

# 1913

- 2/7/1913 - DMS (Leroy loss papers, Box 12 - \*)  
6/24/1913 - ~~Box~~ (Ibid. \*)  
8/19/1913 - DMS (H.E.H., Box 8, fol 12-14 \*\*\*)  
4/28/1913 - Mrs. Schweitzer (Juliet Thompson papers, Box 3-4, \*\*\*)  
4/1/1913 - Miss Harriet Mapee (Ibid)  
2/9/1913 - MAS (Ibid)  
3/28/1913 - MAS (Ibid)  
1913 - MAS to Miss Harriet Mapee (Ibid)  
4/28/1913 Mrs Schweitzer (Rabb B7) 4\*  
9/19 Isabel Fraser to Juliet Thompson (Rabb B7) 4\*

Abdul Baha entered the room this morning, saying: "Good morning," and asking after the health of the little group. As he seated himself in his usual chair by the window, a band of noisy street-singers held forth just below. A girl in the flat above was practising on the piano. The result was a fantastic pandemonium. Abdul Baha sat perfectly still until the noise ceased and, still looking out of the window, gave the following talk on music:

"Last night a Hindu professor of music came here. He brought with him a musical instrument called the Vina and played for us certain Oriental strains, accompanying himself while singing. Overhead our neighbor was playing the piano, but, as soon as the professor started to play, the piano became silent till the Hindu finished.

This teaches us a lesson: Whenever we hear a better music we must stop and listen; then we can forget all inferior music. For instance, when a lover of music hearkens once to the entrancing notes of a great master, his love for music will no longer be satisfied by the playing of a student. If he listens with equal pleasure to the student, it shows a lack of artistic appreciation, a non-capacity for any spiritual uplift. Let us suppose that the most accomplished artist of Paris is playing for us in this room, inspiring the hearts by immortal songs and charming us with sweet, celestial harmonies. Is it possible that any one of us could leave this room afterwards, and going through the streets stop to enjoy the crude notes of a hand-organ? Should we stop it is indicative of the fact that we could not appreciate the melodies of the Great Master.

Today there are many melodies to be heard in the world. From every studio divergent strains are floated to our ears, but many of these melodies have become antiquated and covered with the rust of time. For thousands of years the same notes have been heard. They have lost their original charm and purity, for the singers have grown old and decrepit and lost their voices. The songs of life have become so changed with time that they are no longer recognized.

In short, from every direction melodies are sounded and we must needs have appreciative ears to discern the most beautiful and artistic. Let us seek the song with the sweetest strains, which will be taken up by the angels and carried to the Supreme Concourse. Let us hearken to the melody which will stir the world of humanity so that the people may dance with joy. Let us listen to a music which will confer life on man; then we can obtain universal results; then we shall receive a new spirit; then we shall become illumined.

But if we attend to all the different kinds of music, we shall have nothing but discords, for they are being played by inferior artists. If we follow all the ~~sixty-six thousand~~ distracting sounds we will be lost in a wilderness of deprivation. Therefore, let us investigate a song which is superior and above all these songs; one which will develop the spirit and produce harmony and exhilaration, unfolding the inner potentialities of life.

It has been proven before that whenever the Divine Song is raised on earth, the world of humanity is quickened with a new impulse and the realm of existence receives a new lease of life; the sphere of thought is rejuvenated; sciences progress; the world of humanity is resuscitated, and humankind is reborn into a new era of civilization and refinement. Again and again this has been experienced and its results and benefits are the records of past history. We must not run after untried songs, the effects of which are uncertain, or we may fail in our pursuit of harmony. Perchance it may not have the sweet quality which is characteristic of a true melody. Therefore, let us search and find out the one Glorious Song which has run throughout all the ages with thousands of entrancing accompaniments, the effects of which have changed millions of human beings.

Often have we sown the seed and as a result have gathered many harvests. Now, is it wise for us to overlook this goodly seed and experiment with another variety? Instead of a harvest, we may reap only thorns and thistles.

There is a course of treatment which has been tried a thousand times and has always healed the sick ones: Is it wise for us to relinquish it and go for consultation to charlatans? There is no use experimenting with other medicines as long as we know for a certainty that a certain course of treatment is beneficial. When the ailment has been diagnosed and the medicine has been prescribed, and others have been healed by it, why should we try new medicines?

It is evident that the world of humanity cannot be rejuvenated through weak instrumentalities. Except through the power of GOD mankind cannot be imbued as a whole with divine virtues. Except through the rays of the sun the entire surface of the earth cannot be warmed. There may be a lamp, or torch, or electric light, or there may be even countless stars and planets but, notwithstanding these luminous orbs, this globe in its entirety cannot be illumined. It is through the rays of the sun that the various kingdoms of existence on this globe are imbued with life: Therefore, let us follow the Sun so that we may become illumined.

There was a time when this Sun appeared from the eastern horizon: It was a time when the mantle of winter had fallen over the meadows and pastures; the soil was black. As soon as the Sun rose from the dawning-place, flooding the regions with glorious light, the gentle breezes wafted and the clouds of mercy descended; winter passed; spring appeared; the meadows and prairies became verdant; all the trees were adorned with blossoms, and multi-colored roses and hyacinths perfumed the air. The trees attained to fruition and nostrils inhaled the fragrance. The surface of the earth became transformed and this world became the mirror of the Kingdom. The lower sphere expressed the virtues of the higher world.

These have ever been the results whenever the Sun of Reality dawned. Now, is it fitting that we turn our back to the Sun and hold fast to a dim, flickering candle? Is it right that we should forget the boundless sea and follow after a little brook? Is it wise that we should close our eyes to the luscious fruits of this tree, to run wild in the jungle collecting wild fruits? Is it (not) short-sightedness to fling away the quick-healing remedy and take into our systems a poisonous drug? Is it not ignorance to renounce the skilled physicians and go to charlatans?

Praise be to GOD! the Sun of Reality has shone forth, illuminating all the continents with its effulgent rays, warming the cold bodies and causing vegetation to appear in the earth. The flowers of the Kingdom are springing up in the East and the West, in the North and the South. Now consider how negligent are the people who do not turn towards this Sun, but try to illumine themselves with dim lamps. They have forgotten the waves of the Most Great Sea and they try to assuage their thirst at dried-up streams. They do not listen to the soul-stirring music of the Supreme Concourse, but run wild with joy over the jarring notes of a hand-organ.

Strive day and night; perchance these sleeping ones may be awakened, these blind ones may see and the dead arise to listen to the soft, mellow music which is streaming down from the Kingdom of EL ABHA.

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Perfection is impossible without humility;  
Humility unattainable without the love of God;  
The love of ~~man~~ man is essential to the love of God;  
The love of God is inaccessible without the love of humanity;  
The love of humanity is a glittering generality without social service;  
Social service is a mere catch-word without sacrifice and severance.

Abdul Baha Abbas.  
June 24, 1913.

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Extract from letter of Mirza Ahmad Sohrab, Ramleh, Egypt,  
August 19, 1913.

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"In the afternoon I had again the good fortune of being summoned into His Presence. A cable was also received from Mr. Getsinger that he has obeyed the Call and willing to come.

Lua was called in, and in the course of conversation with her, the Beloved ABDUL-BAHA said:

'Thou must be firm and unshakable in thy purpose, and never, never let any outward circumstances worry thee. I am sending thee to India to accomplish certain definite results. Thou must enter that country with a never-failing spirituality; a radiant faith; an eternal enthusiasm; an inextinguishable fire; a solid conviction,- in order that thou mayst achieve those services for which I am sending thee. Let not thy heart be troubled. If thou goest away with this unchanging condition; of inviolability of inner state,- thou shalt see the doors of confirmations open before thy face, thy life will be a crown of heavenly roses and thou shalt find thyself in the highest station of triumph. Strive day and night to attain to this exalted state! Look at me! Thou dost not know a thousandth part of the difficulties and seemingly insurmountable passes that rise daily before My eyes. I do not heed them. I am walking in My Chosen Highway. I know the destination. Hundreds of storms and tempests may rage furiously around My head; hundreds of Titanics may sink to the bottom of the sea; the mad waves may rise to the roofs of heaven: all these will not change My Purpose, will not disturb Me in the least. I will not look either to the right or left. I am looking ahead. Far, far piercing through the impenetrable darkness of the night, the howling winds, the raging storms,- I see the Glorious Light beckoning Me forward, forward! The balmy weather is coming, and the voyager shall land safely.

Kurret-el-Aine had attained to this supreme state. When they brought her the terrible news of the martyrdom of the Bahais, she did not (waver?); it did not make any difference to her. She had also chosen her path. She knew her Goal. And when they imparted to her the news of her impending death, no one could see any trace of sorrow in her face. She was rather happier. Although she never cared for dresses, that day she wore her best white silk dress and jewelry, and perfumed herself with the most fragrant attar of roses. She hailed the chamber of death as a happy bride entering the nuptial bower of the bridegroom.'

"Then turning His Divine Face to Lua, He said:

'To this lofty summit of Unchanging Purpose thou must attain. Like Kurret-el-Aine nothing must shake thy firm faith.'

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WORDS OF ABDUL-BAHA.

Monday, April 28th, 1913, Stuttgart, Germany.

Hotel Marquardt, Room 141:

Notes taken by Mrs. Schweizer.

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"Among these children, many blessed souls will arise, if they be trained according to the Bahai Teaching. If a plant is carefully nurtured by a gardener, it will become good, and produce better fruit. These children must be given a good training from their earliest childhood. They must be given a systematic training which will further their development from day to day, in order that they may receive greater insight, so that their spiritual receptivity be broadened. Beginning in childhood, they must receive instruction. They cannot be taught through books. Many elementary sciences must be made clear to them in the nursery; they must learn them in play, in amusement. Most ideas must be taught them through speech, not by book-learning. One child must question the other concerning these things, and the other child must give the answer. In this way, they will make great progress. For example, - mathematical problems must also be taught in the form of questions and answers. One of the children asks a question, and the other must give the answer. Later on, the children will of their own accord speak with each other concerning these same subjects. The children who are at the head of their class, must receive premiums. They must be encouraged; and when any one of them shows good advancement, for the further development, they must be praised and encouraged therein. Even so in Godlike affairs. Verbal questions

must be asked and the answers must be given verbally. They must discuss with each other in this manner."

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ABDUL-BAHA wishes a regular correspondence between the Bahais in Stuttgart and America. Mutual benefit will result therefrom. It is My greatest wish that this mutual friendship will be ever nurtured and fostered between these countries.

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O God! I pray that from now on, Thou, the Beloved, may bestow upon Shoghi Effendi "all the strength and vigour that will enable him to pursue over a long and unbroken period of strenuous labour the supreme task of achieving in collaboration with the friends in every land, the speedy triumph of the Cause of Baha'u'llah."

(Request for this prayer by Shoghi Effendi, in his letter dated Nov. 14, 1923.)

And from Shoghi Effendi's letter dated Sept. 24, 1924, the following:

"I venture to request you to join me in yet another prayer, this time more ardent and universal than before, supplicating with one voice-

"O Gracious Master! Overlook our weaknesses and failings and make us worthier and braver children of Thine."

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Words of ABDUL BAHA in Paris. (From a letter from Mirza Ahmad to Miss Harriet Magee, dated April 1st, 1913. Stuttgart.)

To Mrs Fraser and Miss Hodgeson.

"He said, 'We are going to Stuttgart today. While there, we will be engaged in spreading the Cause of God. We are looking forward to raise the Call of the Kingdom in Stuttgart and to cry at the top of our voice. The friends must also travel; ten days here, fifteen days there. Everywhere they go they must cry out the Kingdom as I do. .... I am with you always. Wherever you are, my heart is with you. Know ye this of a certainty. Spread abroad, spread abroad the glad tidings of the Kingdom of ABHA. Open your wings, fly in the atmosphere of heavenly teachings. Do not sit silent. This is the day of speech. You must work. You must strive. When I leave Paris, you leave also for London, and there spend your time in calling the people to the Kingdom. Wherever you go teach the Cause, speak about the Kingdom. Do not spend your time in other discussions. Dedicate your lives to the Cause. It is my hope that you may become heavenly, divine, spiritual, attracted, enkindled.' .....

"Now the Beloved is in His compartment. His hands are full of flowers. He looks out of the window. His face is benign and smiling. His hands shower divine blessings upon the friends; then He utters His last words:-

"I shall never forget you. You will be always in my memory. I have you here as my own souvenirs. May God assist and confirm you! My last advise to you is to arise in the spreading of the Cause and the teaching of the souls."

Address by ABDUL BAHÁ on "The Existence of God."

Delivered Sunday morning, Feb. 9, 1913, at 30 Rue St. Didier, Paris.  
Translated from Persian notes by M. Ahmad Sohrab.

Today someone asked a question regarding the existence of God, - what are the proofs through which one can establish the existence of God?

People are divided into two sections, one, which is satisfied with the knowledge of the attributes of Divinity and the other, which strives to establish the existence of Divinity and be informed of the fundamental principles of Divine Philosophy. Therefore, today I will speak to you of the proofs which establish scientifically the existence of God.

I will quote you the scriptural proofs from the Old and New Testaments or the Koran, for you are more and less familiar with those ideas. Consequently I will deal with this subject from an intellectual standpoint. As it is an abstruse subject, I request you to give your utmost attention.

When we look upon all forms of phenomena we observe that they are the results of composition. For example, certain single atoms are brought together through the inherent law of elective affinity existing between these various particles, the result of which is the human being. A number of primordial atoms have gone into the makeup of the plant, the result of which is the flower.

Again, looking into the animal kingdom, we observe that this law of cohesion is working in the same manner in that kingdom, for we see that many atoms go into the composition of a piece of stone, which through purification may reach to the state of a mirror.

In short, the existence of life depends upon the composition and decomposition of phenomena. When the particles of a given composition are disintegrated, this may be called non-existence, but the original simple atoms will go back to their primary elements and are ever existent.

For instance, the body of man being the resultant factor of the composition of these atoms, when this body becomes the subject of decomposition, we call that death, but those atoms through which the body of man was composed, being simple and primordial, are indestructible. Consequently it is proven that the existence of phenomena depends upon composition and their mortality upon decomposition. This is a scientific principle; science approves of it because it is not a matter of belief. There is a great difference between theories upheld by belief, and facts, which are substantiated by science.

Beliefs are the susceptibilities of conscience, but scientific facts are the deductions of reason and inexorable logic.

Therefore it is logically proven that the existence of phenomena depends upon composition and their destruction upon disintegration.

Now going back to our subject and the facts upheld by materialists, - they state that inasmuch as it is proven and upheld by science that the life of phenomena depends upon composition and their destruction upon disintegration, then where comes in the need of necessity of a Creator? The Self-Subsistent Lord?

For we see with our own eyes that these infinite beings go through myriads of compositions, in every composition ~~they are~~

*Handwritten notes:*  
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appearing under a certain form showing certain characteristic virtues - then we are independent of any Divine Maker." --

This is the argument of the materialists. On the other hand, those who are informed with divine philosophy answer in the following terms:-

Composition is of three kinds,-

1. Accidental composition.
2. Involuntary composition.
3. Voluntary composition.

There is no fourth kind of composition. Composition is restricted to these three categories.

If we see that composition is accidental, this is philosophically a false theory, because then we have to believe in an effect without a cause and philosophically no effect is conceivable without a cause. We cannot think of an effect without some primal cause, and composition being an effect, there must naturally be a cause behind it.

As to the second composition, i.e., the involuntary composition: Involuntary composition means that each element has within it as an inherent function this power of composition. For example: certain elements have flowed toward each other and as an inherent necessity of their being, they are composed. That is, it is the immanent need of these elements to enter into composition. For example, the inherent quality of fire is burning or heat. Heat is an original property of fire. Humidity is the inherent nature of water. You cannot conceive of H<sub>2</sub>O, which is the chemical form of water, without having humidity connoted. For that is its inherent quality, inseparable and indivisible.

Now as long as it is the inherent necessity of these elements to be composed, there should not be any decomposition. While we observe that after each composite organism, there is a process of decomposition, we learn that the composition of the organism of life is neither accidental or involuntary. Then what have we as a form of composition? It is the third, that is the voluntary composition. And that means that the infinite forms of organisms are composed through a superior Will, the Eternal Will, the Will of the Living and Self-Subsistent Lord.

This is a rational proof, that the Will of the Creator is effected through the process of composition.

Ponder over this carefully. When you comprehend the significances of this subject you will then be able to convey it to others. The more you think over this, the greater will be your comprehension.

Thank ye God, that He has given you such a power through which you can comprehend these Divine Mysteries. Reflect deeply, ponder carefully, think minutely and then the doors of knowledge shall open to you.

Blessed is he who is charitable, for he shall inherit eternal life.

Blessed is he who overlooks the faults of others, for he shall enjoy Divine Beatitude.

Blessed is he who associates with all with joy and fragrance, for he has obeyed the commands of Baha'o'llah.

Blessed is he who proclaims the doctrine of spiritual brotherhood, for he shall be the Child of Light.

Blessed is he whose heart is tender and compassionate, for he will throw stones at no one.

Blessed is he who will speak evil of no one for he hath attained to the good pleasure of the Lord.

Blessed is he who will not uncover the sins of others, for he will become favored at the Threshold of the Almighty.

Blessed is he who hath a forgiving nature, for he will win the spiritual graces of God.

Blessed is he who diffuses only the sweet fragrance of the flowers of friendship and mutual association, for he will obtain a goodly portion of the bounties of the Merciful.

Blessed is he who teaches union and concord, for he will shine like unto a star in heaven.

Blessed is he who practices lovingkindness and co-operation for he will be encircled with celestial benediction.

Blessed is he who comforts the downtrodden for he will be the friend of God.

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Paris, March 28, 1913

To the Maid-servant of GOD, Mrs. Harriet Cline, Los Angeles, California  
Upon her be Baha'o'llah, El-Abha!

HE IS GOD!

O thou beloved maid-servant of God!

Thy letter was received. It was an indication that thou art spending thy days in the commemoration of the Blessed Perfection, and art firm and steadfast in the Covenant and Testament, and art holding fast to the 'Strong Rope'. Today firmness in the Covenant is the means of the promotion of the Word of God and conducive to the effect of the word of man. Any explanation which does not accord with the Covenant will have no effect whatsoever. Therefore, whosoever heralds the Covenant of GOD, unquestionably he is confirmed. This has been tried a thousand times. Any soul who violates the Covenant and Testament in the least degree, immediately he is cut off; even in this material world he will become afflicted with remorse and regret. Consequently, as much as you are able, call the people to the Covenant and make the souls firm and steadfast.

Upon thee be Baha'o'llah El-Abha  
Mirza Ahmad Sohrab. (signed Abdul Baha Abbas

Words of 'Abdu'l-Baha, Monday, April 28th, 1913, Stuttgart, Germany, Hotel Marquardt, Room 141.

Notes taken by Mrs. Schweizer.

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Extract from a recent letter from Ramleh. Isabel Fraser to Juliet Thompson, September 19, 1913.

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"Suddenly turning to me Abdul Baha said: 'Can you not think of some device by which you can transport me secretly to India with you? What plans have you made for your journey thither?'

"I have no plans" I answered, "except to obey the will of Abdül Baha."

"Then turning to both of us, He said: 'What will you do if they dispute these teachings?'

"Lua answered: 'I shall turn to Abdul Baha and call upon Him for spiritual confirmation. After repeating the Greatest Name I shall open my mouth and say what is given me to say.'

"'What will you do if they persecute you?'

"'I shall know that the confirmations of God are descending upon me.'

"'What will you do if they put you in prison?' continued the Master.

"'I shall thank God that I have walked in the Path of Abdul Baha and have been permitted to partake of what He has suffered for years.

"'And if they kill you?'

"'I shall realize that the first favor that I ever asked of Abdul Baha had been granted and the minute my soul is freed from my body it will fly to the Master, from whom I hope it will never be separated through all eternity.'

"There was a silence. The Master's eyes were closed. I prayed for a like spirit of severance. Then the Master said:

'When one goes out to teach he should think of all these things. He must be prepared at all times for whatever comes. During fifteen of the forty years when I was in Prison, each moment we were living in the shadow of the sword. We felt that perhaps tomorrow - or tonight - or within this very hour an order might come from the Sultan to kill us all. We never went to bed a single night of that time thinking to see the morrow.'

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Words of ABDUL BAHA at parting with Seyed Assadollah, Port Said, 1912.

Extract from a letter from Isabel Fraser to Juliet Thompson, Sept. 19, 1913.

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"I asked after Seyed Assadollah whose majestic figure one misses around the Master.

"He has been sent to Russia" said Ali Akbar, "and I was present at the parting between him and the Master. If you like I will recount to you what the Master said."

"Ali Akbar told the story in a simple, straightforward way, Ahmad Sohrab translating.

"At that memorable meeting our Master said to Seyed Assadollah:

'When Jesus Christ was on earth He taught for three years and was then crucified. As he hung on the cross, during those dark hours one might imagine that He looked afar through the vista of time and saw the great honors the world would render Him. One might think that He saw the various churches and cathedrals erected in His name. But these were not His thoughts. He was thinking of the disciples, - the little group that had been freed from the coils of the world and belonged to the heavenly kingdom, and His thoughts went out lovingly to them.

'The Bab taught for six years and was two years in exile and prison. When finally He hung on that fatal wall in the public square, His breast the target for a thousand bullets, His thoughts were of those who were to carry on the teachings of God's Kingdom on earth - the faithful followers of the Light.

And Baha'o'llah in His prison - where were His thoughts, His prayers and holy confirmations were continually descending on the heralds of the Kingdom. Rest assured, He will be with those who arise in this Day.'

"And thus the beautiful message ended from ABDUL BAHA to Seyed Assadollah who has loved and served both Baha'o'llah and our Master, Abdul Baha, the Servant of God."

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