

#### SOME NEW NOTES ON IBRAHIM KHEIRALLA

One of the major turning points in the history of the Bahá'í Faith was the establishment of a Bahá'í community in the United States in the last decade of the nineteenth century. Already, under the leadership of Bahá'u'lláh, the religion had transcended its Islamic roots and had begun to spread among Jews, Zoroastrians, and (to a much lesser extent) Christians in the Middle East. However, transplanting the faith to a Western cultural milieu required a different approach to it than generally existed among Middle Eastern Bahá'ís.

Such a shift in emphasis was provided by Ibrahim Kheiralla, a Syrian Christian who converted to the Baha'i Faith in Egypt in 1889. A few years after his conversion, during a business trip to the United States, he began spreading the religion among Americans through a series of thirteen graduated classes for "Truth Seekers." The content of these classes was an amalgamation of ideas drawn from Near Eastern popular religion, and concepts gleaned from contemporary American religious movements such as Spiritualism, Transcendentalism, and higher criticism of the Bible. Although (or perhaps because) this synthesis was unorthodox, and in some respects conflicted with the teachings of Bahá'u'lláh, it popularized the Bahá'í Faith in the United States. Soon there were sizeable Bahá'í communities in several cities--New York, Chicago, and Kenosha, Wisconsin, and smaller groups in a number of other localities.

Kheiralla, as the founder of the American Bahá'í community, was generally recognized as an authority on Bahá'í doctrine among these newly converted Bahá'ís. However, in the summer of 1899,

pilgrims returning from a visit to 'Abdu'l-Bahá challenged the validity of some of Kheiralla's teachings on the basis that they contradicted some of 'Abdu'l-Bahá's own statements. Kheiralla ultimately responded to this challenge by questioning the authority of 'Abdu'l-Bahá, and delivering his loyalty to his brother Muḥammad-'Alí. This action caused a crisis in the American Baha'i community, the immediate result of which was the division of the community into two factions--those supporting Kheiralla, and those following 'Abdu'l-Bahá.

Before long the majority of the American Bahá'ís came to support the leadership of 'Abdu'l-Bahá, and Kheiralla's teachings were largely discredited. His role in Bahá'í history after this was a minor one, but he remains an important figure in the establishment of the American Bahá'í community. He was the person who introduced the Bahá'í Faith into the United States, and it was his teachings which initially attracted most of the Bahá'ís who were prominent in the expansion and consolidation of the American Bahá'í community in the late nineteenth and early twentieth centuries.

Despite his importance in Bahá'í history, Kheiralla remains an elusive figure. Almost everything we know about him comes from his own publications, most of which were polemical tracts justifying his position as a follower of Muḥammad-'Alí. Therefore, the discovery of the document presented here--a contemporary account of Kheiralla's involvement in the early American Bahá'í community--was a welcome one. The essay is of particular interest, having been written by Anton Haddad, an intimate associate of Kheiralla who was

familiar with his activities both in Egypt and the United States. The manuscript was apparently intended for publication as a booklet. It was forwarded to Phoebe Hearst, who had subsidized the publication of a number of Bahá'í books, but for reasons which are at present unclear, the manuscript was never published.

The author of this work, unlike Kheiralla, remained loyal to 'Abdu'l-Bahá. Because of this, the essay reflects the personal feelings of betrayal which he felt as a result of Kheiralla's actions, as well as his concern about the effect they might have on the Bahá'í community. The account is polemical, but there is a good deal of information that is incidental to the polemics, and it provides a source with which to balance Kheiralla's own accounts. For these reasons it will be of interest to those studying the early history of the Bahá'í Faith in the United States.

---

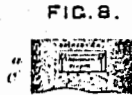
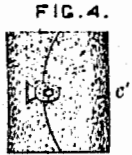
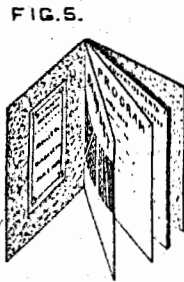
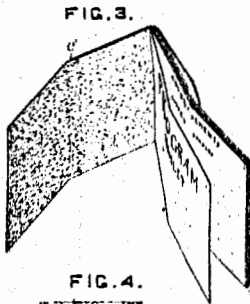
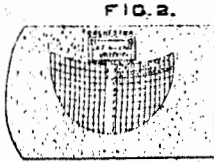
NOTE: The original copy of this manuscript is in the Phoebe Hearst Papers (Collection 72/204/C, Bancroft Library), Carton 8, "Churches and Missions" file. In some cases I have changed the transliterations from the original text. In a few instances I have added words in brackets to make the text more comprehensible.

Richard Hollinger.

Figure 1

(No Model.)

I. G. KHEIRALLA & A. P. HADDAD.  
 BOOK OR ENVELOPE FOR THEATERS OR OTHER PLACES OF AMUSEMENT.  
 No. 473,703. Patented Apr. 26, 1892.



WITNESSES

Joseph E. Slack

INVENTOR

I. G. Kheiralla  
 A. P. Haddad

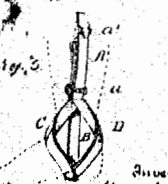
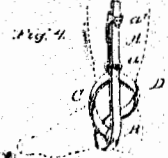
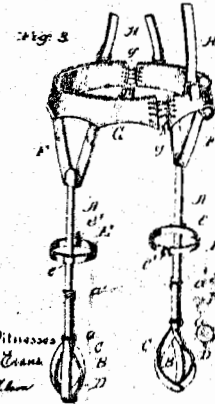
Figure 2

(No Model.)

I. G. KHEIRALLA.  
 EXERCISING APPARATUS.

No. 539,872.

Patented May 28, 1895.



Witnesses  
 W. J. Evans  
 W. O. Brown

Inventor  
 I. G. Kheiralla  
 J. F. Reed  
 Attorney

AN OUTLINE OF THE BAHÁ'Í MOVEMENT IN THE UNITED STATES

I believed it to be important at this time to give people in general, and Bahá'ís in particular, a[n] historical sketch of the introduction of Baha'ism into the United States of America. Having been one of the foremost adherents of this religion in the Western world, I would like to give the following information to all whom it may concern.

In 1886 I went from Syria to Cairo, Egypt, and there, through the kindness of some friends, made the acquaintance of a certain Syrian, known by the name of Ibrahim Kheiralla [ Khayru'lláh ], from Bahamdún, a village nine miles distant from <sup>c</sup>Aín Zhaltá my own village on Mt. Lebanon, Syria. We became friends at the first meeting, and from that time on our friendship strengthened daily, until at last we were like brothers. The greater part of our time was spent in each other's company, and not a single day passed without [us] calling on each other. These felicitous relations caused our friends to envy us.

I was employed as translator in the Egyptian Ministry of War in 1887, which was then and still is controlled by the English officers, such as Generfell [sic.] Pasha, Parr Pasha, Kitchener Pasha, and Wingate Pasha. <sup>1.</sup>

Ibrahim Kheiralla, though a contractor of public works, <sup>2.</sup> was at that time ambitious to achieve proficiency in the art of black magic, hoping that he might be able to attain whatever he desired. He occupied the greater part of his time in calling on magicians and hunting after old books and papers which might

give him the necessary information for his purpose, and satisfy his passion. According to Kheiralla's statement to me at that time, he had already collected some books and papers which gave him the method of practicing 'black magic.' It became a predilection with him to investigate and hunt after everything that, according to his own ideas, might assist him to achieve the highest proficiency in this art. His long and earnest search at last brought him to a black magician who confessed to Kheiralla that his art was not lucrative, and advised Kheiralla to give up all ideas which are harmful and injurious. Thereupon he directed him to call upon 'Abdu'l-Karim, <sup>3</sup> who is notable for his white magic and other extraordinary[ abilities?].

This information put Kheiralla in an ecstasy of joy, for he had not believed the time would ever come when he would have the honor of meeting such a grand and remarkable man.

This expectation gave him new hope and encouragement for the attainment of his long-desired end, and accordingly he took every step in his power to reach the said 'Abdu'l-Karim. He besought some of his friends to serve him as intermediators to bring him nigh the goal of his aims--'Abdu'l-Karim. Not many weeks passed, after struggling, beseeching, and entreating, when he came into the presence of 'Abdu'l-Karim, who received him cordially but complaisantly. Then 'Abdu'l-Karim began to talk to Kheiralla, inquiring about his object in visiting him and whether he could do anything for him. This question gave Kheiralla the desired opportunity to speak of his ambition. 'Abdu'l-Karim then commanded him to return to his home and destroy all the papers he had collected for the practice of 'black magic.' He instructed Kheiralla

also to eradicate from his mind all such injurious and chimerical ideas which might lead him to destruction. To recompense him for the loss of his papers on 'black magic,' 'Abdūl-Karīm promised to aid him to attain greater powers which would make his words effective and convincing--powers which would never be given except to those whom God had desired should accomplish whatever he wishes. 'Abdu'l-Karīm promised also that he should be a great man if he would only listen to his admonitions and instructions, and endeavour to the extent of his ability to submit himself to the commands of God.

However, 'Abdūl-Karīm made it well known to Kheiralla that spiritual powers could not be acquired in an instant, and only through a process of moral and spiritual development.

After long associations with Kheiralla in Cairo and America, I came to understand that the sole aim and purpose of his researches, and his anxiety to be recognized as a pupil of 'Abdūl-Karīm in one place and another, was merely an expression of his worldly ambitions and cravings for name and fame, longing for authority and dominion over other people, and other selfish motives. The promises of 'Abdu'l-Karīm might have been fulfilled and Kheiralla /migh̄t/ have become a great man had he humbled his pride and subjected himself to his Lord and Master, 'Abbás Effendí /'Abdu'l-Bahā/. But as it is, he has lost whatever power he had acquired, and is now acting recklessly and leading people to erring thoughts and astray into the waterless desert of despair and aberration. Yet, the "dead shall bury their  
4  
dead."

Kheiralla called daily upon 'Abdūl-Karīm for more than two years. During that time he was instructed in all the Bahá'í teachings--both its religious tenets and its historical facts. 'Abdūl-Karīm

interpreted for Kheiralla many obscure passages of the Bible, notably the miracles, prophecies and signs. It astonished me that Kheiralla now denies these facts, forgetting that he is refuting his own earlier statements made in a little pamphlet entitled The Identity of God.<sup>5</sup>

While in Cairo, before coming to the United States, Kheiralla made no effort to spread the Bahá'í teachings to the natives there. Therefore he kept to himself the good news of Bahá'ism, hoping that he might some day become a leader of the Cause.

Kheiralla's haughtiness and ambitions caused bitter enmity between him and his brother-in-law, Elias Bey Manassa/s/, who was also ambitious along the same lines, for Manassas, too, had learned of the Bahá'í teachings from Abdùl-Karím.

I am reluctant to refer to this incident which occurred between two brothers who were, apparently, seeking to know the same Truth of God. Circumstances forced me to know all of Kheiralla's intentions and now circumstances make it expedient for me to make them public, particularly to those who believe in the purity and soundness of Bahá'ism.

Kheiralla continually accused Elias Bey Manassas to Abdùl-Karím, for more than a year, of being insincere, hoping this way to disparage Elias Bey Manassas and prevent Abdùl-Karím from teaching him further. But Abdùl-Karím outgeneraled Kheiralla, both in strategy and in wisdom, and continued to welcome Elias Bey and to treat him kindly.

Notwithstanding Abdùl-Karím's endeavors to reconcile the brothers, they avoided meeting each other, and when Kheiralla left Cairo for Europe, he refused to bid good-by [sic] to Manassas.



Elias Bey Manassas died about a year later. Then the news of his death reached Kheiralla in America, instead of regretting or lamenting either the death or the previous relations, as any true Christian would, he rejoiced publicly and said, "Thus ends the life of those who oppose me and do not submit to me!" Besides, he attributed the death of Elias Bey Manassas to the mysterious occult powers which he thought he possessed.

I wish the reader to understand that what I have already stated in this paper, and all the facts which follow, became known to me personally during my close associations with Kheiralla, and from what he told me on various occasions.

I have hesitated to make these statements public, fearing that it may seem that I am betraying ~~the~~ confidence once reposed in me by Kheiralla; but since he has publicly denied his Master, and mine, 'Abbás Effendí, I feel it a duty I owe to the Cause of Bahá'ism to reveal the true character of Kheiralla by stating the facts. I have in my possession several autograph letters from Kheiralla which prove the ma/I/n points of what I say. God forbid that I should state anything but the truth.

I intend no harm to Kheiralla through this paper, but I wish to caution the Bahá'ís in America, as well as others, who have not yet heard of him, that should they come in contact with him, to be cautious and guard themselves against injury by him.

Kheiralla acquainted me with all his movements and transactions because I was so constantly with him and because of the close and sincere friendship that then existed between us. One day, when we were alone, I said to him, "I wish you would tell me what is the secret in your frequent visits to 'Abdu'l-Karím,

and what is your object?"

Kheiralla then related to me the details of every incident of his relations with 'Abdu'l-Karím as they had occurred, from beginning to end, and how he was expecting to become a great man through 'Abdu'l-Karím.

"'Abdu'l-Karím," he further said, "is the head of the Bahá'í Society in Egypt, and is next to the Master, and is regarded as one of the wisest men in Egypt; he is one of the four beasts referred to in the Revelation of Saint John. From this you may draw your own conclusion as to what my object is, and what powers and greatness I expect to derive from his teachings. Know also," he continued, "that this society is large and its membership spreads throughout the world; but no one can become one of its members until he has been initiated by the leaders and heads-- especially by the four beasts, of whom 'Abdu'l-Karím is one."

Kheiralla further stated that no one could be accepted even as a follower unless he was a married man and had undergone a spiritual preparation calculated to fit him to receive a higher truth. All this stimulated my desire to know the full particulars about this great matter, and I therefore entreated Kheiralla to intercede for me with 'Abdu'l-Karím that I might become a member of the Society should I be so fortunate as to be found worthy of this distinguished honor. He promised me that he would grant the favor I asked and would take me into the presence of 'Abdu'l-Karím for a trial. This promise cheered me considerably and I began to prepare myself by supplicating God, the Almighty, to permit me to pass the trial before 'Abdu'l-Karím and appear acceptable before him.

A few days later, Kheiralla came to me and said, "I have good news for you! Glad tidings! Be happy, for 'Abdu'l-Karím has listened to my entreaties and agreed to see you at my house! But as I told you before," Kheiralla continued, "'Abdu'l-Karím is not an ordinary man--he is not a man who can be seen or approached by everybody--but he is a man of great wisdom, great power, great intelligence, and great spirituality. So be careful not to omit any act of deference when you enter his presence, but show him every homage and respect. Bow down before him; then kiss his hand, if not the train of his garment; and do not seat yourself unless he commands you to do so. If you do otherwise the result will not be favorable to you."

All these instructions were carefully rehearsed by me lest I should forget them at the critical moment.

When the appointed day arrived for my meeting with 'Abdu'l-Karím at Kheiralla's house, I went there with a throbbing heart and excited nerves, as a result of my expectations and preparations for the meeting and trial. When I entered the presence of 'Abdu'l-Karím I behaved as I had been instructed to do, and remained standing before him until he commanded me to be seated. Before I sat down, however, 'Abdu'l-Karím scrutinized me from head to foot; then he turned to Kheiralla and said, "He looks to be like unto a piece of pure gold that only needs to be cleansed and polished." At this, Kheiralla turned to me and said, "I congratulate you; be happy, for 'Abdu'l-Karím has accepted you as one of his pupils."

I thanked them both for conferring upon me this great honor. From that time on, Kheiralla would now and then disclose a part

of the knowledge which he had received and which he regarded as a sacred mystery. But summing up all the knowledge I had gained from Kheiralla up to my departure from Cairo to America was that God had manifested himself in the person of Bahá'u'lláh; and new interpretations of certain prophecies were given to me. But in conversation with me, Kheiralla laid great stress on the importance of 'Abdu'l-Karím's spiritual station, enumerating his miraculous feats after he embraced the Bahá'í teachings. It was Kheiralla's constant desire that the day would come when he would have equally great powers, with the ability to exercise authority over people.

To prove to me how beloved and favored by 'Abdu'l-Karím he was and how much higher a spiritual station he had gained since he had been taught by him, Kheiralla one day said to me, "Today I have received from 'Abdu'l-Karím something that is priceless, and which is beyond my power to describe."

"Is it possible for me to know what it is?" I asked.

"Not now," he said, "but the day will come when, if you prove yourself worthy of it, you will also have it given to you; but to put you at ease, I will tell you that it is a word, which, when pronounced a certain number of times, will enable you to obtain whatever you desire, and especially to exercise power over people and make them humble and submissive to you. Do not think that I am telling you stories or fables. Nay, nay! Rather, I am telling you facts--realities. I have already tried some of these powers and proved their success."

"What do you mean and what was the trial?" I asked.

"Yesterday," he replied, "I was obliged to call on a promin-

ent merchant about business matters. He was accustomed to greet me sternly and coldly. Before I entered the house I repeated the mystic word according to instructions, and as soon as I entered his presence, he rose up and came forward and shook hands and gave me a most cordial reception. So you can now imagine the effect of this word and the power I possess.

"Now that I have proved my power to you, I wish," continued Kheiralla, "owing to your friendship with Mr. M\_\_\_ and Mr. S\_\_\_ (people of influence and wealth), you would call on them and try to place me favorably before them, advising them at the same time to obey me in all things as I desire."

Kheiralla was in straightened circumstances financially at this time. As I did not then know Kheiralla's real motive, and wishing to comply with his request, I called on the two persons referred to and praised Kheiralla highly to them and suggested that they endeavor to meet Kheiralla and investigate the things he possessed so profound a knowledge of.

Kheiralla wished me to feel under obligations to him because he had introduced me to 'Abdu'l-Karim.

"Do you realize the importance of the favor 'Abdu'l-Karim conferred on you through me? Are you aware that here in this big city of Cairo you have been the preferred of many Syrians and men of other nationalities who were begging day and night to attain to this spiritual and great station which you have now attained and they have not?"

Kheiralla said that Z\_\_\_ Pasha, a high official in the Egyptian Ministry of War, was one of those who supplicated 'Abdu'l-Karim several times to honor him by assisting him to attain to

this station. But the Pasha was refused on the ground of his unworthiness.

Kheiralla related to me several other incidents of a similiar character by which he hoped to prove to me that a great honor had been conferred upon me by 'Abdu'l-Karim through his intercession.

A few months later, Kheiralla received word from 'Abdu'l-Karim that through spiritual development many of the mysteries of nature would soon be disclosed to him, and this news made Kheiralla feel himself to be a very important personage. He had greater hopes than ever of knowing things that nobody else knew of. The first material produce of Kheiralla's imagination was a design for a new theatrical ticket with a coupon attached, and with sufficient space for a commercial or professional advertisement.\* He submitted the design to 'Abdu'l-Karim and asked him if he would be successful if he applied for a patent in the United States. Kheiralla said to me that 'Abdu'l-Karim had promised him it would be a great success, and had advised him to hasten in taking the necessary steps to secure a patent. Thus full of hopes of success, Kheiralla revealed his secret to me and asked me to cooperate with him in the matter. We succeeded in obtaining a patent in the United States through the assistance of some friends in Cairo, and the legal aid of Forbes Beale, Esq., an attorney of Washington D.C. The patent was taken out in our joint names. When we had actually received it many of our friends in Cairo envied us, believing our success sure, and that thousands of dollars would accrue to us as profits, especially as Kheiralla hoped the new ticket would be used at the World's Fair at Chicago.

Kheiralla's first invention, as he called it, made him yearn to produce another, so he brought his mysterious powers into play

\* See Figure 1. ( below, p.6 ) .

by concentrating his thought on the "plane of discoveries and inventions." To his joy and astonishment, he succeeded in capturing another inventive idea, which he quickly added to his now increasing list. This time the mystery was a new sort of necktie which would render a lasting and invaluable service to the world of economics. This invention was so important, as Kheiralla thought, that he desired to have it patented throughout the world, instead of in the United States only. However, straightened circumstances forced him to await the hoped for returns from his first ticket invention before patenting the second one.

But Kheiralla's lack of success with his first and second inventions did not deter him from discovering a third "mystery." This was, as he told me and others of the Bahá'ists, a machine to accelerate speed in walking. \* 8 Kheiralla hoped much for this machine--he even hoped that it would be adopted by the Russian, German, French, and British **armies** for the use of their soldiers when on long marches in time of war. Kheiralla claimed that an army equipped with his walking machines would defeat any army not so **equipped**.<sup>9</sup> But as Kheiralla was an orthodox Greek Catholic, he decided to give the preference to the Czar of Russia's army, that they might have an advantage over every other army.

Then Kheiralla concentrated his mind "on the plane of inventions" again, and this time caught the idea of a flying machine, or air ship, constructed after the form of birds, and operated according to the principles of their flight. But this last and fourth invention remained a dream in the brain of Kheiralla and was never destined to enter the realm of realities.

But Kheiralla's love and tenderness and compassion(?) for his fellowmen would not permit his inventive mind to rest, so he

\* See Figure 2 (below, p. 6 ).

conceived of a fifth invention. This time it was something to save people from death in a shipwreck. His idea was of a machine that would support the wrecked ship on both sides and thus prevent it from sinking, however terrific the storms encountered. This idea proved an abortive one and was no more successful than the others.

On more than one occasion Kheiralla told me he had received his ideas of inventions directly from God--that they were given to him in visions, and that these visions were becoming plainer and plainer so that at last he should receive a perfect description of the inventions as they were revealed. He laid great stress on seeing visions, and claimed that he would be able to solve the mysteries of nature, facilitate commercial success, and predict future events.

Kheiralla then began to make preparations for a trip to the West in order to carry out the ideas he had conceived on the "mystic plane of inventions." However, before he departed from Cairo he consulted 'Abdul-Karím, asking his leave and begging his opinion of the success of his prospective journey. 'Abdu'l-Karím consented to Kheiralla's going and promised him a great success.  
10

Kheiralla wanted me to give up my position with the Egyptian government and go with him to America to work out the ticket invention. I protested that I would hazard my future livelihood by embarking in so uncertain a venture.  
11 Kheiralla said, "Success is sure--inevitable--but to give you more certainty, let us go some day to the master, 'Abdu'l-Karím, and you will hear from him what he thinks of the success of my important invention. And you must know, also, that what 'Abdu'l-Karím says will be, will be."



Kheiralla made an appointment with 'Abdu'l-Karim and I had the pleasure of conferring with him later, and heard from his own lips that he believed the ticket invention was as great and wonderful as Kheiralla had represented it to me. Then I broached the subject of Kheiralla's proposition to have me accompany him to America, and asked 'Abdu'l-Karim if he could be sure of the success of the undertaking, and to tell me what he knew about it, that I did not wish to give up my office in the Ministry of War if nothing but failure awaited me in America.

"Go ahead; fear nothing; success is certain, and what better proof can you expect from me than that I say I am willing to be a partner," said 'Abdu'l-Karim.

My courage increased and my own judgment gave way before the statements of Kheiralla and 'Abdu'l-Karim. Then it was planned that Kheiralla should first go to Russia for the purpose of favoring the Russian government with his walking machine, and I was to go to America to work out his theatrical ticket and introduce it at the World's Fair in Chicago.

It will be interesting right here to mention that upon our departure from Cairo, 'Abdu'l-Karim extended his kindest wishes, and showered upon us his heartfelt blessing from the "heaven of his favor and bounty." He gave me the long promised mystical word; it was the Greatest Name, which is well known<sup>12</sup> to all Bahá'ís. More than this, 'Abdu'l-Karim asked one of his scribes to copy two or three short tablets by the Blessed Perfection (Bahá'u'lláh) which he then gave to me. He also gave some tablets to Kheiralla, who had them bound in red leather. Of course we both prized these tablets and believed that such evidences of our favor with 'Abdu'l-

Karim would prove that we were among those who had answered the  
<sup>13</sup>  
 "Call of the Trumpet!"

Kheiralla and I left Cairo together on or about the 9th of June, 1892. A few days previous to this (May 28th) the sorrowful event of the death of the Blessed Perfection at Akka,  
<sup>14</sup>  
 Syria, made our hearts heavy with grief. He was the Manifestation of God on earth, and at His death all the earth and the heavens wailed and lamented.

Kheiralla and I arrived at Alexandria about the 10th of June, and remained there nine days. On the 19th of June both of us left Alexandria, he for [St.] Petersburg, [now Leningrad] Russia, and I for America.

Kheiralla was not able to induce the Russian government to adopt his walking machine even after his hard struggle in presenting it to the Ministry of War. Then he went to Germany, with no better result. Under such circumstances, Kheiralla wrote me that he wished to come to America to help me work out the theater ticket project.

I immediately wrote to Kheiralla that although I had made every possible effort to introduce the ticket, I had so far only the promises of lawyers and others of making anything out of it. However, Kheiralla came here from Germany, arriving, I think, in the month of February, 1892.  
<sup>149</sup>  
 For three or four months he worked with me to promote the use of our theater tickets. But it was a failure.

With such a disappointment, Kheiralla was forced to look about him for some other means of livelihood for himself, and [for] his wife and children who were still living at Cairo, on the generosity and under the care of 'Abdu'l-Karim.

Kheiralla made the acquaintance of a number of Syrians in New York, among them Ibrahim Dohroaje from Mount Lebanon. Kheiralla and this Syrian entered into a partnership under the condition that Dohroaje should purchase a stock of oriental embroideries, silks and so forth, when they were to leave New York and travel about from one city to another, Kheiralla lecturing to attract the people to purchase the goods. They stopped for a few weeks at Grand Rapids and Petoski, Michigan, where Kheiralla lectured on Syria and Egypt, following the custom of Oriental vendors [sic] of silks and embroideries.

This partnership terminated about the time that the World's Fair was closed, when Kheiralla went to Chicago and Dohroaje came back to New York.

At that time Kheiralla began to heal by the laying on of hands. He claims to have been very successful. He thus made the acquaintance of some persons who were investigating religions, or searching after some religion that satisfied or appealed to them. Here was Kheiralla's chance to exhibit his mystic powers in healing diseases, which he believed, had come to him as a result of his acceptance of the religious teachings of Bahá'ism. This claim of Kheiralla's caused his listeners to follow him about from place to place with a good deal of persistence and perseverance in finding out all that he knew about Bahá'ism. In several months Kheiralla had gathered about him quite a following who were grateful for the knowledge he gave them about Bahá'ism, and [were] loyal and devoted friends.

Kheiralla began to feel his greatness, and he longed to be addressed by a title that would indicate his proper place among

learned people, or professional people. Such a title would increase his influence over his followers, and it was always Kheiralla's object to gain power over people.

Through some underhanded manipulations of regulations governing the conferring of titles, a certain medical university in Chicago conferred on Kheiralla the degree of Doctor of Divinity.

Kheiralla immediately wrote of this to me at New York, requesting me to congratulate him, and at the same time to circulate an account of this event in the East, and particularly in Beirut, where his children lived. Then he claimed to be expecting to receive the degree of L.L.D. In another letter he wrote: "I have spoken to the president of the University about you, and have assured him that you are learned in the same subjects that I am and that you have an excellent character. The president was much interested in you and was anxious to meet you. He has agreed to confer on you the title of Doctor of Divinity upon my testimony, which I hope will please you, especially under the present straightened circumstances, and which he offers to procure for you for the sum of thirty dollars, and will send you the diploma in New York." Kheiralla had paid this amount for his title; that is, he had paid ten down and still owed twenty dollars.

I was curious to know what sort of a diploma it was and wrote to Kheiralla to send it to me. Upon receiving it I showed it to Dr. Hall, President of the Central Park Museum to translate it for me, for it was written in Latin. To my astonishment I learned that the grantee of the diploma was a medical university, and that it purported to have been given me for passing a thorough examination in the subjects concerned, and was signed by medical

doctors only. I became suspicious of the methods of Kheiralla had used in securing such diplomas. Later, when I became acquainted with one of the believers in Bahá'ism, I brought the subject up before him. This man was the second person to become an adherent to Bahá'ism through the teaching of Kheiralla, and what <sup>18</sup> ~~was his surprise~~ upon examining the diploma, to find that one of the signers was a Bahá'ist, and ~~[the]~~ others ~~[were]~~ persons whom he was acquainted with.

"This diploma," he declared, "is a bogus one, and those who have signed it were expelled from the university for conferring just such diplomas, not only to you and Kheiralla, but to others as well." I was ashamed of the whole transaction and my part in it, and asked this man to hold it in his possession as I had no use for it.

From that time I did not mention this subject to my friends and never used the title. But Kheiralla uses his "title" up to the present day and is known to all his acquaintances as "Dr. Ibrahim G. Kheiralla," and boasts of it. These facts I am able to prove by the diploma given to me, and by Kheiralla's letters now in my possession.

I went to Antwerp, Belgium, in 1894, where a fair was opened. Kheiralla and I continued to correspond. While there, Kheiralla wrote me that owing to some new development of affairs, he had great hopes for the success of the theater ticket he had invented and patented, and requesting me to give him power of attorney because he could not act alone, as the patent had been taken out in our joint names. This I did through the American Consul at Antwerp.

I went to Syria from Antwerp, and remained there two years.

During all this time Kheiralla was in Chicago, teaching the art of mystic healing, and preaching Bahá'ism.

Then I thought of coming to this country again, and received a letter from Kheiralla saying he hoped before I left Syria that I would not forget to go to 'Akká and Haifa and visit 'Abbás Effendí and give him an accurate account and description of the Master because he needed it to teach the American Bahá'ists.

Accordingly, I visited 'Abbás Effendí, and when I returned to New York I wrote Kheiralla a full description of the Master, of Haifa and 'Akká, and this description was typewritten and copies given to many of the believers, so that the facts stated therein became generally known. He also wrote me from Chicago, begging me, if I should ever be asked by anyone of the believers, not to reveal the fact to them that he had never seen Bahá'u'lláh, for the reason that he taught them that he saw Bahá'u'lláh in order to make his teachings more effective.<sup>19</sup>

Time passed, and then Kheiralla went to 'Akká himself, in company with some American believers, and visited 'Abbás Effendí.<sup>20</sup> On the eve of his departure from New York, Kheiralla called a meeting of the Bahá'ists and admonished them to remain steadfast and firm in the Cause, saying, "For this is the Truth, and you must not let anything come between this Truth and your faithfulness and steadfastness to it--not even if you should hear that I, your teacher, have become a backslider."

Prior to the exposure of the falseness of Kheiralla's teachings,

he wrote, urging me to make haste and make a translation of his book and send it at once to him so that he could get the Master's approval of it before publishing. But when he became fully cognizant of the ignorance and falsity displayed by him in what he had been teaching as Bahá'ism to people who were trusting him, he wrote me another letter, asking me not to send the translation of his book to 'Akká as he had discovered some mistakes in it which he wanted to correct before it was submitted to the Court of His Holiness [I.e. 'Abdu'l-Bahá]. Some American believers started to 'Akká before I had received his second letter about the book and I found it a convenient opportunity to send the translation by them instead of sending it by mail.<sup>21</sup>

When the American/s/ arrived in 'Akká they handed the translation to Kheiralla, but he never submitted it to the Master because his pride and conceit prevented him from allowing his mistakes to become known.<sup>22</sup>

While Kheiralla was in 'Akká he wrote me a letter in which he spoke of the greatness of the spiritual station of the Master and of the love, honor, kindness and benevolence shown him. A translation of this letter is attached herewith.<sup>23</sup>

There arose considerable trouble and dissension between the American believers who were visiting 'Akká and the children of Kheiralla by his first wife, who lived in Syria and who were also in 'Akká with their father.<sup>24</sup>

While Kheiralla was visiting 'Abbás Effendí, he behaved disrespectfully toward two American believers<sup>25</sup> and the Master, and showed considerable ill temper and arrogance, all of which 'Abbás Effendí never resented in any way, but continued to treat Kheiralla

lovingly, kindly, and affectionately. But as Kheiralla's motives were base and impure, the goodness of 'Abbás Effendí was ineffective, and although he instructed Kheiralla to be loving and kind to everybody, even to his enemies, he persisted in seeking to place himself high in the regard of people, and as next in importance to the Master.

Kheiralla's fourth wife, Mariam Miller Kheiralla, joined Kheiralla in 'Akká in spite of his desire that she should not go there with him, and Kheiralla treated her very badly while there, although he pretended to love her and had her accompany him wherever he went. <sup>27</sup>

Kheiralla, his wife Mariam, his children by his Syrian wife, and the visiting Americans started for America. The Americans were detained in Paris a few days, and Kheiralla and his children reached New York ahead of them. <sup>28</sup>

Upon his arrival, Kheiralla immediately called a meeting of the believers in New York and talked to them about the beauties of 'Akká and the divinity of the Master, and spent much time and many words in praising his own children, much to the disgust of of his hearers.

Kheiralla had taken a dislike to two of the American believers who were in 'Akká with him, a man and his wife, and then they returned to New York from Paris, he did all he could to injure their reputation.

"Such actions are not wise," I said to Kheiralla, "and neither is such an attitude toward people in accordance with the Spirit of Truth as lived and taught by the Master."

"You do not know what they have done to me," Kheiralla replied, and then related all that had taken place between them, and how



they, the Americans, as Kheiralla assumed, had tried to disparage him before the Master, and belittle his knowledge and teachings, and how they were seeking to rob him of his literary laurels by using some underhanded means of publishing his book in their name.<sup>29</sup> He also said these Americans had written from 'Akká to some of the American believers here that Kheiralla's teachings were not correct, and that, according to the teachings of Baha'u'llah, a teacher of Bahá'ism is not allowed to take money for his instruction.<sup>30</sup>

"This being the case," said Kheiralla, "lest some of the believers believe what they say, I want to down them in the sight of their few friends here so that when they speak they will have no listeners--not even any friends--and in this way I shall protect myself from the injury of their statements."

"You had better wait until they come, and then if they speak against you, you will have time enough to refute what they say," I advised. "Suppose you speak against them now to the people here, and when they come they speak well of you, what would be the result? It would cause people to lose confidence in you and they would accuse you of injustice and oppression."

"You haven't had sufficient experience yet to be able to judge. I am sure they will not speak well of me," said Kheiralla.

"You had better head my advice and not be stubborn, and time will prove that my view of the case is correct," I answered.

So Kheiralla took the offensive and began to spread false reports against the Americans. This disgusted those who heard him. When the maligned Americans reached New York they were immediately informed by their friends of what Kheiralla had been saying, but instead of retaliating they returned good for evil, and at one of the Baha'i meetings they praised Kheiralla to the sky, and thus

gained the sympathy of the people. Kheiralla was more indignant and angry than he would have been had they assailed him, and he became furious when reminded of the correctness of my advice.

Kheiralla was undoubtedly in an awkward position before the Bahá'ís, especially for the spirit of revenge and malice which he had exhibited since his return from the presence of the Master.

Just at this time Kheiralla was expecting ~~Amir~~ Hani Schéhab to marry his daughter, Nabiha, a child by his first wife, and Kheiralla was troubled and despondent at the turn of affairs with the believers because he wanted his prospective son-in-law to be favorably impressed with his importance.

"I want you to help me and stand by me against these difficulties in **which** I am entangled," he said.

"With pleasure," I replied, "if it is within my power."

"I know," said Kheiralla, "that the Master, 'Abbás Effendí, loves you and will believe your statements, so I wish to write him a letter in which I will describe to him my present conditions, and beg him to write to the rich people in this country to help me in return for the invaluable service I had rendered the Cause, and [ tell them? ] ~~that now my family is with me and my daughter~~ ought to be given a dowry when she is married. I would also like the Master to authorize me to publish my book as the fundamental basis of the Bahá'í teachings in America. I also wish that 'Abbás Effendí would send me some tablets in which he praises my work, and commands the believers to listen to what I say and obey me and not to listen to other people who are only people of sedition and strife. I want you to sign this letter with me, and by so doing you will render me a great service which I shall never forget."

Such were the motives and designs of Kheiralla which made me suspicious of all he said and did, and showed his character to be unscrupulous and a dangerous man to the Cause. I never signed that letter and began to shun the society of Kheiralla more and more. Eventually, Kheiralla signed the letter himself and forwarded it to the Master. A translation of that letter is herewith attached.<sup>31</sup>

Kheiralla was too shrewd to show any displeasure or dissatisfaction at my not signing the letter and complying with his various requests, but continued to express his love and friendship for me, all the time scheming to **play** another game on me.

"Haddad, now, after I have returned from 'Akká, it is necessary that I look out for my material affairs. I must make money and help my family (Syrian family) live in comfort and happiness. I have done enough work for this Cause of Bahá'ism and for 'Abbás Effendí, and now I want to work for myself and enjoy life after the hard struggle I have had. But this comfort and happiness that I seek I wish to share with you, for I want you to be able to bring your family from Syria so that we may live together again as we did in Egypt. By way of gaining what I need, I have made certain propositions to some of the believers by which I hope to obtain enough money to start a sheikjana [sháy-kháníh?], or tea-house, for Amir Hani, my daughter's fiance. This business would insure your family and mine a good income. In order to get hold of the necessary money to start such a tea house I must, by some means or other, get complete control of the minds of a few of the wealthy American believers. So I have figured out that the best and only way is for you to go to Mr. and Mrs. M\_\_\_, Mr. D\_\_\_, Mr. K\_\_\_, Miss O\_\_\_, Mr. H\_\_\_, Mr. H\_\_\_, and others and explain to them

what extraordinary occult powers I have and that anyone who does not obey me and comply with my demands will surely suffer all sorts of afflictions, if not death, and their money will be lost and they will suffer poverty."

"I never knew that you had developed such remarkable powers as these you speak of," I replied.

"Have you forgotten what happened to my brother-in-law Elias Bey Manassas, and Shaykh 'Abdu'l-Malik Bey? <sup>32</sup> They opposed me and tried to injure me and I destroyed them. Do you not see that death came to them mysteriously? And was it not through my powers and because my wrath was upon them? Do you not remember what I told you in Cairo, that by repeating some of the Psalms of David, especially the one hundred and ninth, certain times, I can ruin <sup>33</sup> the man who opposes me? Did I not write to you while I was in 'Akká that the Master had given me the 'Lost Word', which had only been given to three persons besides myself? This world is so powerful and effective that I dare not breathe it to anyone because they could not stand hearing it."

The attached translation of one of Kheiralla's letters will make this matter very plain to the reader.

These direful revelations of Kheiralla's intentions and designs confounded me not a little. Here he was preaching the Truth of God and urging people to love one another and to be sincere, truthful, and faithful! How could I account for it?

"It seems to me," I said, "that your faith in the Master is beginning to waver, for you must know that he is cognizant of all that you do and all you intend to do. I see a change in you from what you have asked me to do, for it is all in opposition

to the Bahá'í teachings and contrary to the commands of 'Abbás Effendí. Do you not know that He will never approve of such doings? You will injure yourself by opposing Him more than you will injure anyone else."

"I will tell you the truth about it all," he said. "As I said before, I have come to America this time for the purpose of making money, and for no other reason. I have not come for the sake of the Truth, for I have done enough for that, as God as my witness. I know very well that 'Abbás Effendí is the Master of the Bahá'ís, and is the one appointed by the Blessed Perfection /Īe. Bahá'u'lláh as the Center of His Covenant, and also that he is the Greatest Branch extended from the Ancient Root /Īe. the greatest of Bahá'u'lláh's sons, and that Muḥammad 'Alí is an usurper and not fit to even be one of 'Abbás Effendí's servants. Muḥammad 'Alí and his brother, Badi' [Mirzá Badi'alláh] are dissipated and leading a licentious life, and are squandering the money and valuables left them by their father, Bahá'u'lláh, in bribing officials of the Turkish government so that they may have the power and opportunity to injure the Master. But notwithstanding my knowledge of all this concerning the spiritual station of the Master, 'Abbás Effendí, I tell you I will **ignore** Him, denounce him, and replace Him by His brother, Muḥammad 'Alí, unless I can get the financial aid from the believers that I need. If 'Abbás Effendí, in whose hands is the power to ameliorate both my moral and financial conditions, is overlooking my past services to His Cause and the Cause of God, and will not appoint me the head of the American believers so that no one can ever communicate with Him except through me, or does not approve of my publishing my the book I have prepared, and does not approve of its being trans-

lated into Persian, and if He does not write to the wealthy Americans believers telling them to give me financial aid; or if He does not repudiate the statements of those who have refuted my teachings, I will do as I declare against Him. I will do this and will not fear the result, whatever it may be. I will take my chance on 35 dying as Samson did, in the temple, 'along with my enemies.'"

This sounded like blasphemy to me, and the threats seemed ridiculous. "But you must know that it will be impossible for you to carry out these threats because you have already taught the people one thing about the Truth of Bahá'ism, and now you cannot turn around and teach the opposite. And, remember, that before you sailed for 'Akká--on the very eve of your departure--you warned the American believers against wavering in their faith, but to remain firm and steadfast. You even went so far as to say that if they should ever hear that you yourself had become a backslider, they were not to weaken for the Cause. How can you dare, in the face of these facts, to refute your own statements, or what means do you intend to use to make you followers believe in you afterwards?"

"How weak and simple you are," Kheiralla replied, "do you not know that the majority of the believers have implicit confidence in me and will believe whatever I say instead of thinking for themselves? The Americans are the most gullible people on earth, and I have only to show them their ignorance and my superiority and I shall control them. Do you not see that I have already been able to twist the Americans around my finger by my power of logic and argument, and ~~[that by] turning and twisting my interpretations of~~ the Holy Books as I please, especially those which refer to 'Abbás Effendi ~~[ it is possible ] to make the suit Muhammad 'Alí ?~~

Remember, my dear friend, that I am Kheiralla, and few people can cope with Kheiralla, 'Abbás Effendí not excepted. May God forgive me!"

"It seems to me," I said, "that you are anxious to commit suicide. No one has ever yet been able to oppose the Word of God. 'It is hard for thee to kick against the pricks.'" <sup>36</sup>

From his attitude of craving money and power I felt sure Kheiralla intended to deny his Master, 'Abbás Effendí, publicly. He was only waiting to hear from the Master in answer to the letter he sent as cited above.

Now that I had become aware of Kheiralla's intentions, and having heard it from his own mouth, I considered the proper course for me to take was to inform the firm believers as to what Kheiralla was planning to do so that they could be on their guard against his attacks. They all agreed that a question of such vital importance must be submitted to the Master, and I was therefore appointed to go at once to 'Akká and report to 'Abbás Effendí on the conditions here and to get instructions from Him.

Kheiralla's present loss of prestige among his former followers and benefactors in these matters has thrown him into a state of hatred, malice, and vindictiveness toward them, and even against his Master, 'Abbás Effendí. I wish to make the matter clear to people's minds generally, and to Bahá'ists particularly, why Kheiralla has denied his Master who was more kind and benevolent to him than his own father would be under the circumstances.

A few days after my departure for 'Akká, Kheiralla tried to find my whereabouts. <sup>37</sup> I accidentally met his nephew and niece,

who were on their way to New York, at the railroad station in Marseilles, France, and they told Kheiralla of our meeting and that I was on my way to Syria.

Kheiralla was furious at my taking such a trip without his permission or knowledge. Knowing that he had revealed to me his intentions and desires, he at once surmised that my trip to Syria was for the purpose of reporting to 'Abbás Effendí. As Kheiralla had not yet publicly denounced the Master, he planned to frustrate my plans. Kheiralla proposed to some of his friends and believers that they should write a letter to 'Abbás Effendí in which they would malign me and thus cause the Master to give no credence to the statements I would make. However, Kheiralla was unable to get anyone to sign such a letter as he proposed. Then Kheiralla sent the attached letter off with no signature but his own. As Kheiralla awaited a reply from the Master, he did not denounce Him then, but now and then made some slight remark that was full of meaning, and which tended to disparage 'Abbás Effendí as the Master. As an excuse for his remarks, Kheiralla said he had made some discoveries, after honest and sincere investigations, which induced him to speak as he did. In order to fully delude the people, Kheiralla said his daughter, then [when?] at 'Akká, had made these discoveries. He seemed to have forgotten that both he and his daughters had here in New York praised 'Abbás Effendí as the Master in the highest terms, speaking of his high spiritual station and how glorious and dignified he is, how divine his words, how Godly and holy his character; and how loving and merciful and benevolent in his inner self.

But as Kheiralla failed in attaining his selfish ends in this case, he apparently forgot his letter from 'Akká to the Bahá'ists



in New York, and all that he said, at one time and another, in acknowledgment of 'Abbás Effendí as his Lord and Master.

This letter is herewith attached.<sup>39</sup>

Kheiralla had not been content to write a letter from 'Akká himself, but had forced his English wife, Mariam, to write another. Kheiralla commanded her to speak favorably of him in such a manner that it would appear to the New York Bahá'ists that she had been instructed by the Master to do so. In this letter, the Baha'ists were told they ought to look upon Kheiralla as their head and leader in America, for they could not reward him enough for all the good he had done for them.

This letter is attached herewith.<sup>40</sup>

If Kheiralla really believed what he stated against 'Abbás Effendí, and which ideas he circulated among the believers here in America, why did he not make the same statements of his aversion to accepting 'Abbás Effendí as the Master of the Bahá'ists when he was at 'Akká? Why did Kheiralla remain silent so long after he returned to New York, if he had really made such unfavorable discoveries regarding 'Abbás Effendí? Why did he seek to delude the people by his statements in praise and commendation of 'Abbás Effendí as the Master if he knew otherwise? I will not undertake to give the details of what Kheiralla said in this matter,<sup>41</sup> but will leave it to the common sense of the reader to judge from what I have said as to whether Kheiralla was an honest or truthful man, and a character to be relied for doing anything but look/ing/ out for his own selfish gain.

When I reached 'Akká I reported at once to the Master, laying the case before Him in all its details. But the Master was so

loving and tender-hearted that He felt no anger whatever toward Kheiralla for his intention to denounce Him, but was moved to compassion, and His heart was rent with pity for him, and He sorrowed that Kheiralla was determined to walk in the path of sorrows. For all the malice and hatred that Kheiralla showed to the Master, the Master showed only love and pity toward Kheiralla. The Master said, "I am very sorry for Kheiralla; a most precious crown was prepared for his head in the spiritual kingdom, but now he has covered himself with a great stain and much mud. However, I supplicated God, the Almighty Father, to have mercy on him and to forgive him his sins and to protect him from the vanity of the world and /asked/ that He will illumine his heart, purify and sanctify his mind, bless his soul, guide him in the right path, and be with him and his children and bring them back into the fold of His sheep. Verily, He is Merciful, Generous, and Clement!"

I remained in 'Akká about a fortnight, during which time the Master explained to me very clearly and explicitly how we could determine whether a person was a spiritual guide, a teacher, or merely a convert to Bahá'ism. This Message was afterwards printed and distributed to the Bahá'ists here and in Europe.<sup>42</sup>

'Abbás Effendí also gave me some of His blessed Tablets for Kheiralla, in which He instructed Kheiralla how to live a spiritual and Godly life, informing him that in Bahá'ism, authority and leadership has no place or part, but the greatest must be willing to be the lowest--<sup>43</sup>"The first shall be last."

When I had delivered my messages from 'Akká to the New York believers, I went to Baltimore, Chicago, and Ithaca to give them

copies of the same. I delivered the message to the Chicago believers at a meeting in the Masonic Temple which was attended by from six hundred to seven hundred people, Kheiralla, his children and adherents included. Then Kheiralla was invited to take the platform, but he refused to speak, thus losing an excellent opportunity to set forth his claims. He seemed to realize that it was useless for him to offer any excuse or claim after the reading of that wonderful message. "What is the body to the Spirit? What is the impotent servant to his Mighty Lord?"

The only effect that message had on Kheiralla was that it increased his enmity, rancour, and malice toward the Master and our Lord, especially the part of the message which referred to the duties of spiritual guides and teachers, as follows:

44

He who wishes to deliver the Cause of his Lord must at first deliver it to himself, and then to others, in order to have the hearers attracted to what they say. Otherwise, their words will not have the least effect in the hearts of the Truth seekers.

O people! Beware of being those who command others to be righteous, and at the same time forget it themselves; for what comes out of their mouths will disclose them as liars. Not only that, but they will be accused of lying by the facts of things, and by the angels who are near. But if it happens that the words of such guides do take any effect in the hearts of the people, it is not in reality from them, but from what was pre-ordained in the words by the Almighty, the Wise.

Such guides will be likened unto a lamp from which the worshippers receive light while it burns itself, and at last burns itself out.

O ye people! Commit not that which will make you lose your honor and dignity, and the sanctity of the Cause before worshippers.

O people! Tell the Truth always, for it is the thing which will adorn you and elevate your names and make your positions high and supreme amongst all the people in this world; and in the world to come a great reward from your God, the Truth.

Every soul is commanded by God to deliver the Truth and exalt the Cause. Those who comply with His high command

should, first, characterize themselves with the best characteristics and attributes, and then try to deliver the Truth to the people.

Every man wishing to turn his face to the Supreme Horizon must purify himself inwardly and outwardly and abstain from that which is forbidden in the Book of God, the Lord of the Worlds. He ought to consider everything besides God as a handful of dust.

My worshippers and servants are commanded to practice integrity and piety so that they may arise from the sleep of their desire and turn their faces to God, the Creator of heaven and earth.

The Kingdom of God is likened unto a garden full of trees. We all know that a garden, in order to be beautiful, must contain a good number of trees, various in size and different in colors, flowers, and fruits. Some of the trees are tall and some short. Some bear good and sweet fruits, some sour and some bitter. No tree can say to the other, 'I am the most important of all,' or, 'I am of more profit than you.' Not so. All the trees in that garden are watered by the same hand, having the same sun and the same breeze passing over them. If any distinction is to be made among them, such distinction must be made by the owner of the garden, and not by the trees themselves.

So is the Kingdom of God. He is the Owner and Lord of the Kingdom, and everything relating to the members of the Kingdom is in His Hands and belongs to Him alone, although the members are not equal in everything, but different in size, disposition, quality, character, conduct, color and fruit. All of them are necessary to form the Kingdom. No one can prefer himself to others, because all are watered by the same hand, having the same breeze of air passing over them; therefore they should be as one, loving and respecting each other, and considering themselves as brothers and sisters--and even more--for in spirituality, kinship is not to be regarded. Jesus Christ said, 'He who hears My Words is My brother, sister, and mother.'<sup>45</sup>

The guides and teachers who are in charge of this field must first deny themselves and love all sincerely, and practice chastity, purity, and cut their hearts from the world, caring nothing for the comforts of their bodies or for any worldly thing. And they must eliminate from their minds the word 'ego' or 'I,' and be servants of all, faithful and honest shepherds watching very strictly by day and night, exerting all utmost powers in the care of their sheep, and guarding them safely within the fold. If any of the sheep wander astray, they must not rest until they find it; they must serve the servants of God, for He (Praise be to Him) is in no need of our service, our submissiveness or prayers, our kindness or assistance, but those who are in need of these things are the servants of God, and by rendering this service they will please God the Almighty. Jesus said, 'And Whosoever shall give to drink unto one of these little ones a cup of cold water, only in the name of a disciple, it is as though he had given it to Me. Verily I say unto you, he shall in no way lose his reward.'<sup>46</sup>

The guide will not receive the confirmation of God unless he is a sincere and faithful servant. It might sometimes happen that the insincere guide will be successful for a time, but at last he will fall, even though he be the greatest philosopher and the most learned man.

These quoted words from my message from 'Abbás Effendí to the American Believers irritated Kheiralla and embittered him against the Master, because they hit him at all his vulnerable points of character. Kheiralla has been in such a passion of hatred that he has resorted to all sorts of falsehood and contemptible actions in order to revile and insult the Master.

Besides the above quoted words, 'Abba's Effendí sent Kheiralla a personally worded tablet in which He explicitly explains to Kheiralla that neither he, nor any other teacher, should expect to have themselves appointed a chief among the Bahá'ists, or an official leader, as the new revelation made by Bahá'u'lláh does not permit such leadership. The only way by which a Bahá'ist can become great among the Bahá'ists is by his good deeds, showing forth a true spiritual attainment. Such a teacher will serve his fellow creatures honestly and sincerely.

Notwithstanding all this, Kheiralla preferred to yield to

the voice of his own selfish desires and inclinations instead of heeding what the Master had said in regard to love and mercy. Kheiralla could not forego any opportunity to appease his vanity by being recognized as the chief or leader.

"If there can be no chief of the Bahá'ists in America, then there will be no chief of the Bahá'ists in 'Akká, and I will show 'Abbás Effendí that I mean what I say and He shall see that I am able to prove it," was the reckless speech of Kheiralla to me and others.

From the time of the receipt of the message which I brought from 'Akká,<sup>47</sup> Kheiralla fabricated to suit his own sweet will, accusing the Master as an imposter.

Kheiralla, by his behavior in this matter, has illustrated the natural consequences of assailing one, "the latchet of whose shoes he is not worthy to stoop down and unloose."<sup>48</sup> Kheiralla ignored the fact falsehood cannot long prevail against Truth; that absurdities cannot face realities; and that "you can deceive all the people some of the time, and some of the people all the time, but not all the people all the time."<sup>49</sup>

He has seemed to ignore the possibility of the Americans with whom he came in contact, and upon whom he perpetrates his schemes-- [ that they ] will one day be aware of his perfidy. He had paid no heed to what Jesus (Praise be to His Name!) said, "for there is nothing covered that shall not be revealed; neither hid, that shall not be known...<sup>50</sup> but whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea.

"Woe unto the world because of offences: for it must needs be that offences come; but woe to that by whom the offence cometh!" 51

Those who know the true character of Kheiralla are astonished at his bold perserverance in assuming to be (still) a sincere and faithful believer in Bahá'ism as the Cause of God, and that nothing can stop him from preaching the Word of God even if he is left to stand alone to face the whole world.

When the fact became known in Egypt that Kheiralla had denounced and reviled the Master, who had refuted his claim to leadership, and also his teachings, 'Abdu'l-Karím, who was Kheiralla's first teacher in Bahá'ism, importuned 'Abbás Effendí to give him permission to come to America and endeavor to persuade Kheiralla to return to what was right and correct in regard to the Master. When 'Abdu'l-Karím arrived in New York, Kheiralla, who was then in Chicago, was notified of his old teacher's arrival.

Kheiralla came on to New York, and they discussed and argued for several days before they arrived at any settlement. 'Abdu'l-Karím told me that Kheiralla had done his best to make him take sides with him in regard to his teachings, and to sanction the publication of his book, and in return for this favor, Kheiralla would declare that 'Abdu'l-Karím was the Master instead of 'Abbás Effendí. Thus united in purpose, they would develop their separate schemes and obtain all the money they wanted from the American people.

'Abdu'l-Karím would not undertake so radical a move. Then Kheiralla tried another way to make 'Abdu'l-Karím a confederate and proposed that if he should ever approve of his book and sanction

his teachings, he would then recant and acknowledge 'Abbás Effendí as the Master and only head of the Baha'ists as appointed by Baha'u'llah in the Book of the Covenant, Kitábu'l-'Ahd.<sup>52</sup>

It was said by some persons then that 'Abdu'l-Karím had consented to Kheiralla's proposition and thus a settlement /ḥad had been arrived at. This, however, was only a supposition on the part of those who were not close enough to the principals to ascertain the real state of affairs.

A special meeting of the New York Bahá'ists was called, at which Kheiralla stood up before the assembled believers and recanted, declaring 'Abbás Effendí the Master according to the Kitábu'l-'Ahd, and that they should obey and love him.<sup>53</sup> It was agreed upon at that meeting that Kheiralla should declare the same things to his students in Chicago on condition that not anyone should go to Chicago or write about the subject to anyone in Chicago until Kheiralla had gone there and smoothed matters over with his students in order to pave the way to his declaration, because they had taken a firm stand on the side of Kheiralla when he had denounced the Master.

For some reason or other, 'Abdu'l-Karím thought it best to circulate an account of Kheiralla's recantation before he reached Chicago. Because of this, Kheiralla was met with little friendliness and accusing faces. They accused him of being indifferent to their interests and opinions by not consulting them before he recanted, as this last step he had taken seemed to show them and him to be now more than bruised reeds which the wind blew as it listed.

The fact that 'Abdu'l-Karím had forestalled him in delivering the news, and its reception by his students, angered Kheiralla,



and he considered it a violation of the promise given to him. Therefore Kheiralla immediately assured his friends that what they heard was untrue, and that his ideas and beliefs were exactly the same as they had been before he went to New York to meet 'Abdu'l-Karím. As soon as 'Abdu'l-Karím heard of this coup of Kheiralla's, he and his party went to Chicago. But it was impossible to induce Kheiralla to repeat what he had said in New York before six or seven hundred people. After considerable controversy, Kheiralla met ~~his students, who formed a committee called the "House~~ of Justice" and drew up a paper, the gist of which was that they would recognize 'Abbás Effendí as the head of the Bahá'ists throughout the world, if he (Kheiralla) would be allowed to sell his book as the authorized Bahá'í teachings. They requested 'Abdu'l-Karím to sign this paper but he would not.

Thus all negotiations between the followers of 'Abbás Effendí and Kheiralla and his followers ended and have never since been renewed.  
54

Now, in the summer of 1902, Ibrahim George Kheiralla has only a few followers and students in the United States. He no longer has sufficient influence with people to rally them around his standard; let that standard now be what it will. He has failed to amass the wealth he set out to ogle from the Americans.

Kheiralla had done all he could to over throw the Cause of 'Abbás Effendí in this country, but Truth survives all his attempts and the gain to himself had been nothing--worse than nothing--because he is now a sorely tried and despondent man.

Like the Judas long ago who betrayed his Master for thirty pieces of silver and suffered death,  
55  
so Kheiralla betrayed his Master and goes on to his ignominious end.

APPENDIX I

(This is a translation of a letter which was written by Ibrahim G. Kheiralla to Anton F. Haddad)

‘Akka’, Syria.  
November 17th, 1898.

My Dear Anton:

Your first and second letters reached /me/ at nearly the same time. This was because I did not arrive at ‘Akka’ until the 11th of November, and this being also my birthday, was the greatest day of my life. On the same day, the Master (Mawlá) (May my soul be a ransom to the dust of His feet!) has shown me so much kindness and benevolence that it is beyond my power to express them either in writing or in speech. Not only the Master, but all the Believers and the prominent and distinguished guides and grandees have paid me more deference than I am worthy of. This was no other than a Divine gift and a heavenly mercy. Exalted be He who gives to whom He pleaseth without merit!

I now have thoroughly have /sic/ realized the great station to which I have attained, and the Master has imbued my mind with a spirit of knowledge which I never expected to attain in this world.

To illustrate a part of His kindness and generosity I would say that on last Sunday we went to pay a visit to the Blessed Rúdh (Tomb) [ie. the Shrine of Bahá’u’lláh], where the body of the Blessed Perfection lays [sic], and the same place which you had the honour to visit. Since that Day of Departure <sup>56</sup>, the door of the Tomb was always closed in the faces of the visitors, and was not opened to any of them. But for the sake of my presence there, my Lord, ‘Abdu’l-Bahá, opened the inner

room, where the remains of the Blessed Perfection are, lighted it with brilliant lights, and took me by the hand, in the presence of all the Believers, to the midst of the room; allowing, at the same time some of the Believers to enter behind me. With the utmost of reverence and spiritual pleasure which could not be known except to those who had tasted of its sweetness, we remained for more than twenty minutes kneeling, worshipping, enjoying this great honor. Then we went out praising and thanking and glorifying His greatness and the Majesty of His Glory. The hearts of the Believers soared with joy, and they were moved into the sentiments of servitude and the love of the Beauty of His Splendor. At that moment they remembered the Blessed Beauty /īe. Bahá'u'lláh/ and, accordingly, there was nothing to be seen but streaming tears and submissive hearts. O how great was that hour, and how blessed it was!

The room was so honored and illumined with His Spiritual Splendor that I thought as if I was in His Supreme Kingdom, and Sublime Heaven before the Glory of His Beauty. In this blessed hour I mentioned my friends, my children and all the Believers in America, especially those who are nearer to God, and supplicated Him (Exalted is He!) to kindle them with his love, to confirm them in His Cause, to make them arise to promote His Word amidst the people of the world, to make it possible for them to visit His Sacred House and Holy Tomb, to grant them the Spirit of Truth and Justice, to enable them to enter the heaven of His love which is the highest of all Spiritual degrees, and to make them a leaven which leavens all America, and a tree the branches of which extend

to every place, in such wise that every American would then take shelter under its shadows, and America [would] become the garden of al-Abhá and His Blessed Vineyard. Verily He is Powerful over all things.

Await, therefore, all good blessings, for when he promiseth he **faithfully** fulfillleth that which he promiseth. I shall use the utmost of my power to make you attain more than you expect.

My wife, her aunt, and the Getsingers<sup>57</sup> have not yet arrived but are still in France. I am expecting their arrival at the end of this month or the first of the next, as I supplicated al-Mawlá for permission, and, praise be to God, he granted it.

Then al-Mawlá promised to give me a thing, great, great, great, great! I cannot write it or even utter it! How great is His power, and how vast is the Sea of His Benevolence! This is no other than a heavenly gift which could not be obtained for the whole world. On my return to America, I shall whisper in your ear its power and might.<sup>58</sup> Therefore, my brother, rejoice with your brother Ibrahim, bless him and congratulate him for what he has received from His Supreme Presence /i.e. 'Abdu'l-Bahá/.

Al-Mawlá, may my soul be His ransom, said to me, also, that I shall be confirmed in such a way that confounds the minds of all the confirmed ones together. Reconsider this promise and understand what it means. May God, the Exalted, bestow His Gifts upon your people, and upon those who surround you. Al-Bahá be upon you and upon those who are rightly guided.

On my behalf, give my salutations to the Believers and tell them of my longings to see them and meet with them again, and inform them how I mentioned them as I promised, and that al-Mawlá, may my

could be His ransom, has promised to answer their supplications and entreaties. He is powerful and **generous** to give that which He promises.

I have not received yet a word from my son, George; neither did he send me the paper which I requested him to send me through the kindness of Muḥammad Taqí.<sup>60</sup> Why was that? I could not understand the reason! Has anything befallen him? Tell me the truth about it at once.

My saláms [greetings] to all my acquaintances and to your brother, Ibrahim.

Your brother,

I. G. Kheiralla.

P.S. I spent about twenty-one days at Alexandria with Nabiha and Lebiba. They are very happy and present you saláms and salutations. One more thing I would like to inform you: that al-Mawlá has demanded the translation of the book (Kheiralla's) into the Arabic. Therefore, as soon as this letter reaches you, start to translate it; for when He commands anything, it should be complied with. As you know, the book is kept in the custody of Mr. MacNutt.<sup>61</sup>

'Abdu'l-Karím Effendí Tíhrání came twice from Cairo to Alexandria especially for the purpose of meeting me. Consider, my brother, what a great kindness and care is this? Also some of the prominent Believers came and visited me. They told me that had my coming become known to the Believers througout Egypt, hundreds of them would have come to meet me. Know, as well, that I have especially supplicated al-Mawlá for Mr. Dodge<sup>62</sup> and his family, and

when an answer is given, I will transmit it to you.

Please give my saláms and greetings to him and his wife, and to his children.

May God prolong your life.

Ibrahim Kheiralla.

P.S. If you see it expedient, translate this letter literally and send it at once to Chicago to Mrs. Lamson or to Mr. James.<sup>63</sup>

64  
APPENDIX II

Haifa, Syria.  
February, 1899.

To the Believers in Chicago:

...There is just one thing I wish to say before I begin the account of our visit here, and it is this--that indeed we cannot thank God enough for sending us the knowledge of this, His most great revelation, and that also we ought to indeed honor and respect with a great honor the one through whose instrumentality we have been brought from darkness to light, from misery and confusion to peace and to a great and endless happiness in the Kingdom of 'Abbás Effendí. Personally, I feel I cannot thank my dear husband enough for bringing me this which is more than all our earthly possessions, for of what use or benefit is all our life without this great knowledge.

... There is no need to speak of the great favors that have been shown by our dear Lord to your beloved teacher who has labored so zealously and untiringly to give the knowledge of God to those seeking Him. This fact speaks louder than words, so I will only

say that time will reveal this, as all other things, that He is the chief head in America to whom we can look for spiritual direction and guidance, and that the greatest gifts and blessings are promised him.

(Signed) Mariam Kheiralla

### APPENDIX III

(A copy of articles submitted to 'Abdu'l-Karím by Dr. Kheiralla, which was to have been signed by him and others, and was to constitute the conditions of his retraction and the basis of unity, and which was rejected by 'Abdu'l-Karím.)

June, 1900

I beleive in the Manifestation of Almighty God, in the person of Bahá'u'lláh.

I believe that prior to His Departure He appointed His oldest Son, 'Abbás Effendí, "The Greatest Branch" as the head of the Kingdom.

I believe that from the Departure of the Manifestation until the end of one thousand years there shall not be another Manifestation upon the earth, of God. This I understand is the statement of the Manifestation contained in the Kitáb-i Aqdas.<sup>65</sup>

I believe Kitáb-i Aqdas is the commands of the Almighty and is the basis of all the teachings.

I believe that Dr. I. G. Kheiralla in his books and teachings has given us the best opportunity of understanding the teachings

yet devised in the English language.

I believe that it is possible for all the believers to unite upon the basis of these teachings, and I am ready to unite with all who will.

I believe that the Manifestation has declared it to be a sin against Himself for believers to speak maliciously, slanderously, or untruthfully against another believer.

I believe it to be a sin against the Manifestation to back-bite a Believer, or even to listen to reports unfavorable to one in his absence.

I believe it to be my sacred duty to aid, assist and protect a Believer wherever and whenever it is in my power to do so and to guard the reputation of each and all Believers as I would my own.

Leaving behind those things which have passed, and which are consistent with the commands of the Almighty, I agree from this time to use my best endeavors to conform my life to the commands of God and to spread His Cause upon the earth.

WHEREAS:

Certain unfortunate circumstances have happened and misunderstanding have arisen, which has resulted in divisions among the Believers in America, which tends to retard the spreading of the Truth of Almighty God, and brought doubt and distrust to many, and

WHEREAS:

We are earnestly desirous of doing all in our power to spread the Truth and to bring about harmony and unity of action between all Believers and that strife and unkindness of every sort shall forever cease between us.



We hereby call upon all Believers to unite with us in an earnest effort to that end and we pledge ourselves each with the other to unite upon the principles herein set forth, and to do all in our power to induce others to do so.

At a meeting of the "House of Justice" of the Society of Behaists (Incorporated) held Wednesday, May 23rd, the above articles of belief and proposition was presented. Upon motion it was adopted and an invitation was extended to all persons to agree thereto, to become members of this society and for this purpose to meet with the Society next Sunday morning, May 27th, at their Hall R-200.

-----  
 No. 26 Van Buren Street, at eleven o'clock. Said meeting will be an opening [open?] meeting to all Believers.

(Signed) W. Fred Nutt, Pres. 67

Louis Getchell, Secy.

Seal of the Society of American Behaists.  
 Chicago, Ill.

(A copy of the above was sent to Dr. Rufus H. Bartlett.)

Believing this to be possible, we will unite in a call for a mass meeting of all Believers held at the Hall no.200 Athenaeum Building, no.26 Van Buren Street, at an early date for the consumation of this unison [union?].

(Signed) W. Fred Nutt. 68

Rufus H. Bartlett.

We heartily agree with the above.

Name  
 69  
 W. Fred Nutt

Address  
 65  
 52 Auditorium Building

APPENDIX IV

(This is a supplication sent by Kheiralla to his Master, al-Mawlá ('Abbás Effendí) several weeks after his return to New York from 'Akka'.)

70  
April 1899.

TO THE PRESENCE OF MY LORD AND THE LORD OF THE WORLDS:

(May my soul be a ransom to His faithful Beloved.)

After paying humbleness and submissiveness to Thy Merciful Threshold, and supplicating for the perfect and good pleasure of the Blessed Presence, I beg to submit that, at the most happy hour, the hands of weakness and impotence have received from the Sea of Generosity of the Lover of the World, through the kindness of my teacher, Hájí 'Abdu'l-Karím Tíhrání, a Tablet revealed from the Heaven of Might and Power. Under these circumstances my heart soared with joy, thanking God **for** that which He has bestowed upon His humble servant who is in need of His great Mercy and His Heavenly and Merciful Grace. By God, Who is the only God--and there is no God but Him (al-Bahá'u'l-Abhá) -I shall give up my life and soul for the service of the Blessed Tree of the Covenant, and strive as far as my power is concerned, to follow the commands of my Lord and trace out His Holy Steps in everything which behooves a faithful and humble servant. Then I beg to submit that I have sent to the Court of Thy Holiness, through the kindness of Ahmad Effendí Yazdí, <sup>71</sup> two hundred and forty-nine supplications of those who have lately embraced this true religion,

and today I am sending also to the care of 'Abdu'l-Karím, fifty-one supplications, the total of which is about three hundred 72 supplications which were submitted since my return to America. If God wishes, and through the very purity of 'Abdu'l-Bahá, it would not be long before we send the supplications by thousands and not by hundreds. I hope, through this, my Lord will be pleased with His servant; for this is the utmost desire of my hope and that of all the Believers.

I have translated that Blessed Tablet and read it to the assembly of the Believers in New York. On hearing its contents they became very happy, rejoiced through the fragrance of God, and thanked the bounty of the Lord of the world. The tablet has done a great deal of good, and has had a beautiful effect on the hearts of the Believers in New York, owing to the difference of opinion and imaginations which have taken place through the machinations of the souls of discord, and to the hearing of some people to some different and groundless statements. But the majority of the Believers, especially the honorable teacher, Mr. MacNutt, and the firm Believers who are on His side, became very happy to such an extent that to describe their joy and happiness is beyond my power.

I beg also to submit to the Threshold of my Lord that I have nearly finished the composition of all the chapters of my book, and within a short time I shall publish it and promulgate it amongst the Believers only, until I receive the command of my Lord to the effect of distributing it publicly for the good of all people.

One more thing I have also to submit to His Threshold, and it this: Some of those who have shown detestation against me said to the Believers here that my book is not correct, and accordingly I

I am not allowed to publish it. This seems to me is in contrary [contrast?] to that which was uttered by my Lord when I was before His Blessed Presence, saying, "The book is good, but it lacks some explanations."

At that time He gave me information about the three women; the twelve children; the violation of the Covenant by the Branches, who cast away the words of God behind their backs--revolted against the Lord of the world; and about the return of the soul. <sup>73</sup> All these were corrected in accordance with his commands. In my book I ignored the other Branches (Naqidin), [Covenant-breakers] and did not give them the slightest importance. Nay, rather, I proved to the people from the Holy Books the necessity of the occurrence of such difference (violation of the Covenant) in order that the prophecies of the Prophets and Messengers of God may be fulfilled. <sup>74</sup>

The argument as given by me was so clear that no one who read it could do otherwise than believe in its validity. Therefore, I beseech my Lord to permit me to mention in the book all that was uttered by Him (and His utterance is true): "That all that was written by me was correct," and if God wishes, the time will not be long before I finish its translation into Arabic. I have applied for a copyright from the governments of America, and Europe. It was granted to me that I may keep it only in the hands of the Believers and protect it from being tampered with by the unbelievers.

I have also translated the "Hidden Words," and they were read to the Believers. They had a wonderful effect on the hearts of those who heard them. They were astonished at the inner power contained in them, and they, accordingly, were bowed with humbleness and submissiveness before the one who uttered them. (Worship and

Honor be to His Name, the Exalted, al-Abhá.)

I also beg to submit that Anton Effendi /Haddad/ has left New York, and on inquiring about his destination and whereabouts, I was told that he left for California; but I understand that it is meant by California, Syria. If this is true, it is left to al-Mawlá, who is the Knower, the Learned.

I also beseech al-Mawlá, if I have any worthiness to be looked upon by Him, to write to /Mrs. Phoebe Hearst/ to fulfill her promise as to the publication of my book, and to recommend me to her because all the members of my family are now with me, and al-Amir Hani has also arrived here in accordance with the command of al-Mawlá.<sup>75</sup> The marriage of my daughter shall take place in a very few days. Then all of us will leave for Chicago. I therefore beg our Lord to have mercy on Nabiha and Hani; bless them and make them successful and prosperous.

For seven years I have devoted all my time to the exaltation of the Word of God until (Praise be to Him) the banner of the Truth has waved above the palace of this country. I think I am now worthy to be looked upon by the generosity of al-Mawlá.

As Mr. Getsinger has incited some of the Believers against me I therefore implore my Lord to send some good word of me to them all.

In all respects I am trusting in God and relying upon him, for I am separating myself from the world and that which is thereupon, for the sake of serving the Creator of the Heaven and the Earth. This is my intended aim, and this is my work until the day of my death; I will be a faithful servant to 'Abdu'l-Bahá.

Now I am in the grasp of your hands; do whatsoever you desire,

and all that you do is for my good.

I am always your obedient servant,

(Signed) Ibrahim Kheiralla.

APPENDIX V

(Translation of an extract of an Arabic letter sent by Kheiralla, December 14, 1897, from Chicago, to Anton F. Haddad, at New York.)

My dear Anton Effendi:

My my soul be a ransom to you. Your letter dated December 10th was received by me and all contents noted.

I do hereby assure you that you are my dearly beloved, and that no one is dearer to me than you.

Owing to the love and honor you received from the Presence of our Lord, (~~my~~ my soul be a ransom to the dust of the feet of His friends) my love, respect, and reverence to you have /been/ augmented to such an extent that I am now impatient, believing not that the time will ever come when I /will/ go to New York to embrace you and scent in you the fragrance of the Beloved (the Master)-- for He hath embraced you several times at the time of separation.

I was a little remiss in not answering the long letter you sent me concerning your visit to the Holy City /ie. 'Akká'. Blessed you are. Then blessed you are for the happiness and honor you have attained to by seeing the face of the Beloved. I have lately sent to my Lord and the Lord of the whole world, one hundred and forty supplications of those who recently joined us and confessed His Oneness and Singleness; His appearance and departure and His

delivering the Kingdom to the Greatest Branch, His Dear Son, and His Dignified Mystery.

In the same letter I reported to Him your arrival in New York. I am indeed unable to describe to you the happiness and joy which have overwhelmed the hearts of the Believers in Chicago when I read to them your dear letter in regard to your visit to the Holy City, and of the honor which you received from Him and of the special Providence which was shown to you in His Presence.

Two days ago I went to Kenosha and read the same letter to the Believers there. They were very glad to hear it, and their hearts soared in the happiness and tranquility. It made a great effect on them and they all present you their kindness and compliments.

As to myself, the Believers are persuaded that I had paid a visit to the Holy City and seen al-Haqq (The Manifestation) [i.e. Bahá'u'lláh] before he departed, and the Branches as well, etc. <sup>76</sup> Therefore commit not any mistake when you speak of this with them. Although I had never seen Him but in a vision--vision is regarded as a reality--I make this known to them that my words may have great effect on them. Know, therefore, how you should convene with them on this subject, if it was is? at all necessary.

It is true I was married here, but I beg you to keep it secret, and when we meet again I shall tell you all about it. You will see her in New York. <sup>77</sup>

As to Mary, I have divorced her legally, but she does not know of it, and God knows.

Your brother,

(Signed) Ibrahim Kheiralla

## STATEMENT OF 'ABDU'L-KARÍM TO ALL THE AMERICAN BAHÁ'IS

New York, May 9, 1900.

Dr. Kheiralla repudiated the authority of our Lord, 'Abbás Effendí, some months ago, for reasons best known to himself, and was inclined to favor Muḥammad 'Alí, the half-brother of our Lord. Kheiralla's denial of his Master, 'Abbás Effendí, is well known to the Bahá'ís in Chicago, and Kenosha, Wisconsin. The rumors of the state of affairs has caused confusion among the Baha'is in other cities. Our Lord and Master, 'Abbás Effendí, becoming informed of Kheiralla's denial of Him, commissioned me to come to America to settled /sic/ these differences and to bring about peace and harmony, and to unite all the Bahá'ís.

I argued and discussed our differences with Kheiralla for several days, and succeeding /sic/ in proving to him that his attitude toward 'Abbás Effendí was a mistake. Kheiralla then volunteered to make a public retraction of his statements, and to make a written statement of the same to 'Abbás Effendí, all of which Kheiralla did on Tuesday evening, May 8, 1900, at Genealogical Hall, before an audience of two hundred Bahá'ís. A stenographic report of the meeting was taken and copies forwarded to the Council Boards. We now hope and pray /to/ God to strengthen Kheiralla's heart and keep him in the path of righteousness, and firm and loyal in the interests of his Lord and Master, 'Abbás Effendí.

God is most merciful, and is the greatest Forgiver. We must try to forgive each other because none of us is infallible. We, one and all, should prove our gratitude to Dr. Kheiralla because



he was the first person to bring the Bahá'í teachings to this country, and for this the Americans must be forever indebted to him. We should pray that he will keep to the right course now, and we must all look upon him as our spiritual teacher and brother.

(Signed) 'Abdu'l-Karím

NOTES

1 Following the British occupation of Egypt in 1882, the Egyptian government was dominated by British officials. Three of the four men mentioned here--Lord (Sir Francis) Grenfell, Lord (Sir Herbert) Kitchener, and Sir Reginald Wingate-- served as sardár (commander in chief) of the Egyptian army during this period.

2 According to Kheiralla's own account, he made a living at different times as a teacher, a merchant, and a contractor for a sugar factory. O Christians Why do Ye Believe Not on Christ? (n.p.: 1917) pp. 165-66.

3 Abdu'l-Karím-i-Tihrání, a Baha'i merchant residing in Cairo.

4 Cf. **Matthew** 8:22; Luke 9:60.

5 Za-ti-et Al-lah; The Identity and the Personality of God (Chicago: Grants Printery, 1896).

6 Cf. Revelation 4:6; 19:4.

7 The World's Fair was held at the Columbian Exposition in Chicago, in 1893.

8 This device was intended as a means of preventing fatigue from walking; O Christians p. 160. It consists of elastic straps which are supposed to make it easier to lift one's leg while walking. See Specifications and Drawings of Patents Issued from the Patents Office for May 1895 (Washington D.C.: G.P.O.) pp. 2156-2157.

9 Here Greek refers to the language of liturgy rather than ethnic origin. Greek Catholics were Christians who broke away from the Greek Orthodox Church, and were in communion with Rome.

10 Abdu'l-Bahá is reported to have told Dr. Zia Baghdadi that he, himself, had assured Kheiralla of success; Zia Baghdadi, "History of the Violation of I. Kheiralla," (Ella Cooper papers, San Francisco Bahá'i Archives).

11 The Egyptian government had just passed a law which prohibited the government from hiring Ottoman citizens who had not resided for at least fifteen years in Egypt. Hence Anton Haddad would not have been able to regain employment with the

## 11 Continued

Egyptian government once he resigned. See Great Britain Foreign Office, Confidential Prints: Egypt, Sir E. Baring to the Marquis of Salisbury, June 8, 1890 (F.O. 407/100, p.61).

## 12

Yá Bahá'u'l-Abhá.

## 13

Cf. Matthew 24:31, where it is stated that a trumpet call will gather together the elect at the time of Christ's return.

## 14

According to Shoghi Effendi, Bahá'u'lláh died on May 29, 1892; Shoghi Effendi, God Passes By (Wilmette, Illinois: Baha'i Publishing Trust, 1944) p.221.

<sup>14a</sup> Obviously February 1893 is intended.

## 15

Kheiralla states that he went to Grand Rapids and Petosky with Ernest Jewell, a Christian minister he had met in Egypt; O Christians p. 167. Emeric Sala states that Kheiralla was selling carpets in Chicago during the time of the World's Fair; Emeric Sala, "The Greenleaves: An Eternal Union," Bahá'i News September 1973, p.8.

## 16

The World's Fair closed in October of 1893. Kheiralla states that he arrived in Chicago in February, 1894; O Christians p.167.

## 17

Kheiralla sometimes also had his patients smoke certain herbs in a water-pipe. He charged a \$2.00 fee to heal people; E.G. Browne ed. Materials for the Study of the Babi Religion (Cambridge: Cambridge University Press, 1918) p.126.

## 18

This is a reference to Thornton Chase. (I am indebted to Robert Stockman for this piece of information.) The first American to embrace the Baha'i Faith (probably William James) did not remain a Bahá'i. Therefore Thornton Chase was called the first American Bahá'i; Star of the West III, no. 3, p.14

## 19

In The Three Questions (Chicago: n.d.) p. 22, Kheiralla states that he never claimed to have personally met Bahá'u'lláh, but that he did see him from a distance in 1888 when he was passing through 'Akka on the way to Beirut.

## 20

Kheiralla went on pilgrimage with the Hearst party, who left for 'Akka in 1898. O Christians, pp.171-9.

21

These believers were Helen Hillyer (Brown) and Ella Goodall (Cooper), who left for 'Akká in January of 1899; Helen Hillyer Brown Memoirs (in private hands).

22

It would seem that Kheiralla submitted at least a portion of this book to 'Abdu'l-Bahá, because a letter he wrote to 'Abdu'l-Bahá (see Appendix IV) states that he had made the requested changes in the book.

23

See Appendix I.

24

Kheiralla's first wife was Helen Nashif (d.1882), who bore him three children-- George, Nabiha, and Lebiba. His son had joined him in America earlier, and he was not present on this pilgrimage, but both his daughters were there. His daughters were probably residing in Egypt at this time rather than in Syria as is stated here. See O Christians, pp. 165; 167;171-2.

25

These were Edward and Lua Getsinger; O Christians p. 174.

27

Kheiralla treated his wife in such a way while they were in Paris that some of Phoebe Hearst's friends encouraged her to leave him; Janet Peck to Phoebe Hearst, n.d. (Phoebe Hearst papers, Bancroft Library). One of the things Kheiralla did in 'Akká was to speak ill of his wife to 'Abdu'l-Bahá in Arabic so that his wife couldn't understand; Baghdadi, "History." 'Abdu'l-Bahá attempted to reconcile them, but he was unsuccessful. When they arrived in Egypt, she left him; O Christians p.178. Mrs. Kheiralla returned to 'Akká in 1900, but soon after this she became disillusioned with the Bahá'í Faith. Despite the efforts of some of the Bahá'ís--especially Arthur P. Dodge--she never re-entered the Baha'i community; Baha'i Reminiscences, diary, letters and other documents by Charles Mason Remey vol. 36, (New York Public Library).

28

Kheiralla arrived in New York in early May, 1899, and the Getsingers arrived about two weeks later; Anton Haddad to Helen Goodall, May 18, 1899 (Helen Goodall papers, National Bahá'í Archives). Phoebe Hearst, and most of her entourage, arrived back in New York in July, 1899; Helen Hillyer Brown Memoirs.

29

Edward Getsinger claimed that he, and other Bahá'ís, were the real authors of Kheiralla's book, Beha'U'llah; George Latimer's notes on a conversation with Edward Getsinger (Ella Cooper papers, San Francisco Baha'i Archives).

30

It is clear that during this pilgrimage Kheiralla, and some of the other pilgrims, became aware that some of his teachings did not coincide with Baha'i doctrine. See O Christians pp. 174-5, and Appendix IV of this essay. Various accounts state that the Getsingers, upon their arrival in America, began to assert that Kheiralla's teachings were incorrect. See for example, Samuel G. Wilson, Bahaism and Its Claims ( New York: 1915)p.269. It is known that Lua Getsinger had a letter from 'Abdu'l-Baha stating that Kheiralla's teachings were wrong, and that she showed this to some of the Baha'is; Peter Smith, " The American Baha'i Community 1894-1917: A Preliminary Survey," in Moojan Momen ed. Studies in Babi and Bahá'í History (Los Angeles: Kalimat Press, 1983), p.207.n. 30.

It seems likely that the Getsingers actually asserted that Bahá'í teachers could not accept money, since the Getsingers were, at this time, receiving money from Phoebe Hearst to carry on their Bahá'í work; " Baghdadi, "History"; James Hooe to Phoebe Hearst, March 22, 1900; Sept 27, 1900 ( Phoebe Hearst papers, Bancroft Library ).

Kheiralla himself, insisted that Bahá'í teachers could not charge for instruction; Ibrahim Kheiralla, Bab-ed Din. The Door of True Religion (Chicago: Charles H. Kerr & Co., 1897 ), p.11. As far as is known, he never did charge for his lessons. He did, however, receive support from some of the Bahá'ís, as did other Baha'i teachers at this time.

31

See Appendix IV.

32

Kheiralla had lost money to Shaykh 'Abdu'l- Malik Bey in a court case resulting from some kind of commercial dispute. See O Christians p. 166.

33

Psalm 109 is a prayer asking God to bring various misfortunes to one's enemy.

35

Cf. Judges 16:30.

36

Jesus' words to Saul in Acts 26:14.

37

His trip to 'Akka was kept secret from most of the Baha'i community. They were told that he had gone to California; Phoebe Hearst to Helen Hilver, July 5, 1899 ( Helen Hillyer Brown papers, National Baha'i Archives ). See also Appendix IV, where Kheiralla states that he had been told that Haddad had gone to California.

38

See Appendix IV.

39

Apparently ,Kheiralla's letter to Haddad ( Appendix I ) is intended.

40

See Appendix II. It may be as Haddad asserts here, that Kheiralla pressured his wife into praising him in this letter. However, other accounts of this pilgrimage confirm that 'Abdu'l-Baha praised Kheiralla and told the pilgrims that they should be grateful to him . See Conversation February 26, 1899, at Acca (np.nd ) and the pilgrims notes of Anne Apperson (Flint) (Ella Cooper papers, San Francisco Baha'i Archives ). These two sets of notes are very similar.

- 41 Kheiralla replied to these queries in a pamphlet entitled The Three Questions.
- 42 Anton Haddad, Message from Acca ( n.p.,n.d. ).
- 43 Mark 10:31.
- 44 This quote is found in a slightly different translation in Message from Acca pp. 4,5,11,13,15,16.
- 45 Cf, Matthew 12:50; Mark 3:35.
- 46 Cf. Matthew 10:42;Mark 9:41.
- 47 Haddad had returned from Acca by January of 1900; Message from Acca,p.8.
- 48 Cf Mark 7:1.
- 49 A paraphrase of words attributed to Abraham Lincoln; see Alexander Mc Clure, Lincoln's Yarns and Stories ( Chicago: J.C. Winston Co., 1904) p.124.
- 50 Matthew 10:26.
- 51 Matthew 18: 6-7.
- 52 The Kitáb-i 'Ahd is published in Majmu'ih-yi az Alváh-i Jamál-i Aqdas-i Abhá (Germany: Bahá'í Verlag, 137 Badí<sup>c</sup> ; 1980-81 A.D. ) pp.134-7; Tablets of Bahá'u'lláh Revealed after the Kitáb -i Aqdas ( Haifa: Bahá'í World Center,1978) pp. 219-23.
- 53 An account of this meeting was published in Reports of the Proceedings of Meetings in New York City and Chicago, Illinois ( Chicago: Behai Supply and Publishing Board, 1900 )pp.3-6. See also Addresses by Abdel Karim Effendi Teherani: Delivered before the New York & Chicago Assemblies trans. Anton Haddad, ( Chicago: Behais Supply and Publishing Board, 1900 ) pp. 3-12.
- 54 Actually, 'Abdu'l-Bahá sent Mirza Assád'u'lláh Isfahání, and Mirzá Hasan-i Khurásání to Chicago in late 1900 to attempt to get Kheiralla to recant; O Christians p. 180.
- 55 Cf. Matthew 26: 14-16.

56

That is, since the time of Baha'u'llah's death in 1892.

57

Marian Kheiralla and her aunt, Miss Brown, arrived in Haifa some time before Lua and Edward Getsinger, who reached there on December 8, 1899; Rev. Isaac Adams, Persia by a Persian (Chicago: n.p., 1900) pp. 481-82. The rest of the pilgrimage party arrived in mid-February, 1899; May Maxwell, An Early Pilgrimage (London: George Ronald, 1967) pp. 9-16.

58

He is apparently referring to the "Lost Word" mentioned on page 23 of this manuscript.

60

Muhamma<sup>d</sup> Taqíy-i Manshádí, a Bahá'í who resided in Haifa.

61

Howard MacNutt, a prominent New York Baha'i. MacNutt was the editor of Kheiralla's book, Beha'U'llah (Chicago: n.p., 1900) and was one of several Bahá'ís who maintained ties with Kheiralla and with the rest of the Baha'i community following the split in 1900. Eventually this relationship led to confrontation with 'Abdu'l-Bahá during which the latter told him to cut all ties with Kheiralla. I have heard an oral tradition, ostensibly originating with Juliet Thompson, that MacNutt was declared a Covenant-breaker, and then moments later accepted back into the Baha'i community. This incident is described somewhat differently in The Diary of Juliet Thompson (Los Angeles: Kalimat Press, 1983) pp. 369-72. Still another version is found in Mirzá Mahmúd-i Zargání, Badá'í'u'l-Athár (Germany: Bahá'í Verlag, 1983) vol. 1, pp. 381-82.

62

Arthur P. Dodge, one of the Bahá'ís who brought the faith to New York from Chicago. It may be that Kheiralla asked 'Abdu'l-Bahá to allow Dodge to visit him in 'Akká, for Dodge was one of the first American Baha'ís to make this pilgrimage following Kheiralla's return. See Star of the West VI, no. 19, (March 2, 1916) p.162.

63

William James, one of the first American Baha'ís.

64

The letter quoted from here was published in its complete form in Persia by a Persian pp. 484-88.

65

Copies of the Kitáb-i Aqdas had been obtained by members of the Hearst pilgrimage party; a translation of it by Anton Haddad was circulated in the Bahá'í community in a mimeographed form. Hence the Bahá'ís were familiar with its contents. The passage alluded to here is: "Whoso layeth a claim to a Revelation direct from God, ere the expiration of a full thousand years, such a man is assuredly a lying imposter," trans. Shoghi Effendi, A Synopsis and Codification of the Kitáb-i Aqdas (Haifa: Bahá'í World Center, 1973) p. 14. The partisans of Muḥammad 'Alí accused 'Abdu'l-Bahá of making such a claim. Other translations of this passage are found in Earl E. Elder and William M. Miller trans. al-Kitáb al-Aqdas or The Most Holy Book (London: The Royal Asiatic Society, 1961) p.34; E.G. Browne, "The Babis of Persia II. Their Literature and Doctrines," Journal of the Royal Asiatic Society October 1889. pp.883-4.

66

This meeting was held, and an account of it was published in Reports of Proceedings pp. 9-12.

67

Frederick Nutt was another Baha'i who, like Howard MacNutt, maintained ties with Kheiralla after 1900. According to William Collins, 'Abdu'l-Baha had given him permission to do this, hoping that he might convince Kheiralla to recant; "Kenosha, 1893-1912; History of an Early Baha'i Community in the United States", in Moojan Momen ed. Studies in Babi and Baha'i History (Los Angeles: Kalimat Press 1983), p.252 n. 53. Nevertheless, he came to be regarded as a Covenant-breaker within a few years. See Report of the Bahai Committee of Investigation 1917-1918 (n.p., n.d.) pp. 20, 25, 28; and Baghdadi, "History".

68

A prominent Bahá'í from Chicago.

69

In the typescript of this manuscript, Frederick Nutt's name is the only name that appears here. It is unclear whether he was the only one who signed the original petition, but it seems unlikely.

70

Internal evidence suggests that this letter was actually written in late July of 1899. Anton Haddad did not leave for 'Akká until about the beginning of July (see paragraph eight); Phoebe Hearst to Hillen Hillyer, July 5, 1899 (National Bahá'í Archives). Kheiralla's daughter was married on August 3, 1899 (see paragraph nine); Certificate of Marriage Registration, dated April 8, 1983.

71

Aqá Ahmad Yazdí, a son-in-law of 'Abdu'l-Bahá and the Persian Consul in Port Said. Sometimes mail intended for 'Abdu'l-Bahá was sent him in Egypt, and then carried to Haifa by Bahá'í pilgrims.



72

Kheiralla established the practice of having new converts write letters of supplication to 'Abdu'l-Bahá. He used a form letter which converts were required to sign. An approximate copy of this form letter is found in Materials p. 121. This form letter, however, was not always used, and after 1900 its use was abandoned entirely. However, the practice of having new converts write to 'Abdu'l-Bahá was widely practiced until the end of his ministry.

73

Apparently these are references to Bahá'u'lláh's three wives, twelve children, and his sons who rebelled against the leadership of 'Abdu'l-Bahá. During this pilgrimage 'Abdu'l-Bahá stated that reincarnation, which was part of Kheiralla's teachings, did not occur. He did this so tactfully, however, that neither Kheiralla, nor the Getsingers, who were themselves major proponents of reincarnation within the Bahá'í community, seem to have understood him. It was only when the Getsingers returned to 'Akká in 1900 that they came to understand that reincarnation ~~was not part~~ of Bahá'í doctrine. See George Latimer's notes on a conversation with Edward Getsinger; Edward Getsinger to ?, April 1, 1916; and Lua Getsinger's pilgrims notes (1900), (all in the Ella Cooper papers, San Francisco Bahá'í Archives); and Mason Remey, "The First Meeting in Paris," in Reminiscences vol. 1.

74

These statements are not accurate about his book as it was published. Bahá'u'lláh's sons ~~were~~ given equal treatment, and he did not attempt to prove that prophecies were filled by the "violation of the Covenant by the Branches."

75

This took place on August 3, 1899.

76

See footnote 19.

77

His third wife. See O Christians p. 166.

78

This statement was published, with slight variations from this text, in Reports of Proceedings p.2.

79

Precursors of Local Spiritual Assemblies. They were first elected about this time.