RESEARCH NOTE:

"The Greatest Claims I Have Ever Heard": Mormon Missionary George Henry Barney Meets Ibrahim Kheiralla, 1902

By William P. Collins

ABSTRACT

The American Bahá'í community was founded through the efforts and lessons of Ibrahim G. Kheiralla (1849-1929), a Syrian Christian convert trained at the American Protestant College. Kheiralla was expelled from the Bahá'í community in 1900 because of his opposition to 'Abdu'l-Bahá and alignment with 'Abdu'l-Bahá's half-brother, Muḥammad-'Alí. Nevertheless, Kheiralla continued to teach about Bahá'u'lláh. A recently discovered letter from Latter-day Saint missionary George H. Barney in 1902 to the Church President Joseph F. Smith tells of an encounter with Kheiralla and the manner in which Kheiralla issued a call and a warning to the Church of Jesus Christ of Latter-day Saints. Kheiralla, with his Protestant education, understood how to testify to a Mormon in a way that spoke the religious language of the recipient.

ARTICLE

There have been a number of books and articles referencing the Bahá'í Faith and the Mormon[1] tradition—the Church of Jesus Christ of Latter-day Saints and related communities (Biddulph 1996: 22-23, 33, 75; Chouleur 1978: 487-494; Collins 1980, 1982, 1983, 1990; Ham 1966: 265-278; Hardy 2020:ch.10; Keller 2012: 288-300, 304, 308, 312; Lamb 1944; Langness 1996; Lesh 1995; McDermott 2005; Stephens 1973/1988; Stevenson 1983; Underwood 2004; van Neck 2009). Since the time that those books and articles were written, new historical information has come to light regarding the earliest contacts between members of the Church of Jesus Christ of Latter-day Saints and Bahá'ís.

[1] Under its current President, Russell M. Nelson, the Church of Jesus Christ of Latter-day Saints eschews the use of the terms "Mormon," and "LDS," while "Latter-day Saints" is permitted. However, there is a wider umbrella of traditions based on the teachings of Joseph Smith for which the term Mormon is useful. I retain this, respectfully, with the understanding this is not the term that the Church today and some of its members would apply to themselves.

In the last decade of the 19th and first decades of the 20th centuries, these two religious movements were active in Chicago. During the Columbian Exposition World's Fair in that city in 1893, people were expected to attend in such large numbers that smaller gatherings—"congresses" or "parliaments"—were planned around specific topics. The first World's Parliament of Religions was the most successful of these satellite activities, held at the World's Congress Auxiliary Building, now the Art Institute of Chicago. With the Parliament's opening on 11 September 1893, it became the first truly interfaith meeting and is credited as the starting point of the modern interfaith movement.

Though many religious traditions and movements were represented, it was restricted to some degree by the Protestant worldview of its planners and many of the participants. At the Parliament, the earliest—possibly the first—mention of the Bahá'í Faith in North America from a public podium took place when Rev. George Ford read a paper by Rev. Henry H. Jessup, head of Presbyterian Missions for Northern Syria in which Jessup described Bahá'u'lláh as "the head of that vast reform party of Persian Moslems who accept the New Testament as the word of God, and Christ as the deliverer of man" and quoted from Browne's pen-portrait of Bahá'u'lláh (Jessup 1894).

Though this mention was historic, Jessup's purpose in quoting Bahá'u'lláh proceeded from a Christian perception—particularly from Presbyterian missionaries—that the Bahá'ís were a bridge for converting Muslims to Christianity. When it became clear that Bahá'ís in Iran were successfully converting Jews, Zoroastrians, and Muslims to their own faith, the Presbyterian Mission developed a particular animus toward Bahá'ís (Momen 1982) that continued well into the twentieth century (Wilson 1915; Miller 1931, 1974/1984, Easton 1911; Richards 1932). The Bahá'í breakthrough to Christians took place, not in Iran, but in the Levant, when Nabíl-i-A'ẓam converted Fáris Effendi, a Syrian Christian physician, in Alexandria, Egypt in 1868 (Balyuzi, 1980); and Ibrahim Kheiralla in 1889, who first presented the Bahá'í teachings in a form that attracted large numbers of Christians in the West. Jessup's reference to Bahá'u'lláh was published in the Chicago papers and was noticed by some Americans who later became Bahá'ís.

It is an interesting aside to note that for the leaders of the Church of Jesus Christ of Latter-day Saints, the Columbian Exposition offered an opportunity to gain respect and participate in the World's Parliament of Religions. The Parliament organizers, however, had a Protestant take on what was permissible.

Their primary issue was to avoid the Mormon association with polygamy. The Parliament of Religions, designed to gather religious and spiritual movements in brotherhood, ended up by deliberately excluding the Latter-day Saints.

The church's First Presidency wrote to the organizers and received no response. Church President Wilford Woodruff sent Brigham H. Roberts to Chicago to argue for inclusion. In the end, the organizers offered Roberts an opportunity to deliver his address in an obscure venue, which Roberts declined. In September, the Parliament officially rejected Mormon Church participation because of a reference to polygamy by a Muslim speaker, Mohammed Alexander Russell Webb, an American convert, who read a paper in which he provided a relatively mild defense of polygamy. Exposition attendees at that talk reacted with outrage. Because of this reaction to the Muslim speaker, the organizers deemed the Latter-day Saints too controversial and extreme to be permitted to be represented (Smith 2008; Neilson 2011; MormonThink undated).

The *Chicago Herald* newspaper, on October 3, 1893, criticized the Parliament for its attitude:

> The gathering at the Art Institute is a parliament of religions—not a parliament of Christians or a parliament of monogamists. The people in attendance knew what they might expect when they accepted invitations to the congress. If they desired to hear only what was entirely agreeable to them, they might better have stayed away. The slight put upon Elder Roberts was unjustified and will detract from the value and the reputation of the whole gathering.

Though the 1893 Parliament of Religions purported to be inclusive, it sought to promote a traditional evangelical Protestant North American Christian viewpoint.

Ibrahim George Kheiralla (1849-1929), who introduced the Bahá'í Faith to the United States, arrived in Chicago in 1894, some months after Jessup's reference to the Bahá'í Faith at the Parliament. He was born in the administrative area of Sidon (now in Lebanon) during the period of Ottoman rule. He studied at the Syrian Protestant College of Beirut and converted to the Bahá'í Faith in 1889 after two years of study under the tutelage of Ḥájí 'Abdu'l-Karím Ṭihrání while living in Egypt. He departed Cairo to seek his fortune in Saint Petersburg, Russia and then went to New York in 1892 (Stockman 1985: 3-38; Hollinger 1984; Kheiralla 1917).

In Chicago, Kheiralla began a series of "Truth Seeker" classes, the purpose of which was to lead those who were ready to accept the Greatest Name and learn that Christ had returned in "the Glory of the Father" as Bahá'u'lláh. He successfully introduced these lessons in several cities, large and small. By 1900, there were upwards of 1,700 (Hollinger 1984: 110) people in the United States who considered themselves Bahá'ís. Kheiralla began to write down and compile his lessons into a book titled *Behá' U'lláh (The Glory of God)* (Kheiralla 1900).

Kheiralla's lessons reflected his own perspective on the Bahá'í teachings, predicated on his personal understanding and the foundations laid in the Protestant education he had received in Beirut. His investigation of the Bahá'í Faith was based primarily on the Bible and prophecy interpretation. His lessons covered body, mind, and soul; prayer; world religions and progressive revelation. Kheiralla interpreted the Bible, leading up to the prophecies relating to the return of Christ. His final lessons demonstrated that the Central Figures of the Bahá'í Faith fulfilled those prophecies. Kheiralla did not teach Americans about obligatory prayer, fasting, holy days, social reform, or how to live by Bahá'í ethics. He did, nevertheless, manage to convey the notion of Manifestation and progressive revelation (Stockman 1990: 14-16; Stockman 1985: 48-74; Kheiralla 1900). The Protestant lens is important to an understanding of how Kheiralla communicated with those he met.

Americans soon learned that Kheiralla had taught them an idiosyncratic version of the Bahá'í Faith. Phoebe Apperson Hearst organized the first group of pilgrims in 1899 to visit 'Abdu'l-Bahá in the Holy Land and included Kheiralla. His lessons and proposed book were a topic of discussion during the pilgrimage, with some pilgrims disagreeing with Kheiralla's interpretations. 'Abdu'l-Bahá attempted to correct Kheiralla's understandings but Kheiralla refused to agree. 'Abdu'l-Bahá also asked Kheiralla to omit from the book any mention of His brothers, who had been declared covenant-breakers because of their refusal to accept 'Abdu'l-Bahá as Center of the Covenant, as appointed in Bahá'u'lláh's will (Hollinger 1984: 112-116).

After returning from pilgrimage, Kheiralla asked believers to sign a petition to have 'Abdu'l-Bahá grant him infallibility over the Bahá'ís in the West. He reached a point where he decided to retain leadership over the American Bahá'ís, even if he had to deny 'Abdu'l-Bahá's station to do so. In 1900, a Bahá'í brought back from Akka a Tablet in which 'Abdu'l-Bahá made clear that no individual would be appointed as the head of the Bahá'ís in the West (Stockman 1985: 162,

165, 167). Kheiralla convinced himself that his sole way to retain a leadership position in America was to turn to Muḥammad-'Alí, who was challenging 'Abdu'l-Bahá's authority and appointment. In 1900, Kheiralla led a small group of followers to detach from the Bahá'í community and 'Abdu'l-Bahá, forming a group he called "Behaists," who supported Muḥammad-'Alí against 'Abdu'l-Bahá (Kheiralla 1917; "Behaism…" 1904).

Kheiralla published his book *Behá' U'lláh (The Glory of God)* in 1900, ignoring the changes 'Abdu'l-Bahá asked him to make. 'Abdu'l-Bahá declared Kheiralla to be a violator of the covenant that year. Kheiralla remained in Chicago for a few years, with occasional sojourns elsewhere (Kheiralla 1917: 181-182).

Kheiralla actively sought out public figures and people to whom to introduce his understanding of Bahá'í teachings. Recently, documents have come to light that demonstrate Kheiralla's effort to inform other prominent religious leaders, including the leadership of the Church of Jesus Christ of Latter-day Saints, about Bahá'u'lláh's coming.[2] In 1902, a missionary of the Church, George Henry Barney (1876-1925) ("George Henry Barney" https://history.churchofjesuschrist.org/missionary/individual/george-h-barney-1876), encountered Ibrahim Kheiralla while spreading his church's teaching in Chicago. Barney recorded in his missionary journals a number of meetings with Dr. Kheiralla.

> Friday Sept. 5th 1902.
>
> Went tracting this morning and met a Mrs. John C. Bennet had a good time. Elder Jackson and I went down town [sic] and looked through a store Schlesinger and Mayer but could find no collars. Then we went over to Crilley Court[3] and hunted up Dr. Kheurilla [sic]: the missionary of Behaism

[2] While looking through inventories of papers of the Church Presidents online at the Church History Library website (https://catalog.churchofjesuschrist.org), I discovered the following entry in an inventory: Letters (Asahel H. Woodruff), 1902 January-December General: "Letters from President Asahel H. Woodruff reporting various mission matters, including a visit of Susa Young Gates to Chicago, Illinois, and opposition from members of the Reorganized Church. Includes a letter from George H. Barney in Chicago about Dr. Ibrahim Kheiralla, a Syrian and member of the Bahai faith." I requested access for the purpose of research and publication of new information on the interaction of members of the Bahá'í Faith with members of the Church of Jesus Christ of Latter-day Saints. Permission was granted via email on February 25, 2022, to view and download the letter in question. I then searched online for George Henry Barney and discovered his missionary journals openly available, in which he recorded his meetings with Dr. Kheiralla.

[3] Per available city directories, Kheiralla lived at 646 W. Monroe in 1897-1898; had a medical office at 26 Van Buren and resided at 4018 Drexel Blvd. in 1901; and in 1902 at 13 Crilly Ct, where he was listed as the "pastor" of

and had a long talk with him he claims that the Everlasting Father has come already; It was stormy so we decided to go up to Slaters: when we got there Elders Roberts and Fletcher were there. We spend the evening and then come home at 11 pm. Cool tonight.

Thursday, Sept. 11th 1902.

This morning Elder Clark and I started for the North Side called on one of Elder Jackson's friends- Mrs. Chase 559 La Salle Ave. and had an hours good talk with her. Went over in Lincoln Park for an hour and then visited Mrs. Matthews cor[ner] Eugene and La Salle. She treated us very nicely and Edith sang for us and played. About three o'clock we called on Dr. Kheuralla [sic]: had a good long talk with him. At 7 o'clock we called on Mrs. Trestle a friend of Elder Clark's and had a good talk. Came home at 11 pm very tired.

Monday, Sep. 15th 1902.

Wrote a letter to Pres. Joseph F. Smith and sent him Dr. Kheiralla's books: then I went down to Sister Whipples: to see if she would take one out to him. She is not very well: I stayed and talked with her until 3 o'clock. Came home and wrote to my sisters and to "Chuck." At night Elder Fletcher and I went down and spent the evening with Sarah and Esther Swarts at 670 Washington Blvd. (Barney 1902b).

In that final entry, Barney indicated that he wrote a letter to President Joseph F. Smith (1838-1918). Smith had served in Utah's territorial legislature (1865-1874), was named an Apostle (one of the general authorities of the Church) in 1866 and became Church President in 1901. He clarified various doctrines, served missions, and oversaw construction of new church headquarters. One of the main doctrines President Smith dealt with was opposition to the Church because of the continuing practice of plural marriage. Election of a Mormon candidate to the Senate was contested on the grounds of membership in a religious community that supported polygamy. In response, President Smith attempted to prevent new plural marriages within the church by declaring the "second manifesto,"[4] that any church officer who performed a plural marriage

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the "Church of the Manifestation." He moved to St. Louis, Missouri, in 1904, per the Kenosha, Wisconsin *Telegraph-Courier* v65 no5, p.9.

[4] The "first" Manifesto was in 1890 (also known as the Woodruff Manifesto or the Anti-polygamy Manifesto) in which the President of the Church of Jesus Christ of Latter-day Saints, Wilford Woodruff, officially discouraged future plural marriage in the Church. It was a response to growing pressure from the federal government, which had removed the Church's incorporation, taken its assets, and imprisoned prominent Mormon polygamists. The

and the offending couple would be excommunicated. He applied this policy worldwide. Smith, however, had five wives from previously contracted plural marriages with whom he continued to live. In 1906, Smith was charged with unlawful cohabitation with four women other than his lawful wife, to which he pleaded guilty and paid a fine. He was Church President for 17 years. ("Joseph F. Smith" *Wikipedia*; "Joseph F. Smith: Prophets of the Restoration").

Kheiralla, in his book *Behá' U'lláh*, had written:

> Polygamy as a religious system and observance is foretold in Isaiah 4:1—"And seven women shall take hold of one man in that day, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name; take thou away our reproach." This is the foundation of Mormonism; the fundamental tenet of the church of the latter-day saints, whose power and doctrines constitute a menace and stigma to the civilization of our own country at the present day. (Kheiralla 1900: 379).

It is within the context of Kheiralla's views on this topic and President Joseph F. Smith's plural marriages that George H. Barney's letter adds further significance.

Following is the letter from George H. Barney to Church President Joseph F. Smith (Barney 1902a) transmitting information about his conversations with Ibrahim Kheiralla and a copy of Kheiralla's book *Behá' U'lláh*.

Rec'd Oct 25th 1902[5]

<p.1>

193 So. Oakley Blvd., Chicago, Ill.
Sept. 15th, 1902

Pres. Joseph F. Smith
Salt Lake City, Utah

Dear Brother: -

Church conference accepted this Manifesto as "authoritative and binding." However, those who had been in plural marriages continued to support and have relations with their wives, and some members of the Church continued to enter into and solemnize such marriages.

[5] This was a pencil notation of the date the office of the Church President received the letter.

While performing my labors as a canvassing Elder in this City, I met a Dr. Ibrahim Kheiralla, from Syria who is a missionary or representative of the Behaists.

He is a very highly educated gentleman and treated me with the utmost courtesy. I explained in detail the restoration of the Gospel and bore him my testimony. I also left him a Book of Mormon which he not only promised to read but to study.

<p.2>

After he had listened attentively to me for two hours I was asked to listen to his testimony as he also had a "call" and a "warning" for all men: he then proceeded to tell me the claims of the Behaists, which are the greatest I ever heard.

From Isiah [sic] 9-6, Rev. 1-5 & Mark 12-1 to 9 they claim that the "Everlasting Father" "The Eternal God" etc.: was to come, and from other prophecies he says the date of his coming was fixed in the year 1817, His manifestation to men in 1852, and His departure in 1892. Then he declared that Our Heavenly Father did appear, as predicted, in Syria, in the person of Beha U'llah, and has issued his call to all people, especially to rulers <p.3> to come "eat and drink with the elect."

To use his own words. "All people must be called and especially is it necessary to "warn" the President of the Church of Jesus Christ of Latter Day Saints, for in so doing I consider the whole "Mormon" people "warned.""

With this end in view he requested me to send you a copy of his "Beha U'llah" (Glory of God) which sets forth in detail the claims of this new Church or Religion.

Since he was so kind to me I promised to do so: this is my explanation for sending you this book.

Praying Our Heavenly Father's blessings to be upon you in your High & Holy calling. I am your Brother in the Gospel.

Geo. H. Barney

Kheiralla's book was received at the Church headquarters in Salt Lake City and was at some point transferred to the collections of the Brigham Young University Library. According to Brigham Young University's old card catalog records, the book has been at its library since at least 1969, as that is the date on the card. It is likely that the book was in the library before that date—the date in the card catalog is simply when it was formally cataloged, not necessarily when the university received it. There are no records about the book predating the "August 1969" stamp on the catalog card. The book was actually available for checkout during the 1980s, and was probably moved to Special Collections sometime after 1985. It was not uncommon for Church presidents and other leaders to leave their libraries to Brigham Young University (Seppi 2024).

There are three salient features of Barney's letter to President Joseph F. Smith that provide insight into the effect of Kheiralla's "testimony" of Bahá'u'lláh's claims on the Mormon missionary, encapsulated in the notion of a "call" and a "warning."

First was the "call", that is, "the claims of the Behaists, which are the greatest I ever heard." Though Barney does not explain how the claims were articulated to him, one can assume that they were similar to what Kheiralla had written in his book. The declaration that Jesus Christ had already returned in the glory of the Father would have been received as both a shock and an impossibility according to the understanding Mormons share with many other Christians regarding the physical return of the self-same Jesus of Nazareth. Mormons believe that the Church of Jesus Christ of Latter-day Saints is the advent of the Kingdom of God upon the earth, in preparation for Christ's return. The claim of Bahá'u'lláh, explained in Kheiralla's book, is the coming of the Kingdom of God with the return of Christ in the station of the Father in Bahá'u'lláh—in other words, the fulfillment of all that Mormons awaited (Kheiralla 1900: Ch.19 345-365). As Kheiralla explained,

> We see clearly from Christ's teaching in the parable of the vineyard, Luke 20-9, that God the Father came upon the earth and announced His later and second coming. "A certain man planted a vineyard and let it forth to husbandmen, and went into a far country for a long time." By this, Christ plainly taught that the Manifestation of God appeared upon the earth, planted His vineyard and went away until the time of His second coming, which is announced in the 16th verse of the same chapter:—"He shall come

> and destroy these husbandmen and shall give the vineyard to others." (Kheiralla 1900: 348)

This passage from Kheiralla's book conveys the "warning" that he intended to give to President Joseph F. Smith—an echo, in effect, of the warnings Bahá'u'lláh Himself issued to religious leaders of Islam and Christendom in particular (Bahá'u'lláh, Kitáb-i-Íqán, ¶256; Bahá'u'lláh, *Fountain of Wisdom* ¶6.24; Shoghi Effendi, *The Promised Day Is Come*, ¶¶37, 175). Kheiralla's instinct appears to have been to engage within a Protestant frame that resonated with the roots of the Mormon tradition.

Within the Church of Jesus Christ of Latter-day Saints there is a strong tradition based on "having a testimony" of the truth:

> A testimony is a spiritual witness given by the Holy Ghost. The foundation of a testimony is the knowledge that Heavenly Father lives and loves His children; that Jesus Christ lives, that He is the Son of God, and that He carried out the infinite Atonement; that Joseph Smith is the prophet of God who was called to restore the gospel; that The Church of Jesus Christ of Latter-day Saints is the Savior's true Church on the earth; and that the Church is led by a living prophet today. With this foundation, a testimony grows to include all principles of the gospel ("Testimony").

Kheiralla appears to have well understood this, given that George Barney wrote in his letter: "After he had listened attentively to me for two hours I was asked to *listen to his testimony* as he also had a 'call' and a 'warning' for all men: he then proceeded to tell me the claims of the Behaists, which are the greatest I ever heard" (italics added). One cultural feature and spiritual armor for Mormons is this public testimony of having received such a confirmatory spiritual witness from the Holy Spirit. Although how Kheiralla spoke is filtered through George Barney, it strongly suggests that Kheiralla presented his "call" and "warning" as a testimony from the Holy Spirit sufficient to astound this Mormon missionary with the "claims of the Behaists, which are the greatest I ever heard."

Even though Kheiralla had, by this time, been expelled from the ranks of the believers because of his power-seeking rejection of 'Abdu'l-Bahá and embrace of Muḥammad-'Alí, this newly-discovered letter indicates that he continued to teach others about Bahá'u'lláh, though with severely limited effect. The letter from missionary George H. Barney to President Joseph F. Smith also makes clear that within a decade of the arrival of the first Bahá'ís on the shores of the United

States, Ibrahim Kheiralla, the founder of the American Bahá'í community, disgraced though he had become among Bahá'ís, had delivered a testimony of Bahá'u'lláh to a Mormon missionary, and issued a "call" and a "warning" to the Church President urging recognition of Bahá'u'lláh.

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The following transcript and scan of an original letter by George H. Barney from the archives of the Church is ©The Church of Jesus Christ of Latter-day Saints.

Rec'd Oct 25th 1902[6]

<p.1>

193 So. Oakley Blvd., Chicago, Ill.

Sept. 15th, 1902

Pres. Joseph F. Smith
Salt Lake City, Utah

Dear Brother: -

While performing my labors as a canvassing Elder in this City, I met a Dr. Ibrahim Kheiralla, from Syria who is a missionary or representative of the Behaists.[7]

He is a very highly educated gentleman and treated me with the utmost courtesy. I explained in detail the restoration of the Gospel and bore him my testimony. I also left him a Book of Mormon which he not only promised to read but to study.

<p.2> After he had listened attentively to me for two hours I was asked to listen to his testimony as he also had a "call" and a "warning" for all men: he then proceeded to tell me the claims of the Behaists, which are the greatest I ever heard.

From Isiah [sic] 9-6, Rev. 1-5 & Mark 12-1 to 9 they claim that the "Everlasting Father" "The Eternal God" etc.: was to come, and from other prophecies he says the date of his coming was fixed in the year 1817, His manifestation to men in 1852, and His departure in 1892. Then he declared that

[6] This was a pencil notation of the date the office of the Church President received the letter.
[7] Kheiralla was declared a breaker of the Covenant in 1900. Kheiralla used the term "Behaists" for those who followed him and accepted the false claims of Mirza Muhammad-'Ali, 'Abdu'l-Baha's half-brother.

Our Heavenly Father did appear, as predicted, in Syria, in the person of Beha U'llah, and has issued his call to all people, especially to rulers <p.3> to come "eat and drink with the elect."

To use his own words. "All people must be called and especially is it necessary to "warn" the President of the Church of Jesus Christ of Latter Day Saints, for in so doing I consider the whole "Mormon" people "warned.""

With this end in view he requested me to send you a copy of his "Beha U'llah" (Glory of God)[8] which sets forth in detail the claims of this new Church or Religion.

Since he was so kind to me I promised to do so: this is my explanation for sending you this book.

Praying Our Heavenly Father's blessings to be upon you in your High & Holy calling. I am your Brother in the Gospel.

Geo. H. Barney[9]

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[8] Kheiralla, Ibrahim George, assisted by Howard MacNutt. *Behá'u'lláh, the Glory of God.* Chicago: Kheiralla, 1900. In this book, Kheiralla wrote on p. 379: "Polygamy as a religious system and observance is foretold in Isaiah 4:1… This is the foundation of Mormonism; the fundamental tenet of the church of the latter-day saints, whose power and doctrines constitute a menace and stigma to the civilization of our own country at the present day."

[9] For information on Mormon Missionary George Henry Barney: https://history.churchofjesuschrist.org/missionary/individual/george-h-barney-1876?lang=eng.
In his mission journal, volume 2 (https://www.familysearch.org/photos/artifacts/49994688?p=18969805&returnLabel=George%20Henry%20Barney%20(KWCK-CMR)&returnUrl=https%3A%2F%2Fwww.familysearch.org%2Ftree%2Fperson%2Fmemories%2FKWCK-CMR) the following entries were found:

Friday Sept. 5th 1902.
Went tracting this morning and met a Mrs. John C. Bennet had a good time. Elder Jackson and I went down town and looked through a store Schlesinger and Mayer but could find no collars. Then we went over to Crilley Court and hunted up Dr. Kheurilla [sic]: the missionary of Behaism and had a long talk with him he claims that the Everlasting Father has come already; It was stormy so we decided to go up to Slaters: when we got there Elders Roberts and Fletcher were there. We spend the evening and then come home at 11 pm. Cool tonight.

Thursday, Sept. 11th 1902.
This morning Elder Clark and I started for the North Side called on one of Elder Jackson's friends- Mrs. Chase 559 La Salle Ave. and had an hours good talk with her. Went over in Lincoln Park for an hour and then visited Mrs. Matthews cor Eugene and La Salle. She treated us very nicely and Edith sang for us and played. About three o'clock we called on Dr. Kheuralla [sic]: had a good long talk with him. At 7 o'clock we called on Mrs. Trestle a friend of Elder Clark's and had a good talk. Came home at 11 pm very tired.

Monday, Sep. 15th 1902.
Wrote a letter to Pres. Joseph F. Smith and sent him Dr. Kheiralla's books: then I went down to Sister Whipples: to see if she would take one out to him. She is not very well: I stayed and talked with her until 3 o'clock. Came home and wrote to my sisters and to "Chuck." At night Elder Fletcher and I went down and spent the evening with Sarah and Esther Swarts at 670 Washington Blvd.

Rec'd Oct. 23rd 1902

193 So. Oakley Blvd., Chicago, Ill.
Sept. 10th, 1902.

Pres. Joseph F. Smith,
Salt Lake City, Utah.

Dear Brother:-

While performing my labors as a canvassing Elder in this City I met a Dr. Ibrahim Kheiralla, from Syria who is a missionary or representative of the Behaists.

He is a very highly educated gentleman and treated me with the utmost courtesy. I explained in detail the restoration of the Gospel and bore him my testimony; I also left him a Book of Mormon which he not only promised to read but to study.

After he had listened attentively to me for two hours I was asked to listen to his testimony as he also had a "call" and a "warning" for all men; he then proceeded to tell me the claims of the Behaists, which are the greatest I ever heard.

From Isiah 9-6, Rev. 1-5 & Mark 12-1 to 9 they claim that the "Everlasting Father" "The Eternal God" etc: was to come, and from other prophecies he says the date of his coming was fixed in the year 1817: His manifestation to men in 1852 and His departure in 1892. Then he declared that Our Heavenly Father did appear, as predicted, in Syria, in the person of Beha U'llah, and has issued his call to all people, especially to rulers

[R 3, 15 Sep 1962]

to come "eat and drink with the elect"
To use his own words "All people must be called and especially is it necessary to "warn" the President of the Church of Jesus Christ of Latter Day Saints, for in so doing I consider the whole "Mormon" people "warned."
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Praying Our Heavenly Fathers blessing to be upon you in your High & Holy calling, I am Your Brother in the Gospel.

Geo. H. Barney