air and evidently benefited by it. He slept well and spent several hours on Monday morning in short discourses and in silent prayer.

About mid day the Master returned to London after expressing the intention of returning again some day. He wrote a beautiful prayer and blessing in the Visitors' Book\*, and his presence here will make the Guest House a centre of peace and unity for all comers.

Sept 25<sup>th</sup>

*Wellesley Tudor Pole.*

*WTP mentions "Tammadon-ul Molk translated for 'Abdu'l-Bahá."*

*WTP met him the year before in Paris—the story is printed in Part 3*

*\* Translation on page 47*



*Thanks to Rob Weinberg for the pictures below (combined)*



*'Abdul-Bahá standing on the balcony  
outside His room in 1911*

'Abdu'l-Bahá "was much pleased with the glorious Clifton views from the Guest House windows and balcony. And with the splendid air.."

WTP

*taken from the exact spot where 'Abdu'l-Bahá is standing*



## The second account 'THE VISIT TO BRISTOL' is by Thomas Pole

Printed in "'Abdu'l-Bahá in London" pages 81-84

(note: Thomas Pole is the father of Wellesley)

**'ABDU'L-BAHÁ spent the weekend of September 23rd to 25th, at the Clifton Guest House at Clifton, Bristol.**

On the first afternoon, while driving, he expressed much interest in rural England, marvelling at the century-old trees, and the vivid green of the woods and downs, so unlike the arid East. "Though it is autumn it seems like spring," he said. The houses with their little plots of ground, suggested a quotation which 'Abdu'l-Bahá gave from Bahá'u'lláh's writings in which the latter alludes to each family having a house with a piece of land. 'Abdu'l-Bahá likened the country to the soul and the city to the body of man, saying, "The body without the soul cannot live. It is good," he remarked, "to live under the sky, in the sunshine and fresh air." Observing a young woman who rode by on horseback with her hair flying free and several who bicycled past on their bicycles unattended, he said, "This is the age of woman. She should receive the same education as her brother and enjoy the same privilege; for all souls are equal before God. Sex, in its relation to the exigencies of the physical plane, has no connection with the Spirit. In this age of spiritual awakening, the world has entered upon the path of progress into the arena of development, where the power of the spirit surpasses that of the body. Soon the spirit will have dominion over the world of humanity."

In the evening greetings were cabled to the Bahá'ís of Tihrán informing them of 'Abdu'l-Bahá's presence in Bristol. He sent his love and wished them to know that he was well and happy with the Clifton friends. This was sent in reply to a cablegram previously received from Tihrán congratulating the people of the Guest House on his prospective visit.

Later on a general reception was held, ninety people coming to meet 'Abdu'l-Bahá who spoke to them with impressive earnestness.

'Abdu'l-Bahá said, "You are very welcome. I have come far to see you. I praise God that after forty years of waiting I am permitted at last to come and bring my message. This is an assembly full of spirituality. Those who are present have turned their hearts towards God. They are looking and longing for glad tidings. We have gathered here by the power of the Spirit, therefore our hearts are stirred with thanksgiving. 'Send out Thy Light and Thy Truth O God: Let them lead us to the Holy Mountains!' May we be refreshed by the holy springs that are renewing the life of the world! As day follows night, and after sunset comes the dawn, so Jesus Christ appeared on the horizon of this world like a Sun of Truth; even so when the people

—after forgetting the teachings of Christ and His example of love to all humanity—had again grown tired of material things, a heavenly Star shone once more in Persia, a new illumination appeared and now a great light is spreading throughout all lands.”

"Men keep their possessions for their own enjoyment and do not share sufficiently with others the bounty received from God. Spring is thus changed into the winter of selfishness and egotism. Jesus Christ said 'Ye must be born again' so that Divine Life may spring anew within you. Be kind to all around and serve one another; love to be just and true in all your dealings; pray always and so live your life that sorrow cannot touch you. Look upon the people of your own race and those of other races as members of one organism; sons of the same Father; let it be known by your behaviour that you are indeed the people of God. Then wars and disputes shall cease and over the world will spread the Most Great Peace."

After 'Abdu'l-Bahá had retired Tamaddun'ul-Mulk and Mr. W. Tudor Pole gave short addresses in which references were made to the martyrdom of the faithful in Persia, special mention being made of the eminent poetess Qurratu'l-'Ayn.

The next day was a bright Sunday and 'Abdu'l-Bahá went out with his friends driving and walking on the downs. Afterwards he gathered the servants of the house together, spoke of the dignity of labour and thanked them for their service, giving to each some remembrance of his visit. He went over the Guest house and blessed it as a centre for pilgrims from every part of the world, and said it would become indeed a House of Rest.

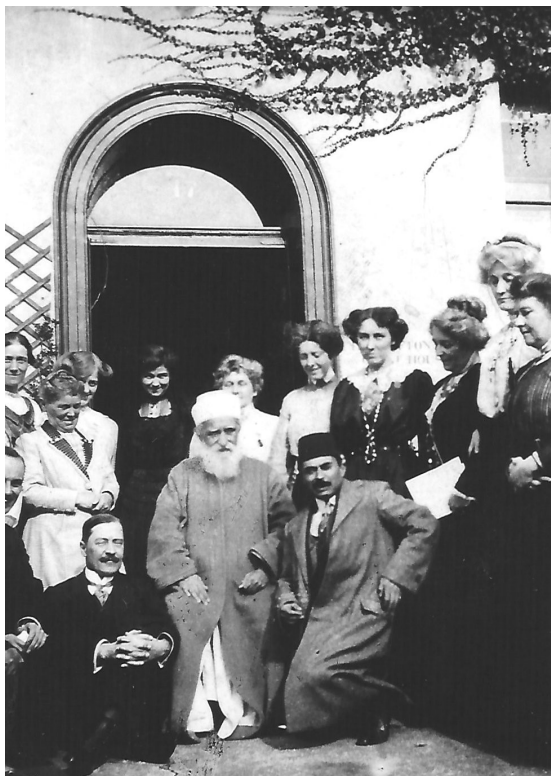
On the morning of the third day, a Canon of the Anglican Church met him at breakfast. The conversation turned on the reluctance of the rich to part with their possessions, 'Abdu'l-Bahá, quoting the saying of Jesus, "How hardly shall they that have riches enter into the Kingdom of Heaven." He remarked that only when the true seeker finds that attachments to the material are keeping him from his spiritual heritage, will he gladly enter the way of renunciation. Then will the rich man joyfully share his worldly possessions with the needy. 'Abdu'l-Bahá contrasted the unpretentious hospitality before him with the costly banquets of the wealthy, who too often sit at their feasts forgetting the hungry multitudes.

He urged his hearers to spread the light in their own homes so that finally it would illuminate the whole community.

'Abdu'l-Bahá then returned to London. It was the earnest wish of those who had the privilege of meeting him that his followers in other lands should know how much the Clifton people appreciated his visit and realized his spiritual power and love.

**Thomas Pole.**





*'Abdu'l-Bahá with gathered friends*

*Outside Clifton Guest House, Royal York Crescent—September 1911*

Extract from 'ABDU'L-BAHÁ – CENTRE OF THE COVENANT

Page 156 – written by H. M. BALYUZI (published by George Ronald 1971)

*“The only other city in Britain which ‘Abdu'l-Bahá visited during his first English sojourn was Bristol, where He stayed at the Clifton Guest House, Clifton, during the weekend of September 23<sup>rd</sup> to 25<sup>th</sup>, 1911. At a reception held for Him in the Guest House, which some ninety well-known citizens of Bristol attended, He spoke of Bahá'u'lláh: ‘As day follows night, and after sunset comes the dawn, so Jesus Christ appeared on the horizon of this world like a Sun of Truth; even so when the people – after forgetting the teachings of Christ and His example of love to all humanity – had again grown tired of material things, a heavenly Star shone once more in Persia, a new illumination appeared and now a great light is spreading throughout all lands’ . ‘Abdu'l-Bahá in London page 81.*

This is the third account of the 1911 visit, by an  
'unknown author'

**S T A R O F T H E W E S T**

*[Reprinted from The Christian Commonwealth, issue of  
Sept. 27, 1911.]*

Star of the West, Vol. II. October 16 1911 No. 12,  
p. 8, and continued on p. 11.

**ABDUL-BAHA AT BRISTOL.**

(Author unknown)

Last Saturday afternoon Abdul Baha arrived from London with a few friends to spend the week-end at the Clifton Guest House. After a rest he expressed the wish to see the country around Bristol. What impressed him most was the fresh green of the woods and fields, the spaciousness of the open downs, and the absence of smoke.

He was present at the evening meal and warmly greeted those who had gathered together to welcome him. After commenting upon the peacefulness of the house he contrasted the costliness of material feasts with the pure simplicity of this meal, where the all-pervading spirit was that of love and friendship between East and West. There were nineteen at table and on hearing it Abdul Baha remarked that nineteen was a good number (held sacred by the Bahais) and that this meal would go down to posterity as a matter of history. It was afterwards proposed to send to the believers at Teheran a message of united gratitude for the presence of Abdul Baha, in response to the generous greeting that they had sent on their part to the followers in England. The same evening about eighty friends assembled to listen to the words of the great Persian teacher. Mr. Tudor Pole took the chair and introduced him by a few words on the Bahai movement. Abdul Baha then rose and spoke with impressive dignity, Tamaddon ul Molk translating:-

The master says that he has come from very far to see you, and that you are very welcome. He praises God that after forty two years of imprisonment for the faith he is able to come to you. Abdul Baha then continued: "These people are very spiritual, with hearts looking towards God, waiting for the glad tidings. They have come through the power of the Holy Spirit, therefore we thank God. May he send you straightforwardness to guide you to your holy mountains and blessed places; the Truth has come, let its holy springs water you. It is evident that day follows night, and after dawn the sunset. Just as the sun sets and rises and sets again, so Jesus Christ appeared on the horizon of this world like a sun of Truth, bringing light and joy to the whole world. But the people now are not in such close touch with his spirit; their religion and faith are not so strong. The people are searching after material things instead of looking forward to the kingdom. Again God has sent light and truth into the world. The heavenly star has appeared in Persia; a new spiritual illumination is now penetrating throughout the world (the result of Baha'u'llah's teaching). The great light shall spread through all lands." Abdul Baha said that our hearts should become as mirrors and be ready prepared for the glad tidings of the dawning of a new age. Jesus Christ said that we should be born again through the spiritual fire and love of God and be baptized by the water of life and the Holy Spirit, that we may obtain everlasting life. Abdul Baha went on to say: "Be very kind and serve every one; become lovers of justice and pray for the whole of mankind; help the poor and the children; heal the sick; shelter the refugees; and be known by your lives as the children of God; so may that sun become the light of the world, casting its radiance upon East and West May the world become a new world; may war and slaughtering cease and the most Great Peace come. God help you to spread this Divine teaching, and to establish everywhere the characteristics of Jesus." He then prayed as follows: "O God, these people are your servants; they turn their faces to you to receive the manifestations of your bounty. Brighten all these hearts and bless their souls. Give them new life to follow your teachings. Let them enter into your kingdom, and bestow on them the blessing of the Holy Spirit. Open

their eyes to the light and help them to serve mankind. Thou art a powerful giver and merciful. God bless you all."

After asking the people if they were happy he left the room. Tamaddon ul Molk then gave a short account of the Bahais and the terrible sufferings they had under-gone for their faith. He spoke of some of the martyrdoms which he had himself witnessed. Mr. Tudor Pole also spoke of the great Persian lady, a poetess, Quarratul 'Ain, of whom an account appeared in *The Christian Commonwealth* of September 13. After a few questions were asked the gathering closed. Abdul Baha stood in the doorway and shook hands with everyone, wishing them Godspeed.

Sunday being a glorious day, Abdul Baha went driving both morning and after-noon; he walked on the downs, and spoke with many of the little children whom he met. Later He gathered together the servants of the house, spoke to them of the dignity of labour, and thanked them for their work. He then went over the Clifton Guest House, and blessed it as a centre for pilgrims from East and West, saying that it would become truly both a guest house and a rest house indeed.

Abdul Baha returned to London on Monday, and Bristol the only provincial city that has visited during his present stay in this country. He leaves England early next week.

*Author's name not mentioned*

The following pages in PART 1  
display the talks and reports  
published in the newspaper,  
Clifton Chronicle and Directory,  
following 'Abdu'l-Bahá's 1911 visit.

Hagshaw, Miss, 153, White Ladies' Road  
 Arnold, Mr., 12, Tyndall's Park Road  
 Baker, Mrs., 6, Buckingham Place  
 Robinson, Mrs., 6, Buckingham Place  
 Clayton, Rev. J. F. M.A., 8, Wottonhouse Place  
 Brodley, Mrs. and Miss, 5, Oakfield Road, from  
 Penance  
 Doddrell, Mrs., 15, Upper Belgrave Road  
 Agnett, Mrs. and Miss, 10, Upper Belgrave Road  
 Price, Rev. and Mrs., 30, Upper Belgrave Road  
 Mastford, Mr. and Miss, 20, Upper Belgrave  
 Road  
 James, Miss G. M., 26, Pembroke Road  
 Vridge, Mrs., 26, Pembroke Road  
 Crawford, Master R., 26, Pembroke Road  
 Evans, Mrs., 30, Pembroke Road  
 O'Sullivan, Mrs. and Miss, 30, Pembroke Road  
 O'Sullivan, Mr. R., 20, Pembroke Road  
 Davis, Dr., Mrs. and Miss, 30, Pembroke Road  
 Davis, Mr. Conway, 30, Pembroke Road  
 Sperry, Mrs., 32, Oakfield Road  
 Richards, Miss, 32, Oakfield Road  
 Smyth, Mrs., 32, Oakfield Road  
 Cole, Mr., Clannaborough, Eaton Crescent  
 Machan, Miss, Clannaborough, Eaton Crescent  
 Wallace, Mr., Stratheden, Eaton Crescent, from  
 Dublin  
 Warren, Dr., Stratheden, Eaton Crescent, from  
 Nreath  
 Cary, Miss, Stratheden, Eaton Crescent, from  
 Warwick  
 Allen, Mr. and Mrs., Stratheden, Eaton Cres-  
 cent, from London  
 Dingle, Miss, Stratheden, Eaton Crescent,  
 from London  
 Dooney, Mrs. and Miss, Stratheden, Eaton  
 Crescent, from Weston-super-Mare  
 Broad, Mrs., Stratheden, Eaton Crescent, from  
 Bournemouth  
 Deacon, Mrs., Stratheden, Eaton Crescent,  
 from Bournemouth  
 Smythe, Mrs., Stratheden, Eaton Crescent,  
 from Clifton  
 Kennedy, Mrs., Stratheden, Eaton Crescent  
 Martin, Miss G., Stratheden, Eaton Crescent,  
 from Germany  
 Jones, Mrs., Stratheden, Eaton Crescent, from  
 Louth  
 Narze, Miss, Stratheden, Eaton Crescent, from  
 Ilfracombe

**CURIOUS DEWS HOTEL.**—Mrs. Lee Morris,  
 Mr. C. E. Probyn, Mrs. Robertson (Moffat,  
 N.B.), Miss Dawkins (London), Miss Walpole  
 (London), Mr. and Mrs. E. J. Sutton (Clifton),  
 Mrs. Iver Price (Ireland), Miss Price, Miss  
 Beaumi, Mr. and Mrs. Ernest James (London),  
 Mr. Dudley James (London), Mr. and  
 George Smith (Hullifax), Mr. and Mrs. O.  
 Robinson (Newcastle-on-Tyne), Sir Humphry  
 Fuller (London), Miss Edwards (London), Miss  
 Rose Collier (Liverpool), Colonel and Mrs.  
 Baikes (London), Sir Howard Grubb (Dublin),  
 Mr. and Mrs. G. Forbes Mackay (Liverpool),  
 Mr. C. S. Mackay (Liverpool), Mr. E. K. Little  
 (Warwick), Mrs. Dretchfield (Chester), Mr. E.  
 Hodgkinson, Master Hodgkinson, Mrs. Van Oss  
 (The Hague), Master Van Oss (The Hague),  
 Mr. A. S. Reynolds (Harrigate), Mr. H. B.  
 Lund (Bingley), Mr. A. S. Lund (Bingley), Mr.  
 and Mrs. W. C. Beloe (Clifton), Lieut.-Colonel  
 and Mrs. Reynolds (Tonby), Master Reynolds  
 (Tonby), Mr. and Mrs. Ellis, Mr. R. S. Bowman  
 (Ulverston), Mr. and Mrs. Smalley (Cheadle),  
 Miss J. Butterworth, Mr. and Mrs. Wallford  
 (Liverpool), Mr. G. M. Wheldon (London),  
 Master Wheldon (London), Mr. W. A. Baggaley  
 (Northampton), Mr. Baggaley (Northampton),

Mr. Charles Oliver (Bournemouth), Miss Oliver  
 (Bournemouth), Mrs. Eaton (Chippenden).

**CLIFTON HOUSE PRIVATE HOTEL.** UPPER  
 BELGRAVE ROAD.—Miss James, Mr. Guy  
 Wright, Mr. and Mrs. Rowe, Miss W. Ted  
 Rowe, Mr. and Mrs. Jadhoo, Mrs. Clark, Mrs.  
 Adams, Mrs. McDonald.

**CLAREMONT, 2, St. Paul's Road.**—Miss  
 Rose, Captain R. H. G. Wilson, Miss Robinson,  
 Mr. Hyla M. Ross (Cambridge), Mr. Holden,  
 Mr. Purcell.

**J. CHERRY HILL.**—Mr. and Mrs. Cherrill,  
 Mrs. J. Wilbers, Mr. H. B. Pomb (London),  
 Miss Gibbons, Mr. Rogers (Clifton), Mr. H.  
 Thompson, Mr. Maxwell, Mrs. Spura, Mrs. and  
 Miss K. Jack (Hymouth), Mrs. Beckle (Sacrato-  
 mento, U.S.A.), Miss Bullen (Clifton), Miss  
 Meece, Rev. and Mrs. White.

**THE CLIFTON GUEST HOUSE, 16 and 17,  
 ROYAL YORK CRESCENT.**—His Excellency  
 Abdul Baha Abbas, and suite (Persia), Lady  
 Blomfield (London), Mrs. Thornburgh Cropper  
 (London), Lady Agnew (Kensington), the  
 Misses Blomfield (London), Mrs. Louise Heron  
 (Clifton), Mr. and Mrs. Thos. Pole (Leitch-  
 worth), Miss L. Starling (London), Miss Maxwell  
 Harrison (London), Mrs. and Miss Buckton  
 (Lyonsville), Miss Platt (London), Colonel  
 Seymour, Mr. S. Dudley, Mr. T. Murray  
 Soverby (London), Tammadon ul Molk and  
 Khoroosami (Persia), and Mr. A. T. Pole.

**Departures.**

Comyn, Col. and Mrs., 44, Royal York Crescent  
 Milford, Mr. and Mrs. and Miss, 18, Royal York  
 Crescent  
 Wilson, Mrs., 29, Caledonia Place  
 Broomer, Mr., 22, Caledonia Place  
 Blakey, Mr., Misses and Master, 22, Caledonia  
 Place  
 Gasia, Mrs., 8, West Mall  
 Scott, Mrs., 23, Lion Hill  
 Silk, Mr., 2, Canynge Road  
 Dickenson, Miss, 6, Oakfield Road  
 Pridoux, Miss A., 6, Oakfield Road  
 Hoddell, Mr., Mrs., and Misses, 9, Westfield  
 Park  
 Gent, Mr., 45, Upper Belgrave Road  
 Welch, Miss, 45, Upper Belgrave Road  
 Beckett, Col. and Mrs., 10, Upper Belgrave  
 Road  
 Straley-Woodin, Rev. and Mrs., 10, Upper  
 Belgrave Road  
 Crang, Mrs., 22, Pembroke Road  
 Owen, Mr., 22, Pembroke Road  
 Machan, Miss, 26, Pembroke Road  
 Seare, Mrs., 30, Pembroke Road  
 Ross, Mrs., 32, Oakfield Road  
 Chase, Mr. J. K., 32, Oakfield Road  
 Robinson, Mrs., 17, Caledonia Place

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OPEN DAY AND NIGHT.

food, clothes, and books. He does not regard  
 the student of the present day as being  
 comfortable.

General Booth, who was recently  
 by the Rev. Dr. David (formerly of  
 College) at Rugby School, has been  
 some interesting stories about Royalty,  
 visiting the late King Edward, General Booth  
 was asked by his Majesty, "And what do  
 clergy think of your work?" "I was  
 asked as to what answer to make," General  
 Booth, "as I thought the King might  
 repeat my reply to the late Archbishop of  
 Bishop he met. Eventually I replied, 'I  
 imitate us, your Majesty!'"

The well-known Welsh teacher, Col.  
 Biggs, is coming to reside in Clifton, and  
 has been approached to become a member of  
 the Bristol Rugby Club. It is hoped it will  
 be a great acquisition to the club's  
 line.

Mr. G. L. Jessop was present at the dinner  
 at Birmingham to celebrate Frederick's  
 winning of the County Championship, and  
 that Warwickshire had played the game in the  
 truest form of cricket, and was a real  
 team. Sporting cricket was not the  
 monopoly of any other team.

Mr. P. J. Hanson (Clifton), secretary of  
 the Navy League, was late Vice-  
 Agricultural Organisation to the Government  
 of the Cape of Good Hope and formerly  
 organizer of the Irish Agricultural  
 Society. Mr. Hanson, who has been  
 wecker on behalf of national defence  
 to return from South Africa, was  
 date for Bristol East in the December  
 He has been a member of the Executive  
 Committee of the Navy League for the  
 and is vice-chairman of the Board  
 Mr. Hanson is also a vice-president of  
 Grand Council of the Tariff Reform League  
 member of the Executive Council of  
 National Service League, a member of  
 Executive Committees of the Imperial  
 Union Jack League, South African  
 Union, and a joint honorary secretary of  
 Imperial Exhibition which will be held in  
 He is a Fellow of the Royal Statistical  
 and Royal Colonial Institute, and has a  
 varied experience in the organization of  
 public movements throughout the  
 Empire. Mr. Hanson has been  
 extended tour in the North of  
 Scotland in the interests of the League and  
 work.

There were 22 candidates for the  
 chaplain at Stapleton, Worktown, of  
 of £200 per annum; and the Rev. A. J.  
 Girdlestone, curate of St. James,  
 was appointed.

There were 360 applications for the  
 post of manager of the Bristol  
 already forehadowed in the  
 name of Mr. T. Ross-Johnson  
 recommended to the Council  
 five years he has been secretary of the  
 Railway Conference Association. The  
 salary is £1,000 per annum, rising to  
 amount previously paid. The Directors  
 also propose that Mr. A. Harvey,  
 should be

The Clifton Di

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This is a photograph of the Clifton Chronicle, Wednesday, September 27, 1911.

A close-up of the names of these 'Arrivals' (highlighted)

Is printed on page 7.



## THE BAHIA MOVEMENT.

In an account of the Bahai movement (which has recently extended to Clifton), Ethel J. Rosenberg says that a revival of the Spirit is making itself felt in the Churches and in the religious and social life of all lands. This is in harmony with the teaching of the Bahias, and of their great leaders now represented by Abdul Baha, known to the outside world as Abbas Effendi. This great teacher—by birth a Persian—was, until 1908, for forty years a prisoner, confined by the order of the Turkish Government within the walls of Akka, on account of his religious teachings, which were considered subversive of, and antagonistic to the faith of Islam. When this young man attained the age of 24 he announced to some of the principal men of learning and virtue of his country that he was the bearer of a message from God, and from that time assumed the title of "Bah," or door, by which name he became generally known. He became the forerunner and founder of a great religious movement, which (it is stated) is destined to quicken the Western world, and it is now quickening the East, and to bring the two into unity and harmony. The Bah's doctrines were simple. He came, he said, not to uproot and destroy but to urge a more hearty keeping of the grand teachings of his race. He declared that the Koran was not final. He taught a pure faith in one God, inculcated a high morality, and asserted that women were the equals of men, and had a right to education. He appointed eighteen chief followers or disciples, one of whom was a woman, the far-famed and beautiful Kurru-'ul-Ayn (i.e., Consolation of the Eyes), a poetess, leader, and teacher, to whom he gave the title of Taherih, or the Pure One, and who finally suffered martyrdom about two years after the Bah's death. He called these disciples "Letters of the Living," he himself forming the nineteenth of this hierarchy. Throughout the writings of the Bah the number nineteen is considered especially sacred, for reasons too long to detail here. The greater part of the teachings and writings of the Bah referred to a Coming Great One. "He whom God would manifest," who would reveal the light of Truth in its full splendour, and would declare himself after nineteen years. On May 28th, 1892, at the age of seventy-five years, he departed this life, in full possession of his faculties and powers. Before his death he told his followers, both by word and in writing, that after his departure they must "turn their faces" towards his eldest son Abdul Baha, the "Greatest Branch" who was one with himself. One of the distinct features of this movement is the acceptance of the great world Teachers or Prophets as "Manifestations" of the one Divine Light, the one Holy Spirit of God. Baha'u'llah, before he departed this life, declared, in his turn, that the work would be developed and carried on by his eldest son, Abdul Baha, whose name means "the Servant of God." To the outside world he has been generally known as Abbas Effendi. Abdul Baha, who until September, 1908, was retained a prisoner under the Turkish Government at Akka, thus completes this marvellous triad of prophets. Among the followers of Baha'u'llah there is to be no separate priesthood or ministry, regarded as a class apart from the general body of the believers; for Baha'u'llah teaches that most of the errors in former faiths have crept in through the teachings of the priests, who were considered to possess secret authoritative knowledge, not shared by the generality of people. Bahais build Houses of Praise, but all ceremonial rites and forms of worship have been abrogated, save that of prayer, which being the very heart and essence of spiritual religion has been made obligatory upon all believers. Nevertheless Abdul Baha has said that "every symbol is good that is uniting the heart to God." It is forbidden that men and women should live the life of hermits, or in secluded brotherhoods, as by so doing they are prevented from their social duties to the rest of humanity, and from self-development. Marriage when possible is enjoined upon all, as being the highest estate for man—in contradistinction to other faiths which have taught that the celibate state was the highest. War or strife of any kind is absolutely prohibited. This is insisted upon again and again, and repeated in varying forms as being the very foundation of brotherhood. Fuller particulars of the literature and work of this movement may be had from the hon. secretary of the Bahai meetings, 10, Cheniston Gardens, Wright's Lane, High St., Kensington, London.

*This is a newspaper article which has not been found published elsewhere—the researchers located it by examining the original copies of the 'Clifton Chronicle and Directory', kept in the Central Library in Bristol. More about research in Part Three.*



*Carole holding the bound copies of the Clifton Chronicle and Directory, for the years 1911 and 1912, where we found this article.*

A transcribed copy of this report is printed on the next two pages, it was not possible to print a legible copy of the original.

# ARTICLE IN THE 'CLIFTON CHRONICLE AND DIRECTORY'

OCTOBER 11, 1911 – Page 6

## LITERARY NOTES (Main Heading)

### 'THE BAHIA MOVEMENT' (Sub Heading)

In an account of the Bahia movement (which has recently extended to Clifton), Ethel J Rosenberg says that a revival of the Spirit is making itself felt in the Churches and in the religions and social life of all lands. This is in harmony with the teachings of the Bahias, and of the great leaders now represented by Abdul Baha, known to the outside world as Abbas Effendi. This great teacher – by birth a Persian – was, until 1908, for forty years a prisoner, confined by the order of the Turkish Government within the walls of Akka, on account of his religious teachings, which were considered subversive of, and antagonistic to the faith of Islam. When this young man (referring to the Báb) attained the age of 24 he announced to some of the principal men of learning and virtue of his country that he was the bearer of a message from God, and from that time assumed the title of 'Bab', or door, by which name he became generally known. He became the fore-runner and founder of a great religious movement, which (it is stated) is destined to quicken the Western world, and it is now quickening the East, and to bring the two into unity and harmony. The Bab's doctrines were simple. He came, he said, not to uproot and destroy but to urge a more hearty keeping of the grand teaching of his race. He declared that the Koran was not final. He taught a pure faith in one God, inculcated a high morality, and asserted that women were the equals of men, and had a right to education. He appointed eighteen chief followers or disciples, one of whom was a woman, the far-famed and beautiful Kurra-t'ul-Ayn (i.e. Consolation of the Eyes) a poetess leader and teacher, to whom he gave the title of Tahereh, or the Pure One, and who finally suffered martyrdom about two years after the Bab's death. He called these disciples "Letters of the Living", he himself

forming the nineteenth of this hierarchy. Throughout the writings of the Bab the number nineteen is considered especially sacred, for reasons too long to detail here. The greater part of the teachings and writings of the Bab referred to a Coming Great One, “He whom God would manifest”, who would reveal the Light of Truth in its full splendour, and would declare himself after nineteen years. \*On May 28<sup>th</sup>, 1892, at the age of seventy-five years, he departed this life, in full possession of his faculties and powers. Before his death he told his followers, both by word and in writing, that after his departure they must “turn their faces” towards his eldest son Abdu’l-Baha, the “Greatest Branch” who was one with himself. One of the distinct features of this movement is the acceptance of the great world Teachers or Prophets as “Manifestations” of the one Divine Light, the one Holy Spirit of God. Baha’u’llah, before he departed this life, declared in his turn, that the work would be developed and carried on by his eldest son, ‘Abdu’l-Baha whose name means “the Servant of God”. To the outside world he has been generally known as Abbas Effendi. Abdu’l-Bahá, who until September, 1908, was retained as a prisoner under the Turkish Government at Akka, thus completes this marvellous triad of prophets. Among the followers of Baha’u’llah there is to be no separate priesthood or ministry, regarded as a class apart from the general body of believers; for Baha’u’llah teaches that most of the errors in former faiths have crept in through the teachings of the priests, who were considered to possess secret authoritative knowledge, not shared by the generality of the people. Bahias build Houses of Praise, but all ceremonial rites and forms or worship have been abrogated, save that of prayer, which being the very heart and essence of spiritual religion has been made obligatory upon all believers. Nevertheless Abdu’l-Baha has said that “every symbol is good that is uniting the heart to God”. It is forbidden that men and women should live the life of hermits, or in secluded brotherhoods, as by so doing they are prevented from their social duties to the rest of humanity, and from self-development. Marriage when possible is enjoined upon all, as being the highest estate for man – in contradistinction to other faiths which have taught that the celibate state was the highest. War and strife of any kind is absolutely prohibited. This is insisted upon again and again, and repeated in varying forms as being the very foundation of brotherhood. Fuller particulars of the literature and work of the movement may be had from the hon. Secretary of the Bahai meetings, 10, Cheniston Gardens, Wright’s Lane, High St., Kensington, London.

\* referring to Baha’u’llah



*'Abdu'l-Bahá with Mr & Mrs W Tudor Pole and friends  
taken in January 1913*

Please refer to Part 3 page 49 for an important research discovery regarding this picture.

# PART 2

**'ABDU'L-BAHÁ'S SECOND VISIT TO  
ROYAL YORK CRESCENT, CLIFTON, BRISTOL  
1913**

Wednesday 15th January—mid day

to

Thursday 16th January—mid-day



In his book *'God Passes By'*, a wonderful history of the first century of the Bahá'í Faith, 1844—1944, Shoghi Effendi, the grandson of 'Abdu'l-Bahá, designated by Him as His successor as Guardian of the Bahá'í Faith, wrote the following:

*God Passes By* (Wilmette: Bahá'í Publishing Trust, 1995) page 281 mentions the second visit of 'Abdu'l-Bahá to Bristol:-

*"...He sailed, on the S.S. Celtic, on December 5, from New York for Liverpool; and landing there He proceeded by train to London. Later He visited Oxford, Edinburgh and Bristol, and thence returning to London, left for Paris on January 21, 1913.*

In the next item, reference is made by the author, H. M. Balyuzi, to Mirzá Mahmúd-i-Zarqání, who travelled with 'Abdu'l-Bahá. His second Diary, covering this January 1913 has not yet been published in English. Fortunately Mr Balyuzi has translated a relevant passage.

Badáyí'u'l-Athár (Hofheim-Langenhain: Bahá'í-Verlag, 1987), volume II, by Mírzá Mahmúd-i-Zarqání, contains an account of 'Abdu'l-Bahá's second visit to Bristol on pages 85-87. ....and extract from pages 85-86 has been translated in H.M. Balyuzi's *'Abdu'l-Bahá: The Centre of the Covenant of Bahá'u'lláh* (Oxford: Bahá'í Publishing Trust, 1987), pages 369-70:-

*“Abdul-Bahá travelled to Bristol on the 15<sup>th</sup> and stayed at the Clifton Guest House which belonged to Mr and Mrs Tudor-Pole. Dúst-Muhammad Khán, the Mu'ayyiru'l-Mamálik, accompanied Him. In the evening He addressed a meeting in the Guest House, well-advertised in the newspapers and well-attended, Zarqání writes:-*

*In the midst of it all (referring to the great reverence shown towards 'Abdul-Bahá by the members of the audience) I caught sight of Mu'ayyiru'l-Mamálik. . . I saw him standing awestruck by the bows and curtseys of those outstanding people of the English nation . . . he was weeping, tears coursing down both cheeks, and that moved us so much that I was greatly affected, and wept and rejoiced too. . . In Britain, at large gatherings, I had noticed time and again the same reaction from men of his standing. . . who kept saying: 'What great glory God conferred upon us. . . what a Sun of grandeur and felicity rose from the horizon of the East, but alas, alas, we did not heed it. . .'*

*Star of the West*, volume 4, number 1 (21 March 1913), pages 4-6 includes an account by Isabel Fraser of 'Abdu'l-Bahá's second visit to Bristol. The talk of 'Abdu'l-Bahá recorded in this article has also been published in *Bahá'í Scriptures* (New York: Brentano's, 1923), pages 274-79.

*STAR OF THE WEST*

**ABDUL-BAHA AT CLIFTON, ENGLAND.**

BY ISABEL FRASER.

**A**BDUL BAHA was a guest at the Clifton Guest House over the night of January 16<sup>th</sup>, arriving by train at noon and leaving at noon the next day. The host, Mr. Tudor Pole, took Abdu'l-Baha for a drive in the afternoon, after which he re-met many of the guests and neighbors who dropped in to renew their acquaintance of a year ago. In the evening about 150 gathered to hear the Master's message. Mr. Tudor Pole was in the chair and introduced Abdul-Baha by giving a short account of the Movement and of its marvelous growth in the last few years. The Master entered, bestowing on them that smile which in itself is a benediction. It was a notable gathering of east and west, with the central saintly figure. Here and there was seen a scarlet fez which denoted the presence of eastern students. Abdul-Baha on entering gave that courtly eastern greeting of raising the palms of his hands to his forehead, after which he told them that since last seeing them he had been half over the world. "In fact," he said, "I have come to Clifton this time via Los Angeles and Chicago." Then he began at once to speak, Mirza Ahmad Sohrab interpreting. Abdul-Baha commenced while seated on a couch, but soon he was on his feet, occasionally walking to and fro, and sometimes emphasizing a fact with upraised hand or standing still with eyes closed and his silver voice sunk low.



*1913 visit - 'Abdu'l-Bahá with friends in front of the Clifton Guest House*

Please refer to Part 3 page 49 for an important research discovery regarding this picture.

## ADDRESS BY ABDUL-BAHA.

Every age requires a central impetus or movement. In this age, the boundaries of terrestrial things have extended; minds have taken on a broader range of vision; realities have been unfolded and the secrets of being have been brought into the realm of visibility. What is the spirit of this age, what is its focal point? It is the establishment of Universal Peace, the establishment of the knowledge that humanity is one family. Think on the conditions of this world of humanity. Nations have become like unto armed camps waiting to be ignited by the combustion of war.

Whereas in reality God has created man for love's sake. God has endowed man with creation so that he may illumine the world with the flame of brotherhood and express the utmost state of unity and accord. This state would express God's good pleasure; this would be the prosperity of the world of humanity. A thousand times alas! that this glorious century has been besmeared with war and strife, hatred and rancor. Bloodthirsty wolves are tearing the sheep of God. Destruction is more widespread than in all the ages of the past.

We hear on every side praises of the wonders of this cycle, its achievements, its refinements, its genius; calling the past the age of mediaeval horror. What mediaeval age held the horror of a Krupp gun, a Mauser rifle or a shrapnel shell that kills a whole camp? On the sea we have the submarine and the dreadnaught. If you compare the past with this age, impartial judgment will call this the age of human fratricide.

All the religions are revealed for the sake of good fellowship. The fundamentals, the functions of all are fellowship, unity and love. The heavenly books were revealed and divine love bestowed to bring about peace. What has man made of religion? He has made it the cause of bloodshed and strife; enmity and hatred. Religion was destined to be a remedy for the sickness of humanity; an illumination for the darkness of uncertainty. Have we then forgotten the divine teachings, cast aside the heavenly books, created imaginary thoughts and illusions and made them the basis of rancor and strife? The Bible commands the practice of peace and justice. God desires

love. In the gospel we find the golden statement that man should be expressive of love even unto his enemy; he should be expressive of love to his ill wishers; he should be expressive of love to all his fellowmen. He must have an eye to pardon; he must have an eye to benevolence. All the divine books invite men to these teachings. All the divine prophets suffered that man might realize these teachings. Consider what His Holiness Christ endured, how many vicissitudes he underwent, every day tasting a new poison, finally sacrificing his own life, so that the tent of love and concord might be raised over the world of humanity so that this dark world might be invested with divine light. Alas that all the travail of these holy souls and sanctified prophets should be wasted. The world of humanity is in a stupor of sleep and it cannot grasp the realities. The horizons of the minds are still beclouded and the hearts are occupied with phantasmal longings. We seem never to think of the reason of creation; never to strive to proclaim those principles which enlighten humanity. In the sea of materialism we are sinking and of the Kingdom of God we know nothing. We are not living in accord with those precious teachings of God.

Nearly 60 years ago when the horizon of the Orient was in a state of the utmost gloom, warfare existed and there was enmity between the various creeds; darkness brooded over the children of men and foul clouds of ignorance hid the sky - at such a time His Highness BAHĀ'O'LLĀH arose from the horizon of Persia like unto a shining sun. He boldly proclaimed peace, writing to the kings of the earth and calling upon them to arise and assist in the hoisting of this banner. In order to bring peace out of the chaos, he established certain precepts or principles:

### *Investigation of Truth.*

The first principle BAHĀ'O'LLĀH urged was the independent investigation of truth. "Each individual," he said, "is following the faith of his ancestors who themselves are lost in the maze of tradition. Reality is steeped in dogmas and doctrines. If each investigate for himself, he will find that Reality is one; does not admit of multiplicity; is not divisible. All will find the same foundation and all will be at peace."



### *The Unity of the Race.*

The second principle of BAHÁ'O'LLAH proclaims the oneness of the human race. He states that humanity constitute the sheep of God. God is the real shepherd. When this shepherd is compassionate and kind, why should the sheep quarrel amongst themselves?

Addressing all humanity, BAHÁ'O'LLAH says, "Ye are the fruits of one tree and the leaves of one branch. All the nations, peoples and tongues are the branches, leaves, blossoms and fruits of this great tree of humanity." God created all; protects all; provides for all and is kind to all; why should you be unkind? If God had not loved humanity he would not have created it. Creation presupposes love. God is the real father; all are his children. All the creatures are equal in this one family of God save whosoever is more kind, more compassionate - he is nearer to God.

### *International Peace.*

The third principle of the religion of BAHÁ'O'LLAH is in regard to international peace. There must be peace between the fatherlands; peace between the religions. In this period of evolution the world of humanity is in danger. Every war is against the good pleasure of the Lord of mankind. Man is the edifice of God. War destroys the divine edifice. Peace is the stay of life; war the cause of death. If an active, actual peace is brought about, the human world will attain to the most serenity and composure. Wolves will be transformed into lambs; devils into angels and terrors into divine splendors in less than the twinkling of an eye.

### *Religion Must Conform to Science and Reason.*

The fourth principle declares that religion must be in conformity to science and reason.

If a religion does not agree with the postulates of science nor accord with the regulations of reason it is a bundle of superstitions; a phantasm of the brain. Science and religion are realities, and if that religion to which we adhere be a reality it must needs conform to the fundamental reality of all things.

*Prejudice Must Be Forever Banished.*

The fifth principle of BAHÁ'O'LLAH is this: that religious, racial, political and patriotic prejudice are the destroyers of human society. As long as these prejudices last the world of humanity will not attain to poise and perfection. As long as these threatening clouds are in the sky of humanity, the sun of reality cannot dawn.

*Equality of Sexes.*

The sixth principle of BAHÁ'O'LLAH regards the equality of men and women. The male and female of the human kingdom are equal before God. God is no respecter of gender. Whosoever practices more faith, whosoever practices more humanitarianism is nearer to God; but between the male and female there is no innate difference because they share in common all the faculties. The world of humanity has two wings, one the male; the other the female. When both wings are reinforced with the same impulse the bird will be enabled to wing its flight heavenward to the summit of progress. Woman must be given the same opportunities as man for perfecting herself in the attainments of learning, science and arts. God has created the man and the woman equal, why should she be deprived of exercising the fullest opportunities afforded by life? Why should we ever raise the question of superiority and inferiority? In the animal kingdom the male and female enjoy suffrage (laughter), and in the vegetable kingdom the plants all enjoy equal suffrage (laughter and applause). In the human kingdom, which claims to be the realm of brotherhood and solidarity, why should we raise this question?

### *The Social Plan.*

The seventh teaching suggests a plan whereby all the individual members may enjoy the utmost and welfare. The degrees of society must be preserved. The farmer will continue to till the soil, the artist pursue his art, the banker to finance the nation. An army has need of its general, captain, and private soldiers. The degrees varying with the pursuits are essential. But in this Bahai plan there is no class hatred. Each is to be protected and each individual member of the body politic is to live in the greatest comfort and happiness. Work is to be provided for all and there will be no needy ones to be seen in the streets.

### *The Parliament of Man.*

The eighth principle declares that there must needs be established the parliament of man or court of last appeals for international questions. The members of this arbitral court of justice will be representatives of all the nations. In each nation the members must be ratified by the government and the king or ruler, and this international parliament will be under the protection of the world of humanity. In it all international difficulties will be settled.

### *Universal Education.*

The ninth admonition is in regard to education. All the children must be educated so that there will not remain one single individual without an education. In cases of inability on the part of the parents through sickness, death, etc. the state must educate the child. In addition to this widespread education, each child must be taught a profession or trade so that each individual member of the body politic will be enabled to earn his own living and at the same time serve the community. Work done in the spirit of service is worship.

From this universal system of education misunderstandings will be expelled from amongst the children of men.

### *Universal Language.*

The tenth principle is the establishment of a universal language so that we will not have to acquire so many languages in the future. In the schools they will study two, the mother tongue and the international auxiliary language.

The use of an international auxiliary language will become a great means of dispelling the differences between nations.

There are many other teachings. I have given you but a few. Praise be to God! that day by day we are advancing and every day we see some new blessing descending. Let all of us render thanksgiving to our generous Lord that he may bless our eyes with sight and give unto our hearts understanding. May we become resuscitated with the breath of the Holy Spirit. May we be enabled to leave behind the world of matter in beholding the bounties of God. The divine table is spread, the heavenly illumination is all encircling; eternal life is provided for all; divine food is prepared for all! Therefore let us practice the divine essence of love and love each other from our very hearts and souls so that the East and West shall embrace each other and realize that all are the sheep of God. God is the good shepherd - then will we gather under the tabernacle of His mercy!

Afterward in the library the guests were afforded the honor of meeting Abdul-Baha and one picturesque little group that lingered behind the rest pleased him mightily. There were five Egyptian students wearing the red fez, Abdul-Baha's suite standing in the background wearing the black fez - there was a German, a Californian and a Welshman, whose work lay in a Universal Brotherhood movement and on whose work Abdul-Baha pronounced a beautiful blessing.

Then changing his mood and laughing heartily he talked in Arabic to the students and, as befitting the occasion, he emphasized again the great necessity for a Universal language. He said that in the future many such groups would gather from the four corners of the earth for the purpose of mutual understanding.

NOTE - On another occasion Abdul-Baha stated that "the eleventh principle of BAHÁ'U'LLAH is *The Power of the Holy Spirit, by which alone Spiritual Development is achieved*. No matter how the material world may progress, no matter how splendidly it may adorn itself, it can never be anything but a lifeless body unless the soul is within; for it is the soul that animates the body; deprived of the blessings of the Holy Spirit, the material body would be inert." *The Editors*.

**TS. BOARDING HOUSES, &c.**

The Rooms—Large Sitting Room, bedrooms, well furnished. Personal attention given. — *Clifton Chronicle*, Clifton, 24 opposite Great White City and W. Walton House 41, St. Nicholas' Road on from 21, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

**SE KEEPERS**—Listed, but are constantly written of. Clifton, but they may not be what you require. Clifton, but they may not be what you require. Clifton, but they may not be what you require.

**SLAUBOUS.**  
Burgess, Claret, Wine and Bottom. Burgess for Clifton, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

**WINDOW DECORATIONS**—Listed, but are constantly written of. Clifton, but they may not be what you require. Clifton, but they may not be what you require.

**CAKES**, the Popular. Clifton, but they may not be what you require. Clifton, but they may not be what you require.

**PLATES** Engraved on. Clifton, but they may not be what you require. Clifton, but they may not be what you require.

**DAME LILLY'S**. Clifton, but they may not be what you require. Clifton, but they may not be what you require.

**ATURE, PICTURES, &c.**. Clifton, but they may not be what you require. Clifton, but they may not be what you require.

**ATURES, &c.**. Clifton, but they may not be what you require. Clifton, but they may not be what you require.

**ADDRESSES.**

Also see BRISTOL, BIRMINGHAM, PLYMOUTH and FAIRFORD. ESTABLISHED 1760.  
**BIGWOODS, LTD.,**  
VICTORIA STREET, CLIFTON.  
**FISHMONGERS, POULTERERS, & GAME MERCHANTS.**  
FRESH SUPPLIES DAILY.  
WHOLESALE NATIVE OYSTERS NOW IN SEASON.  
FIRST QUALITY FRESH AND DRY FISH.  
SOME ENGLISH POULTRY.  
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The "HAWTHORNES" PENSION, 12, OAKFIELD ROAD.—Mr. G. G. Gurnard (Clifton), Mr. S. Beckley (Levensham), Mr. Bishop (Torquay), Mrs. Grace, Miss Hemp (Norfolk), Mrs. Ford (Carlisle), Mr. Tait (Boston, U.S.A.), Mrs. Coucher (Clifton), Mr. and Mrs. Lane (Clifton), Miss Williams (Clifton), Mrs. Paradise (Cheltenham), Mr. N. V. Grace (R.N. Devonport).

**CLIFTON GUEST HOUSE, 17, ROYAL YORK CRESCENT.**—His Excellency Abdul Baha Abbas and suite, Monsieur Mirza Sorah, Mrs. Lakeman (Modbury), Mr. A. Lakeman (Modbury), Mr. H. Worledee Green (Weston-super-Mare), Miss Stratton (Weston-super-Mare), Miss Starling (resident), Miss Normand (Edinburgh), Miss Read (Edinburgh), Mrs. Brown (Edinburgh), Miss V. Ellingson (Edinburgh), Miss Brodie (Malvern), Miss Moore (Grove Park), Mrs. L. C. Young (Grove Park), Miss Wetton Cox (Sidecup).

**CHEVYNE HOUSE PRIVATE HOTEL, UPPER BELGRAVE ROAD.**—Miss Davis, Dr. Gustav F. Beck, Mr. Coles, Mr. Edwards, Miss Wood, Lieutenant Jackson, R.N., Mr. Dickson, Mr. G. Warne, Mr. A. Walsley, Mrs. Matthews (London), Miss Wood (Portsmouth), Mr. and Mrs. Lalonde and family from Weston-super-Mare, Mrs. Wilfred Scriven, Mrs. Ambrose Williams, Mr. and Mrs. Backhoffner.

**CLIFTON GRAND SEA HOTEL.**—Mr. and Mrs. N. Krarup Smith, Miss Beer (London), Mr. G. J. Hindson (London), Mr. Walter Michael Hall (Bristol), Mr. J. Bury (Bristol), Mr. J. Wesley F. Neck (Devon), Mr. J. P. Board (Bournemouth), Mrs. C. W. Allen (Clifton), Mr. W. H. mouth), Mr. Herron, Mr. F. Ketchin (Bournemouth), Mr. and Mrs. Savage (Wellfast), Miss Kitchin (Scarborough), Mr. D. R. Southsea), Dr. J. A. Owles (Southsea).

**GLENDOWER PRIVATE HOTEL.**—Mr. Clarke Jacob (Calcutta), Mrs. Scott Taylor (London), Mrs. W. E. Griffiths (Florence), Miss Harris (Bath), Mr. Coenraad Vink (Holland), Mr. Edgar Lee (Brighton), Mr. F. James (Clifton), Mr. O. B. Master Clarke (Calcutta), Mr. Herbert Baker (Clifton).

performed three experiments on living animals since he came to Bristol, and that they were of them only of the nature of inoculation. But as much as Dr. Hall continues to do certificates enabling him to perform such surgical operations on cats and dogs, it is keep them alive after those operations, it is very unfortunate that he should renew certificates, if he has no occasion or intention of using them, as it must leave a sense of uneasiness in the minds of all those who are to be able to assert that the University of Bristol is quite free from vivisection. I venture to hope, therefore, that these gentlemen will give up the licenses and franchises, which according to their own reports they do not need and do not use so secure to the University the complete confidence of the humane.

Your obedient servant,  
**STEPHEN COLERIDGE**  
92, Victoria St., Westminster, S.W.,  
Jan. 11, 1913.

**THE SOCIETY FOR THE SUPPRESSING STEEL TRAPS.**

TO THE EDITOR OF THE CLIFTON CHRONICLE.  
Some eight years ago a small society formed for the purpose of suppressing 1 of the cruel steel gin used in trapping 1 and of obtaining a substitute for it which either humanely catch or humanely. Happily, this is a question on which 1 majority of decent people are agreed, possible that some objection may kindly to innovations.

The £50 prize offered by the Society Suppression of Cruel Steel Traps remain year, may I ask you to announce that prize is offered, that the conditions obtained from me, and that I should 1 delighted it, at an exhibition to be held middle of April next in London, son fortunate enough to secure the prize competent Committee of gentlemen to understand the requirements, who the. Each competing...

**CLIFTON GUEST HOUSE, 17, ROYAL YORK CRESCENT.**—His Excellency Abdul Baha Abbas and suite, Monsieur Mirza Sorah, Mrs. Lakeman (Modbury), Mr. A. Lakeman (Modbury), Mr. H. Worledee Green (Weston-super-Mare), Miss Stratton (Weston-super-Mare), Miss Starling (resident), Miss Normand (Edinburgh), Miss Read (Edinburgh), Mrs. Brown (Edinburgh), Miss V. Ellingson (Edinburgh), Miss Brodie (Malvern), Miss Moore (Grove Park), Mrs. L. C. Young (Grove Park), Miss Wetton Cox (Sidecup).

As with the 1911 visit, we can read in the local paper in 1913 the names of the other guests when 'Abdu'l-Bahá was there. (Note the condition of the newspaper, 100 year's old!)





Wednesday January 22 1913

## **ABDUL BAHA.**

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### **PERSIAN REFORMER'S MESSAGE TO CLIFTON.**

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#### **THE BAHAI MOVEMENT**

On Wednesday evening a large number accepted invitations to meet Abdul Baha at the Clifton Guest House, Royal York Crescent, and all followed with deep interest his address on the Bahai movement.

Who is Abdul Baha? What is the Bahai movement? These are question which readers will probably at once ask themselves. In a sentence, then, the Bahai movement may be described as having as its object the establishment of unity and the "most great peace" throughout the world, when man shall no longer make war and when he shall have learned the fact that there is only one religion, that which is based on ultimate reality, and which is recognizable as spiritual truth. Its founders claim to have depended absolutely and entirely upon spiritual inspiration and illumination.

In 1844 a young Persian calling himself the Bab (or gate) rose up in Persia as the forerunner of "one whom God would manifest." Thousands flocked to hear the young orator, who caused envy and suspicion among the Mullahs, through whose agency the Bab was shot at Tabriz in July, 1850. From 3,000 to 5,000 of his immediate followers were also put to the sword. Very soon after the Bab's death a Persian nobleman became the leader of the young martyr's followers and proclaimed himself as Baha-u-llah. Though unable to substantiate any charge against Baha-u-llah, the Persian Government confiscated his property and banished him from the country. Many remarkable people went great distances to consult him and the Bahai

movement, as it was now called, began to grow rapidly throughout the Middle East. In 1868 Baha-u-llah and his family were sent to the pestilential city of Acre, in Syria, as prisoners. He remained there occupied chiefly in writing to spread his teachings in the world, until he passed from this life in 1892, charging his eldest son, Abdul Baha, to carry on the work he had begun. During this time it is estimated that over 20,000 Baha'is were martyred in Persia, for their refusal to give up their belief that Baha-u-llah was a great spiritual world reformer.

Abdul Baha ("Servant of the Glory"), last week's visitor to Clifton, was born in 1844. He was a prisoner in Acre for 40 years until August, 1908, when, through the Young Turkish revolution, he was released. He is the present centre of the Baha'i movement, which, it is estimated, has over 2,000,000 followers. Whilst still a prisoner in Acre, Abdul Baha gathered around the cause followers of many religions and beliefs, and the remarkable sight was constantly seen of Jew, Moslems, Copts, Hindoos and Christians, sitting around his table in the utmost friendliness one toward another. He is now 69, and is a great authority on the religious books of every race, but he can speak no Western tongue. He is now returning to Egypt and Syria, after speaking in churches and to people of all denominations in Europe and America. He recently laid the foundation stone at Chicago for a building that is to become a centre for worship, open to all comers and to followers of every religion.

Its Persian title is the Mashrel Ashar, or House of Peace and Praise. There are Bahai communities established in most of the great American cities, as well as in Europe and throughout the East.

#### "THE MASTER."

Abdul Baha, called by his followers "The Master," is an aged man of venerable appearance, with flowing grey beard, massive brow, and large kindly eyes, and he presents a striking figure clad in his loose Persian robes. His address at the Clifton Guest House, where Mr. W. Tudor Pole occupied the chair, was delivered in Persian, and translated into excellent English by his interpreter, Mirza Ahmad Sohrab.

*(At this point the newspaper printed the full text of 'Abdu'l-Bahá's talk, which can be read in the article by Isobel Fraser on pages 24—31. The report then concluded with the following paragraphs.....)*

## MESSAGE TO CLIFTON

(Next page)



*View of the Avon Gorge, dominated by I K Brunel's famous  
Clifton Suspension Bridge  
The end of Royal York Crescent can be seen high up on the right.*



*'Abdu'l-Bahá*



*Clifton Suspension Bridge*

## MESSAGE TO CLIFTON.

To a representative of the "Clifton Chronicle" Abdul Baha, through his interpreter, gave the following message to Clifton:—I am most delighted and pleased with the situation of Clifton and its surrounding valleys and hills. Therefore, before returning to the Orient I have again come here to spend one night. In reality the people of Clifton are very intelligent. They have the capability of understanding every problem. Their consciousness yearns for the search of reality. They understand selfless objects and they are willing to work for philanthropy. It is my hope that they will be assisted to serve the whole of humanity. May they become the means of creating good fellowship between the children of men. May they entirely relinquish those blind dogmas which have created strife in the world of humanity. May they become instrumental in putting into practice the Heavenly teaching. May each one of them become a Heavenly lamp to enlighten humanity, so that this gloomy darkness of strife and contention between peoples may be entirely dispelled, and nation and nation show friendlier fellowship towards each other, and the day of universal justice and the day of the unification of all the races and all religions may become apparent. This is my message to Clifton people.

Abdul Baha, who recently returned from America, was accompanied by his Highness the Moayer el Mamelek Doust Mohamed Khan, the late Prime Minister of Persia, one of the wealthiest noblemen in that country and son-in-law of the late Shah, who was the guest of Mr. W. Tudor Pole at the Clifton Guest House.

Abdul Baha told Mr. Tudor Pole that of all the places he had visited in Europe and America he had found the climate most temperate and delightful at Denver in America and Clifton in this hemisphere, and he gave Clifton by far the preference.

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# Tablet of Visitation of 'Abdu'l-Bahá

(This prayer, revealed by 'Abdu'l-Bahá, is read at His Shrine.

It is also used in private prayer.)

Whoso reciteth this prayer with lowliness and fervor will bring gladness and joy to the heart of this Servant; it will be even as meeting Him face to face.

*He is the All-Glorious!*

*O God, my God! Lowly and tearful, I raise my suppliant hands to Thee and cover my face in the dust of that Threshold of Thine, exalted above the knowledge of the learned, and the praise of all that glorify Thee. Graciously look upon Thy servant, humble and lowly at Thy door, with the glances of the eye of Thy mercy, and immerse him in the Ocean of Thine eternal grace.*

*Lord! He is a poor and lowly servant of Thine, enthralled and imploring Thee, captive in Thy hand, praying fervently to Thee, trusting in Thee, in tears before Thy face, calling to Thee and beseeching Thee, saying:*

*O Lord, my God! Give me Thy grace to serve Thy loved ones, strengthen me in my servitude to Thee, illumine my brow with the light of adoration in Thy court of holiness, and of prayer to Thy kingdom of grandeur. Help me to be selfless at the heavenly entrance of Thy gate, and aid me to be detached from all things within Thy holy precincts. Lord! Give me to drink from the chalice of selflessness; with its robe clothe me, and in its ocean immerse me. Make me as dust in the pathway of Thy loved ones, and grant that I may offer up my soul for the earth ennobled by the footsteps of Thy chosen ones in Thy path, O Lord of Glory in the Highest.*

*With this prayer doth Thy servant call Thee, at dawning and in the night-season. Fulfill his heart's desire, O Lord! Illumine his heart, gladden his bosom, kindle his light, that he may serve Thy Cause and Thy servants.*

*Thou art the Bestower, the Pitiful, the Most Bountiful, the Gracious, the Merciful, the Compassionate.*

'Abdu'l-Bahá

# PART 3

## MISCELLANEOUS

The Bahá'í Faith

'Abdu'l-Bahá

Wellesley Tudor Pole

Entry in Guest Book

Tammadun ul Molk

Letter of thanks from  
Bahá'í World Centre

The Researchers

Researching

## BAHÁ'Í FAITH

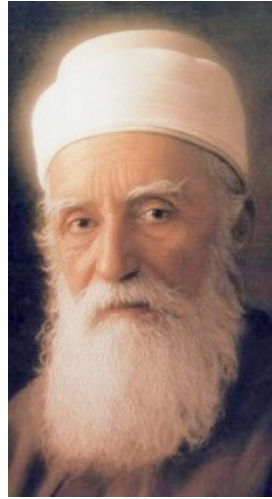
*Throughout history, God has sent to humanity a series of divine Educators—known as Manifestations of God—whose teachings have provided the basis for the advancement of civilization. These Manifestations have included Abraham, Krishna, Zoroaster, Moses, Buddha, Jesus, and Muhammad. Bahá'u'lláh, the latest of these Messengers, explained that the religions of the world come from the same Source and are in essence successive chapters of one religion from God.*

*Bahá'ís believe the crucial need facing humanity is to find a unifying vision of the future of society and of the nature and purpose of life. Such a vision unfolds in the writings of Bahá'u'lláh.*

*'Abdu'l-Bahá, the eldest son of Bahá'u'lláh, was appointed by His Father, in His Will and Testament, to be His successor.*

## 'Abdu'l-Bahá

(1844-1921)



Upholding unity as the fundamental principle of His teachings, Bahá'u'lláh established the necessary safeguard to ensure that His religion would never suffer the same fate as others that split into sects after the deaths of their Founders. In His Writings, He instructed all to turn to His eldest Son, 'Abdu'l-Bahá, not only as the authorized interpreter of the Bahá'í Writings but also as the perfect exemplar of the Faith's spirit and teachings.

Following Bahá'u'lláh's passing, 'Abdu'l-Bahá's extraordinary qualities of character, His knowledge and His service to humanity offered a vivid demonstration of Bahá'u'lláh's teachings in action, and brought great prestige to the rapidly expanding community throughout the world.

'Abdu'l-Bahá devoted His ministry to furthering His Father's Faith and to promoting the ideals of peace and unity. He encouraged the establishment of local Bahá'í institutions, and guided nascent educational, social and economic initiatives. After His release from a lifetime of imprisonment, 'Abdu'l-Bahá set out on a series of journeys which took Him to Egypt, Europe and North America. Throughout His life, He presented with brilliant simplicity, to high and low alike, Bahá'u'lláh's prescription for the spiritual and social renewal of society.

## WELLESLEY TUDOR POLE

**Wellesley Tudor Pole** (1884-1968) was a businessman – active in many fields – who also had a strong interest in the occult and considered himself to be a ‘seer’. He first met ‘Abdu’l-Bahá in Ramleh in Alexandria in 1908, having heard of Him earlier.

During the First World War Major Tudor Pole was instrumental in the rescue of ‘Abdu’l-Bahá when, in 1918, His life had been threatened by the Ottoman leader, Djemal Pasha.

Although an ardent follower of ‘Abdu’l-Bahá, Major Tudor Pole found it difficult to accept the more formal way that Shoghi Effendi was shaping the Bahá’í Faith and so did not become a Bahá’í.



A substantial part of his book *Writing on the Ground*, published in 1968, is devoted to the Bahá’í Faith and his memories of ‘Abdu’l-Bahá.

## CLIFTON GUEST HOUSE VISITORS' BOOK

translation of inscription written by

**'Abdu'l-Bahá in 1911**

"It is now two days that in company with the favored and revered maid-servant of God Mrs Cropper we spent our time with the utmost joy and fragrance in the Guest House of Mr Pole.

These days are passed in the commemoration of the Blessed Perfection. While associating with the innumerable souls of the inhabitants of this city we have mentioned the Kingdom of Abha.

It is hoped from the Bounties of His Holiness Baha-o-Allah that this pure seed may vegetate and through the downpouring of the cloud of guidance these plains and mountains may become green and verdant.

O Thou kind God! Bestow upon this Household an eternal foundation and rear upon it an indestructible edifice and shower down upon it Thy benediction. Verily Thou art the Generous! The giver and the Clement."

**(Sig) Abdul Baha Abbas.**



## Wellesley Tudor Pole's first meeting with

### TAMMADUN UL MOLK (a guest in 1911)

As recalled by WTP following a visit with 'Abdu'l-Bahá in Egypt 1910

*I asked the master to give me his blessing for the journey that lay ahead of me. This he did, adding casually that I should be returning to Marseilles on the following day on the same steamer from which I had so recently disembarked. I then explained to the interpreter that I had made other arrangements and that all my overland bookings had been made. He replied to the effect that if the Master said I had to return to Marseilles now then that was what would happen. [The Master] then requested me to carry out a commission for him on reaching Paris. He said that there I should meet a certain Persian student who was nearly blind, and he gave me [...] gold to pay his fare to Alexandria. (Travelling was much cheaper in those days) I was to tell this young man, whose name was Tammadun ul Molk, to lose no time and to present himself to his master as soon as he arrived. I accepted this commission with very bad grace because it seemed a poor reason for upsetting all my previous plans. When I asked for the student's address in Paris I was told that this was unknown, but that a way would be found for bringing me into contact with him.*

*On reaching Paris I went to the Persian Consulate, only to find that Tammadun ul Molk was unknown to the officials there. I then visited the students' quarter on the left bank of the Seine and spent the whole day there and elsewhere in a task that yielded no results whatever... I gave up the search and set out for the Gare du Nord where my luggage was already deposited in readiness for the return to England. En route I crossed the Seine by the Pont Royale. Happening to look across the bridge to the opposite pavement, I saw, among a crowd of pedestrians, a young man, evidently of Eastern origin, who was using a stick to tap his way along. I dodged through the traffic and accosted him. In reply to my question, he told me he was of Persian origin. I then enquired whether by chance he knew a certain Tammadun ul Molk. In surprise he replied 'C'est moi, adding that he had only arrived in Paris from Vienna that very morning. In a Vienna clinic three serious operations on his eyes had been undertaken, but the results were negative and he had been told by the surgeon that his sight could not be saved.*

*I then gave 'Abdu'l-Bahá's message and [?] for his ticket to Alexandria. To watch the profound joy on his face was more than sufficient reward for all my previous disappointments, including the abandonment of my European tour. Tammadun duly reached Alexandria and visited his master at once. Those present told me later that Abdul Bahá poured a few drops of attar of roses into a glass of water. He then gave the youth his blessing whilst anointing his eyes with the water in question. Immediately full sight was restored, and when I met Tammadun some years later he was still enjoying perfect vision.*

From 'The Silent Road', by Wellesley Tudor Pole, pages 76-79

The researchers were thrilled to have the unique honour of being able to assist the Bahá'í World Centre (because of observations by Gilly Bird), in completing their records of the two visits to Bristol by 'Abdu'l-Bahá. The pictures of the 1913 visit are on pages 22 and 27.

**BAHÁ'Í WORLD CENTRE**  
**AUDIO-VISUAL DEPARTMENT**

24 December 1998

Ms. Carole Huxtable  
56a Sherwell Lane  
Torquay  
Devon  
TQ2 6BE  
United Kingdom

Dear Bahá'í Friend,

The Audio-Visual Department is profoundly grateful for the information you sent us regarding the photographs of 'Abdu'l-Bahá in Bristol, England, with your letter dated 30 November 1998. We have made a note of the growth of the creeper in our files to indicate that those photographs were taken on the second visit of 'Abdu'l-Bahá to Bristol, England on the 15/16 January 1913. Your depth of research has provided us with information necessary to make our records complete. Thank you for taking the time to inform us of this research.

In your letter, you also requested one photograph of 'Abdu'l-Bahá on the balcony of the Clifton Guest House in Bristol, England, 24 September 1911. This picture is being sent to you, separately, by airmail.

Once again, the Audio-Visual Department would like to thank you for your assistance. We look forward to hearing from you again soon.

With loving Bahá'í greetings,

  
For the Audio-Visual Department

## CAROLE HUXTABLE LULHAM

I lived all my life in the Westcountry of England, until the age of 65. I was delighted that 'Abdu'l-Bahá had twice visited Bristol, which is also known as the *Gateway to the West*.

I was born during the Second World War, in Paignton, Devon. In 1946 the family moved to Sherborne, Dorset, where my father accepted the job as Verger of Sherborne Abbey.



In 1958 the family was able to return to their beloved Devon. It was here, in Torquay, in 1962, that I encountered the Bahá'í Faith, and accepted its Teachings. I married a local Bahá'í, Bryan Huxtable, in 1966. We moved to Cornwall and settled in Tywardreath. We were the first Bahá'ís there. Our two children, Simon and Shirin were born in Cornwall.

The highlights of those years were helping to organize a very successful 6 week Youth Project in the early 70's, and then being part of the first Spiritual Assembly to be formed in Cornwall.

After seven years we returned to Devon, to another goal area, Teignbridge, and were part of the first Spiritual Assembly there.

In 2008 I re-married—an American Bahá'í. George Lulham, met through a Bahá'í on-line agency. We moved to his home area, Toppenish, in Washington State. Here we have been very involved with teaching the Native American children on the Yakama Reservation.

## RESEARCHING

***It has taken from 1997 to 2015 to complete this research, and bring it to publication. The lives of Carole and Siva are now separated by several thousand miles, but technology has meant that collaboration was still possible.***

***Siva's academic training enabled this research to be carried out in a very systematic manner, and Carole was able to keep the records of many meetings, and finally get all the findings ready for publication. . . . .***

## SIVA PANDIYAN KALAPPADI

**MEd (OPEN), BSc (Hons) Education/Ecology, RMN (1st Level UK Registration) - Psychiatry, LTA (Retired)  
SAF - MINDEF - RSAF (Security & Intelligence & MP COMMAND)**

Aged 27 + I left Singapore and my first career there in the Military (SAF) and came to London and read Law for 2 years! A crisis in my life caused me to change direction, and I enrolled into a study of RMN Qualifications in NE London. By 1989, I had qualified as a 1st. level RMN (NMC Registered Nurse). In October 1990 I took a job in Hamburg, Germany for 2 months! Worked there at an Alcohol-Detoxification Krankenhaus! I was a Good Primary Nurse with skills that supported me and I learned much! I also learned the rudiments of a language, German.

Concerns over UK citizenship status led me to return to the UK. After 8 months, I eventually found work in 1991 with the NHS in Wiltshire.

Whilst in Chippenham, Wiltshire, I encountered the Bahá'í Faith, and having been influenced by a special dream in 1990, recognized the Divine nature of these Teachings. That was May 1992. Later that year I was invited to serve as an 'Assistant' to Viv Bartlett, who was the Auxiliary Board Member for Wales and SW England. I continued in that role until 2005, when poor health forced me to stand down.



In 1995 I became a UK Citizen, and with my new passport was able to travel. I had the great bounty of being able to visit the Bahá'í World Centre at Haifa, twice – the first time with friends on a three-day visit, the second time with my Uncle, as part of an extended Christian Pilgrimage. This also contained a three-day visit to the Bahá'í World Centre, and it was at that time that I received many confirmations of promises made by the Founder of the Faith, Bahá'u'lláh, which 'set me on fire'.

From 1996-2000 I read Education, and received my BSc (Hons) Education, first degree, at the University of the West of England (Bristol). Then through the (OPEN) University, I received my Master's Degree in Education in 2006.

Also in 2006 my wife Frances and I, travelled for three months to Australia, New Zealand, and Singapore. Then over the next 5 years our duties lay with caring for Frances' aging parents. Following their passing, we sold that house and moved near Trowbridge. Then it was our turn to suffer health problems. However we have also kept our links with Hull, where we had previously 'homefront pioneered' and lived.

I am amazed that it has taken 16 years to get this booklet into print. Now I am 58+, and feel that I have enough Life left in me to fulfill the actions I hope to take in service to Bahá'u'lláh's mission towards the Unity of Mankind. My deep thanks to Viv Bartlett, and my Persian 'Spiritual Parents', Hadi & Azar Rahmani/Madgssi-Shirazi.

### **THIS PROJECT**

***. . . It has brought great joy to both to have been privileged to undertake this research into 'Abdu'l-Bahá's two visits to Bristol. It has been humbling to be able to draw a little closer to understanding the significance, yet to be fully revealed, of the importance of these TWO visits.***

***Bristol, especially Clifton, received great Blessings from 'Abdu'l-Bahá, as did the authors!***

# Shrine of the Báb and final resting place of 'Abdu'l-Bahá

Mount Carmel

HAIFA Israel



*Photograph courtesy of Marco Abrar*

*It took 10 years for 'Abdu'l-Bahá to build, on the spot on Mount Carmel, shown to him by His Father Bahá'u'lláh, the Mausoleum where, in 1909, He would inter the remains of the Báb, the Prophet-Herald of the Bahá'í Faith. Following His own death in 1921, 'Abdu'l-Bahá was also buried here, in the room beside that of the Báb. His grandson, Shoghi Effendi, arranged for the erection of the glorious superstructure, that is seen to-day, like a jewel amidst the 18 terraces filled with flowers and trees.*